

The skilfull Physiognomers who scan
Each line and wrinkle in the face of man,
Can tell no more what Soul dwell's there, then we
By seing Starrs can tell what Angels be:
Then aske not at the doore who 'tis: If so
This Shadow can not tell thee. Reade and know.

John Dunstall sculpsit. I. C. A. M. fecit.



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THE

MARROW

OF

Ecclesiastical History,

DIVIDED INTO

TWO PARTS:

The FIRST, containing the LIFE of our Blessed LORD & SAVIOUR

JESUS CHRIST;

WITH

The LIVES of the Ancient Fathers, School-Men, First-Reformers, and Modern Divines.

The SECOND, Containing

The LIVES of CHRISTIAN EMPERORS, KINGS, and SOVEREIGN PRINCES.

Whereunto are Added

The Lives of Inferiour *CHRISTIANS*, who have lived in these latter CENTURIES.

And Lastly, are subjoyned the Lives of many of those, who by their VERTUE and VALOR obtained the Sir-name of *GREAT*.

Divers of which, give much Light to sundry places of Scripture; especially to the Prophesies concerning the Four MONARCHIES.

Together with the lively Effigies of the most Eminent of them cut in Copper.

The Third Edition, Corrected and somwhat Enlarged.

By Samuel Clark, Pastor of St. *Bennet Fink*, London.

Ut qui præceptis *non accendimur, saltem* Exemplis *incitemur, atque in appetitu Rectitudinis, nil sibi Mens nostra difficile æstimet, quod perfectè peragi ab aliis videt*, Greg. Mag. L. 9. C. 43.

Wherefore, seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with Patience the Race which is set before us, *Heb.* 12. 1.

LONDON,

Printed for *W. B.* and are to be Sold by *Tho. Sawbridge* at the Three *Flower-de-luces* in *Little-Britain*, and by *William Birch* at the *Peacock* at the Lower-end of *Cheapside*, 1675.

To the Right Honourable

Philip Lord Wharton,

BARON of

WHARTON

in the County of

WESTMORLAND;

And to the

Lady Ann Wharton,

His Pious and Vertuous CONSORT.

Right Honourable,

AS *the Practiſe of tranſmitting to Poſterity the memoirs and remarkable paſſages, of ſuch worthies as have bin famous in their Generations, either for Gifts or Graces beſtowed upon them, or Services peformed by them, is rendred warrantable by ſundry Scriptural inſtances and Examples; ſo the Cuſtome of dedicating ſuch Memorials to ſome* (a) *excellent Perſonages is recommended to us by the ſame Authority.* St. Luke *made one* Treatiſe of all that Jeſus began both to Do and to Teach. *Act.* 1. 1. *This was his* Goſpel, *or* Hiſtory of the Life and Death of the ever Bleſſed Jeſus.

(a) Luke. 1. 3.

Besides this he wrote also another Treatise *or History, which we call* the Acts of the Apostles, *wherein he leaves upon Record so much of their Practise, as the Spirit of God thought fit to Communicate to us concerning the Foundations of the Christian Church, laid by those* (b) Wise Master-builders, *who Preached and Propagated the Gospel to several parts of the World.*

(b) 1 Cor. 3.10.

Both these he inscribes to the same Person, whom he stiles, the most excellent Theophilus. Luke 1.3. Acts 1.1. *Surely a Person eminent both for Place and Grace; the former consideration (together with many others which might be mentioned) may serve to vouch this work in* General *for the kind or Nature of it, containing Memorials or Naratives of the* Lives *and* Deaths *of such, who having received many* Talents, *have approved themselves faithful* Stewards, *by rendring according to what they have received, and have done worthily in the Church of God.*

As for the particular composure, the good acceptation that it hath found, in the former Editions, makes me willing to hope and seems to be a ground for me to believe, that there are some who by this Cloud of Witnesses *have bin encouraged to* run with patient the race that is set before them. Heb. 13. 1.

The latter consideration invites this Dedication to your Lordship, a Person of Honour, and Renown in the Church of God: for God has promise to (c) Honour those that Honour Him. *And therefore, though my personal acquaintance with your Lordship be not great, yet I am no stranger to your publick espousing the Interest of Religion and Eminent appearing for a generation of People* every where spoken against, *which may be a sufficient obligation to this slender peice of respect. For to whom can such a* Register *be more properly and suitably inscribed, then to one whose actions may challenge an Enroelment therein?*

(c) 1 Sam. 2.30.

But besides, your Lordships particular kindness and countenance to one that stands in a near Relation to my Self, to whom you have bin (d) *a refuge* from the Storm, *and a* (e) covert from the

(d) Esa. 25. 4.
(e) Esa. 16. 4.

the face of the Spoiler, *muſt alwaies be gratefully remembred and acknowledged by me; and I am glad of this opportunity to own ſo much to the Eies and Ears of the World and to give this publick teſtimony of my thankfulneſs to your Lordſhip for the ſame. And then*

Madam,

FOr *your Ladyſhip, I make bold to invite you alſo to bear your Noble Lord company at this* Treat; *and in theſe my reſpects to him, and that not only in regard of the nearneſs of Relation that is between you, but for the loud report of your Ladyſhip's ſingularly excellent endowments and accompliſhments, which render you not only* Right *and truly* Honourable, *but alſo highly honoured by all that enjoy the happineſs of your acquaintance and converſe.*

Madam, *If you pleaſe to caſt your Eies on the following leaves, you will find, I doubt not, that which will both profit and pleaſe, both delight and benefit you. Here you may behold the practicableneſs of Religion in the power of it; that it is not a meer* Notion *and fancy, but that which hath a* Real *being in the World; and an evident and a ſenſible exiſtence in the Hearts and Lives of ſome of the Profeſſors of it. Here you will find excellent* Examples *of the moſt difficult Duties performed, and of the moſt Heavenly Graces exerciſed; of Prayers remarkably anſwered, and of Providences admirably diſpenſed.*

Now that we may not receive this Grace of God in vain, but that theſe things may be improved by us all, according to their natural tendency. viz. *to influence and engage us to a correſpondent converſation, ſhall be the daily and earneſt Prayer of,*

From my Study in *Hammerſmith, Aug.* 2. 1675.

{My Lord. / Madam.} Your {Lordſhip's. / Ladyſhip's.}

Faithful Servant in Chriſt,

Samuel Clark.

TO THE

Chriſtian Reader.

Chriſtian Reader,

THe nature of man is more apt to be guided by *Examples* than by *Precepts*; eſpecially by the examples of men *eminently learned*, and of great repute for *Piety and Godlineſs*. Such men are as *Looking-glaſſes* to the places where they live, by which moſt people dreſs themſelves, and when they fall into ſin, they fall like men in a *Croud*, many falling with them. The *bodies* of men are not ſo ſubject to be infected by the illneſs of the Air, as the *ſouls* of men by the ill examples of godly learned Miniſters. When *Peter* at *Antioch* diſſembled, *many of the Jews diſſembled likewiſe with him*, and *Barnabas was brought into their diſſimulation alſo*. It is very remarkable that this example of *Peter* is ſaid to be a *conſtraining* of the Gentiles to Judaize; *Why conſtraineſt thou the Gentiles to do as the Jews?* Gal. 2. 14.

There is a compulſive power in the ill examples of godly men to conſtrain others to do the evil that they do; and therefore let godly Miniſters (eſpecially in theſe days) take heed leaſt by any wicked compliance they build men up in ſin, and bring deſtruction upon themſelves, as the two ſons of *old Ely* did, who by their wicked examples *made the people of Iſrael to tranſgreſs*, and thereby brought ruine upon their old Father and themſelves. 1 *Sam.* 2. 24.

And ſo on the contrary, there is a *heavenly power and efficacy*, in the good examples of men eminent in *place and godlineſs*, to draw others to Piety and Holineſs. As long as *Joſhua lived, and the Elders that had ſeen all the great works of the Lord that he did for Iſrael, the children of Iſrael ſerved the Lord.* The religious carriage of *Theodoſius the Emperour* in his family, made, not only his family, but his whole *Court* to be a *Nurſery of Religion.* Pezel. Mel. Hiſt. in vita Theodo. 2.

But this is moſt eſpecially ſeen in the *godly Lives of godly and learned*

ned Ministers. Herod the King *reverenced John Baptist, observed him, and when he heard him, did many things, and heard him gladly*; not so much for the love of his Doctrine, as because *he was a just and holy man*, and (as *Jesus Christ* saith of him) *a Burning and Shining Light*; Burning in holy zeal for God, as well as Shining in *Orthodox* Doctrine. He is called by the Prophet, *The voice of him that cryeth in the Wilderness*. And as *Nazianzen* saith of him, he *cryed louder by the holiness of his Life, than the sincerity of his Doctrine*; He was *Tota vox*, All voice; his apparel, his diet, and his conversation, did *Preach Holiness*, as well as *his Doctrine*. Mar. 6. 20. John 5. 35. Isa. 40. 3.

And therefore it cannot but be a work very profitable to the Church of Christ, for any man to write a History of the Lives of the eminently learned, and godly Ministers of former times, as a *fair Copy* for Posterity to write after, and a *Pattern* for them to imitate. This *Reverend, religious, and learned Author* hath undertaken this work in this ensuing Treatise, and effected it so well, as that I thought it not sufficient to give a *naked Imprimator* unto it, without this addicional commendation both of the Author and of his Work. The Apostle having in the eleventh Chapter to the *Hebrews* given us a *little Book of Martyrs*, in the beginning of the twelfth Chapter, he calls them *A cloud of Witnesses*. Such a cloud of witnesses is contained in this Book. And as the *children of Israel* were directed in their journeys by the Pillar of a Cloud, that went before them, as long as they were in the Wilderness, so let us make *this cloud of Witnesses* (so far as it followeth Christ) a Pillar of Cloud to guide us, while we are in the Wilderness of this World, till we come to enjoy that unexpressible happiness of which they are now made partakers.

So prayeth your servant

in Christ Jesus,

EDMOND CALAMY.

TO

TO THE

Christian Reader.

Christian Reader,

THE right improvement of good Examples, doth reach the highest ends of man, (viz) Gods honour, and the Souls welfare. It was an honour unto King David, to have so many men of valour under his command. And doubtless the wisdom, faith, love, zeal, courage and humility, which Gods faithful servants in the several ages of the Church have expressed in their attendance upon him, do publish the high praises of his blessed Majesty. For if there appear so much Worth in small drops, what is there in the Seas of Divine Allsufficiency? He that seeth the Sun-beams bright, will see cause to admire the brightness of the Sun it self. The luster left upon Moses his face, by the reflection of the glory of Gods back parts, was a full demonstration of the incomparable infinite glory of his face. When we read of men raised above the World, despising promises, and scorning threatnings, whereby they have been assaulted to desert the Truth of the Gospel, and to make shipwrack of a good conscience; how can we do less then glorifie God in them? For can any power, on this side Omnipotency, enable sinful men to deny themselves, their dearest relations, and the greatest earthly advantages for Jesus Christ? How much of Deity shines in their Lives, who could trample upon preferments, laugh at imprisonment and banishment, yea with smiles and joys embrace stakes, and endure flames, in love unto the Lord Jesus? Oh what abundant occasion is administred of adoring the most High God, in his rich perfections, faithfulness and unchangeableness, when we consider, how, even to admiration, he hath furnished many of his Ambassadors with raised parts and graces to defend his cause and edifie his Church, in the several corners of the World from generation to generation! Histories hold forth the acknowledgements extorted from Heathens to the honour of the true God, upon the notice taken of Christians gracious carriage, both in life and death: When you be informed of their unwearyed industry in services, and their undaunted magnanimity in sufferings for Christ their Lord, then conceive, that you hear themselves thus speaking unto you with a loud Voice; Why look you thus upon us? Not unto us, not unto us, but unto the Name of God give glory. And as our gracious God is advanced, so may our selves be very much advantaged by a due consideration of those things, which have been exemplary in the Lives and Deaths of choise Men, Champions for Scripture-truths, and Patriots for the power of godliness. For as Gods Laws are the good mans rules; so good Examples are his motives and encouragements. The holy Scriptures do hint the prevalency hereof for saving Conversion. And it is reported that

2 Sam. 23.

Exod. 34. 28. 30. 35.

Gal. 1. 23. 24.

Verè magnus est Deus Christianorum.

Acts 3. 12. Psal. 115. 1.

1 Pet. 2. 12. & 3. 1. 1 Cor. 7. 16.

2 *Tim.* 3. 14. Ac ſi diceret, ſatis eorum teſtimoniis tam probatam eſſe fidem, ut non ſit hæſitandum. Calv. in *Heb.* 12. 1. Loquere, ut te videam. Sermo quidem vivus, & efficax, exemplar. eſt. Bern. *Heb.* 11. 4. Cujus adhuc vis magna, & velut continua ſolicitatio. Rivet. Exerc. 43. in *Gen. Prov.* 2. 20. *Phil.* 3. 17. 20. Admonet non eſſe omnes promiſcuè Imitandos. Cal. in loc. *Jam.* 5. 10. *Prov.* 6. 6. Etſi exempla bonitatis Dei ubique eluceant, &c. vide Rivet. in *Pſal.* 21. Loc. Commu. part. 1. cap. 6.

that Juſtin Martyr *by obſerving the pious Lives and patient deaths of the* Martyrs, *was brought to* Chriſt. *Men likewiſe may be faſt Riveted, and more ſtrongly Rooted in the* Truth *received, by reflecting upon the ſound judgements and ſpotles Lives of them who have publiſhed and maintained it. In which reſpect* Pauls *ſpeech unto young* Timothy *is very remarkable*; *But* continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them. *Such are* witneſſes *with a witneſs, there are none ſuch.*

The common people are more apt to enquire what Miniſters *do, than what they ſay. And the* eye *is more operative and affecting than the* ear.

Neither is this only true, in regard of Gods Worthies who live with us, but alſo in reference unto them who have lived long before us. The Apoſtle writing to the Hebrews *concerning* Abels *faith, he tels them, that by it,* though he be dead, he yet ſpeaketh. *Upon which phraſe famous* Maſter Perkins, *hath this note.* Abels Faith, *is* a never dying Preacher.

It is the pleaſure of Almighty God, that we ſhould walk in the way of good men, and keep the path of the Righteous. Walk ſo as you have us for an Example. *The Apoſtle* Paul *draws their obſervation and imitation, upon thoſe who were really and eminently good.*

And the Apoſtle James, *inculcates the ſame thing.* Take, my Brethren, the Prophets, who have ſpoken in the Name of the Lord, for an example. *In Examples there ſhould be excellency and conſpicuity*; *As the ſtamps upon Coyns which make them current. It is moſt true that wiſe* Solomon *ſends ſluggiſh man unto School, to learn of the* Piſmire. *And therefore, grant that* Chriſtians *ſhould imitate* Heathens *in their virtues: how much rather then, ought we to make practical improvement of the* Epitomized Lives *of theſe many eminent ſervants of* Chriſt, *who are preſented to our view in this book?*

Theſe fair Copies we ſhould ſpread before our eyes, and write after them, till our writing, our living, be like them. Frequent meditation upon the wiſe ſavory ſpeeches, and holy gratious practices of theſe renowned Worthies, will be a ſpecial means to mould us (even us) into the ſame ſimilitude.

Peter Martyr, *perſwading the improvement of good* Examples, *tell's a ſtory of a deformed man, marryed unto an uncomely woman, who, being deſirous of comely children, bought many beautiful pictures, and deſired his wife daily to look upon them, by means whereof their children were handſome and lovely. And doubtleſs, brave Chriſtian qualifications might be begotten in our boſoms by filling our heads and hearts frequently with the commendable converſation of theſe holy men of God, who have been burning and ſhining lights in the Churches of* Chriſt, *in their reſpective Ages.*

But whilſt we are moving imitation, we muſt not forget to give in ſome few cautions to prevent miſcarrying.

1 *Cor.* 11. 1.

1. *Do not ſo* Idolize *any man in reſpect of his place, parts, or graces, as to make him your pattern in every particular. The Apoſtle gives in a good Item to the* Corinthians, *which concerns all Chriſtians,* Be followers of me, as I am of *Chriſt. Chriſtians are not bound* (*as* Maſter Latimer *expreſſeth himſelf to be the* Saints Apes, *labouring to be like them in every thing: It's Chriſts peculiar honour, to be imitated in all morals abſolutely. This Caveat is neceſſary in theſe* Man-admiring *times, wherein many pin their faith and conſciences upon ſome mens ſleeves. Here it might ſeaſonably be remembred, that the opinion and practice of the Apoſtle* Peter *did once lead many out of the right way. When mens parts are high, their graces ſhining, or their power great, we are in danger either to be dazzelled with their brightneſs, or biaſſed by their greatneſs. Therefore before you adventure to follow Men, weigh the chiefeſt of them in the ballance of the* Sanctuary, *and try their moſt ſpecious notions and actions by the touchſtone of the Temple.*

Gal. 2. 11, 12, 13.

Non enumeranda ſuffragia, ſed perpendenda. *Auguſt.* 1.

2. *Beware on the other hand, leſt you ſo pry into and peer upon the weakneſſes of Gods Worthies, as not to value and imitate thoſe virtues which did break forth brightly in their converſations. You muſt give good gold all its allowance, and not throw it aſide, becauſe it wants ſome grains and hath a crack. The Snow-like* Swan *hath* black legs, *and* in

man

many things we offend all. *And though some of these pretious Servants of* Jesus Christ, *who are justly commended in this Book, had their ble mishes in Judgment, or in some Actions: yet how much did they in many particulars exceed the most Famous* Professors *of our times?* *Jam.* 3. 2.

3. *When you meet with that in their Lives, which was not only truly but eminently good; sit not down satisfied, till you have attained their Measure.* Be followers of me, *&c.* (*saith the Apostle*) for our Conversation is in Heaven. *Follow the forwardest* Christians, *with a desire to overtake them. His speech savored more of Wit than Grace, who counselled his Friend,* Not to come too nigh unto Truth, lest his Teeth should be beaten out with it's Heels. *Dwell upon the* Exemplary Lives *of these Transcendent* Saints, *till you be* changed into the same Image: *Their Love to* Christ, *his Truth and People, should enlarge your hearts: Their Zeal should enflame you: Their Magnanimity should encourage you Their Humility should abase you. Their Patience should calm you. Their Labors. should quicken your Diligence. Their Temporance should moderate you in the use of all Sensual Contentments. Their Confidence should confirm your Fiducial dependance upon Gospel-Promises. Their Contempt of the World, should call you off yet farther from all empty* Sublunaries. *Their high estimation of the Holy* Scriptures, *should heighten your reverent respect of them. Their many Assaults from Satan, and Sufferings from men, in Estate, Liberty, Credit, and Body, should embolden and arm you in evil Times. Their Experiense of support under Grievances, of supplies in necessaries, of comfort in crosses, of deliverance in streights, of success in services, and of triumphing perseverance; notwithstanding all oppositions from within and from without, should hold up your faint hopes, unweariedly to wait for the full accomplishment, of all the pretious Promises of the Covenaut-grace in* Jesus Christ. *Phil.* 3. 17. 20.

Virtutes sanctorum sunt quasi testimonia, quæ nos confirment, ut illis vel ducibus vel sociis freti, alacrius ad Deum pergamus. *Cal.* in *Heb.* 12. 1.

4. *Confine not your desires, designs, endeavours, to any degree of Spiritual goodness attained by the fairest Saint on this side Heaven. For no Example* (Christ's *only excepted*) *did ever reach that Rule, according to which we are always obliged to order our Hearts and Lives. A man may fully fall in with the forwardest Follower of* Jesus Christ, *and yet fall far short of Conformity to Gods Commandements. That blessed Apostle, who propounds himself a Pattern for Imitation, having his Conversation in Heaven; yet he speaks thus of himself,* Not as though I was already perfect. *And that beloved Disciple* John *tells us, that Every one who hath a Well-grounded, lively hope of Heaven,* purgeth himself, as Christ is pure. 1 *Joh.* 3. 3.

If according to this Counsel, with these Directions, you shall improve the manifold pretious Examples, *which are here presented unto your perusal; then shall you have good cause to bless Almighty God, for bringing this Book unto your hands. The Godly and Reverend Author, our Antient Friend and Fellow-Pupil, with one of us* (*under the Tuition of Master* Thomas Hooker *in* Emanuel *Colledge, who for his Eminent Abilities, and Glorious Services, both in this, and in the other* England, *deserves a place in the First Rank of them who are here Recorded*); *hath in this Collection, imitated the Lord, who hath a* Book of Remembrance, *wherein he* Registers *the Gratious Speeches and Actions of his Zealous Servants in evil Times. Hereby also he is Instrumental in the Accomplishment of Gods Promise, who hath said,* The Righteous shall be had in Everlasting Remembrance. *An Instance whereof the Apostle gives in* Abel, (*the* Proto-Martyr) *who, for his Faith and Righteousness, is* yet spoken off, (*as some render the phrase*) *though long since dead.* S. *Ash.* *Mal.* 3. 16. *Psal.* 112. 6. *Heb.* 11. 4.

That which the Apostle affirms, upon the Review of his Catalogue *of Beleivers, Recorded in the Eleventh Chapter of his Epistle to the* Hebrews, *I may apply to this Book: We are* compassed about with a Cloud of Witnesses: *For which way can we look, or to what condition and concernment of Life can we turn our selves, wherein some* Example *propounded in this Book, will not aptly suit with our Estates for guidance, comfort, encouragement.* *Heb.* 12. 1.

And although the Labor of our Author, hath been in this Collection very great, yet he resolves if (God give Life and Health) to add a Second Part unto this now published: wherein, if any one will be pleased to furnish him, with full and faithful Relations, of the Godly Life and death of any of their Christian Friends (whether Ministers or others) who have been eminent in their days, their Names may hereby be perpetuated unto the Service of Posterity.

Here we might have given in a true, though short Character, *of some pretious Servants and Messengers of* Christ, *whose Graces were admired whilst they lived, and whose Memory their surviving Friends do much honor:* viz. *Doctor* Preston, Sibs, Tailor, Stoughton, *&c. Mr.* Rogers, Stock, Culverwel, Pemble, *&c. As also Mr.* Hildersham, Dod, Pierson, Herring, Ball, Nicols, Hind, *and* Rathband, *who for their Christian Graces, and Ministerial Abilities, for their Services and Sufferings, do deserve an honourable Memorial in the Church of* Christ: *The latter of these (though they lived and dyed* Non-Conformists) *yet they always kept a due distance from* Browniſtical *Separation, and were Zealously affected towards the* Presbyterial *Government of the Church, as the works of some of them do sufficiently witness.*

Most of whose lives are since published by the Author.

Through Gods Grace, their Judgments were never tainted with the noisom Errors of these declining times, neither were their Lives stained with any such Scandals, for which too many who pretend to an higher pitch of purity and Saintship, *are justly reproached. But now we will not discourse any further of them, because we hope that the next Part of this Book (which before we intimated) may bring to light the Excellencies of some of them (at least) which call for Remembrance and Imitation.*

*And now (*Christian Reader!*) craving pardon for our tediousness, whereby thou hast been thus long detained out of this Pleasant* Garden, *we desire that Gods Direction and Blessing may accompany thy Passage through it: That whilst thou seest thy self surrounded with sweet and fragant Flowers, thou mayst adore the inexhaust and fulness of* Jesus Christ, *from whom all Graces and Consolations do continually flow. And because an inward Supernatural principle is necessary to the right improvement of such helps, (as the* Bee *by an Innate quality, which other Creatures want, maketh* Honey *out of* Flowers) *we commend thee to the God of all Grace, that by the Abilities of his Spirit, thou mayst be abundantly benefited in Spiritual Respects, by thy serious survaying of this useful Book.*

London, December, 7th.
1649.

Yours, in the Service of JESUS CHRIST.

SIMEON ASH. JOHN WALL.

THE

THE AUTHORS
EPISTLE
TO THE
Chriſtian Reader.

Chriſtian Reader!

THE Holy Apoſtle tels us, that *When* Chriſt *aſcended on High, he gave Gifts unto men, ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of* Chriſt, *till we all come into the Unity of the Faith, and of the knowledge of the Son of God unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of* Chriſt: The Accompliſhment hereof will in part appear by theſe Examples following, wherein we ſhall ſee how the Lord *Jeſus Chriſt* hath in all Ages raiſed up, and ſent *Paſtors after his own Heart* for the ends before mentioned: and becauſe that Old ſubtile Serpent the Divel knows, that the chiefeſt way to hinder the Succeſs of the Miniſtry is to breed in mens hearts an undervaluing, and diſ-eſteem of the Miniſters: Therefore we may take notice what Titles *Chriſt Jeſus* in the *New Teſtament* is pleaſed to honor them withall: He calls them *Angels:* Rev. 2. 1. 8, 12, 18, &c. *Stars:* 1 Rev. ult. *Ambaſſadors of* Chriſt: 2 Cor. 5. 20. *Builders:* 1 Cor. 3. 10. *Gods Stewards:* Tit. 1. 7. *Lights of the World.* Matth. 5. 14. *The Glory of* Chriſt: 2 Cor. 8. 23. *Nurſes:* 1 Theſ. 2. 7. *Spiritual Fathers:* 1 Cor. 4. 15. And ſuch as *ſtand in* Chriſts *ſtead:* 2 Cor. 5. 20. And ſuch indeed have moſt of theſe Worthies been, whoſe Lives are Recorded in this Book: Yet leſt any ſhould run into the contrary extream, and judge of them above that which is meet, the Scriptures tell us alſo, that they are *Earthen Veſſels,* 2 Cor. 4. 7. *and men ſubject to the like Paſſions with others:* James 5. 17. Acts 14. 15. This you ſhall find evidenced in the Narratives of ſome of theſe Lives, who, though they were *Men of God,* yet were they Sons of *Adam* alſo: And I could have given you in a Catalogue of the *Nævi,* and blemiſhes of the Antient Fathers, as well as of the Modern Divines, that ſo we might be convinced, that our Faith ought not to *ſtand in the Wiſdom of Men, but in the Power of God:* But moſt men are too apt to eſpy Motes upon a Black Coat; and therefore I forbear them.

Ephes. 4. 11, &c.

What Excellent uſe may be made of theſe *Lives,* will appear if we conſider, Firſt;

The Divine and Comfortable Speecheswhich have proceeded from theſe holy men of God, worthy to be written in Letters of Gold, and to be engraven, not upon the Tables of Stone, but upon the fleſhly Table of our Hearts.

Secondly, The induſtry, diligence, and faithfulneſs which they ſhewed in their General and Particular Callings, worthy our beſt Imitation.

Thirdly, Their behaviour and deportment in times of Perſecution, and how ready the Lord was to ſupport, encourage, and ſtrengthen them therein, which may help our Faith and Dependance upon God in the like times, and upon the like occaſions.

Fourthly their Zeal, Patience, and Perſeverance in the Truth, *Not loving their Lives unto the Death*, ſo they might *fulfil their Miniſtry with Joy*; which ſhould teach us to *be Followers of them, who through Faith and Patience do now inherit the Promiſes.*

Rev. 12. 11.

Heb. 6. 12.

What Benefit this Collection of mine may afford to the Learned, and to Miniſters, I leave to their own Prudence, who can beſt judge of it: Yet thus much I dare ſay, That here they ſhall find gathered into one Book, thoſe things which before lay ſcattered in many: Here they ſhall ſee in what Centuries, Ages, and Places the Famouſeſt Lights of the Church, both Antient and Modern, have flouriſhed.

Here they ſhall have, contracted into one little Volume, the Subſtance of that, which if it had been tranſlated, or tranſcribed according to the Originals, would have filled many ſuch Books as this; and yet (as I ſuppoſe) nothing of worth orweight omitted.

ndif together with this, they ſhall pleaſe to make uſe of my two *Martyrologies*, and my *Mirror, or Looking-Glaſſe both for Saints and Sinners:* I preſume, they may be ſtored with Examples, almoſt for every Subject which they ſhall Preach upon: And how grateful and uſeful to the Auditories ſuch Examples are, I conceive none can be ignorant.

Now much enlarged.

But to conclude, I hope (through Gods Bleſſing) theſe my weak and unworthy Endeavour will prove ſeaſonable and ſuitable to the times; pleaſant and profiable, to the Readers; and ſome way or other inſtrumental to Gods glory, which is thetſerious and earneſt deſire of

Thine unfeigned Friend to ſerve thee,

SAMUEL CLARK.

From my Study in Threed-Needle-Street, Decemb. 10. 1649.

Πρὸς τὸν αἰδέσιμον ἄνδρα Σαμυὴλ τὸν Κλάρκον.

ΣΑΜΟΥΗ'Λ ΚΛΑ'ΡΚΟΣ

ἀναγραμματικῶς.

Κῦρ σε μᾶ καλῶ.

Ἀνδράσι παμπόλλοις κραδίη ἐπήγειρε ἔνεσιν·
Ἡ ἐπίγεια μεμᾶσα λίαν, ἀισχιστά τε πολλά.
Θεῖα κέαρ σέθεν φίλε μᾶ, καλλιστά τε πάντα.
Κῦρε ἐγὼ τόσσα μάλα σοι συγχαίρω ἅπασιν
Εὐχόμενος τραπίδας ταῖς σαῖς παπίδεσσιν ὁμοίας.
Καὶ χαίρειν οἶδα βίβλε ταύτης τόσα κάλλεα δόσης.
Οὔτοι οἱ Πατέρες λαμπροὶ καὶ Ποιμένες ἄλλοι,
Ἔνθεοι ἀμφότεροι, δυνατοὶ λόγῳ ἠδὲ καὶ ἔργῳ,
Κάλλεα τ' ἐν γαίης ἦσαν πάλαι ἀστερόεντα,
Δόξα τε τῷ Χριστῷ, ὡς εἶπεν Ἀπόστολος ἐθνῶν.
Κάλλεα καὶ νῦν εἰσιν ἐν οὐρανῷ· ἀστέρες εἰσὶν
Ἡλίῳ ἐγγύτατοι χριστῷ τε καλλέα δόξαν.
Ξυμπάντων ἀγίων τόσσον φανερώτεροι ἄλλων
Ὅσσον ὑπερβαίνει φάος αἰθέρος ἀστέρος αὐγή.
Τὰς ἀναγινώσκων ἀρετὰς, καὶ εἰκόνας εἰδων
Ἥδομαι ὡς θνατὸν ἐφευρήσας πολύτιμον.
Καὶ μέγας ἐν σπήθει ἀρετῶν πόθος ἔστιν ἐκείνων,
Καὶ μέγας ὄψεσθαι ἀγίας ἐν ὑψέσι ψυχάς.
Φίλε σέθεν δέομαι ἔτι πλείονα κάλλεα μῶσθαι,
Καὶ νέα πραδεῖναι τόποις τοῖς ἀσράσιν ἄσρα.

Thomas Dugard. A. M. Rector Barfordiæ.

Ἄτιμος καὶ ἔντιμος ὁ τοῦ θεοῦ ἄνθρωπος.

Νῦν θεοῦ ἄνθρωπος παρὰ πλείοσιν ἔστιν ἄτιμος.
(Φῶτι σκότος μάχεται, μισεῖ τε τὸ ἔρανον ἄδης.)
Ἀλλὰ θεανθρώπῳ, ὡς ὄμματα, τίμιος ἔσθω,
Πᾶσί τε φιλοθέοις, σφετέρας κομέουσί τε ψυχάς.
Οὗτοι θειολόγοι ὡσεὶ θεοῦ ἀγγέλοι ὄφιν,
Καὶ πόδας ὡραίους πέλασιν, ἀεί τε γλίχονται
Ὧδε εἶδεν, καὶ πλεῖστα βίῳ χάρισι θανόντος.
Θάρσει δὴν ἄνθρωπε θεοῦ· ἀθέτει ἀθετοῦντας·
Τέτλαθι γηγενέας γενναίως· χριστῷ Ἰησοῦ
Γήθησον, καὶ εὐσεβέσιν, καὶ τούτῳ ἀδελφῷ,
Τῷ σοφὸν βίβλοις ἐρατοῖσι σὺν εἰκόσι τούτων
Ἀνδρῶν σεμνοτάτων, τῷ σοφώσαντι καὶ ἄλλων,
Ἀνέρι φιλοθέῳ, φιλοαδέλφῳ, εὐφρονι λίαν·
Ἀξίῳ ἀθανάτου τε εἶδος καὶ ἀγηράντου αἴνου.

Idem.

To his Reverend Friend Mr. *Samuel Clark.*

Samuel Clark { ANAGRAM } *A Cull-markes:* Or, *Cull's a marke.*

FAlſe Lights to Error now our Souls betray;
Thou art a Cull-markes *to direct our way.*
From White of Truth we rove as in the dark.
Thy Book's our Marks-man, and Cull's *out* A Mark.
We ſail in troublous Seas 'midſt rocks and ſhelves,
Thou ſet'ſt up Sea-marks leſt we loſe our ſelves:
Mercurial Statues here rais'd out of clay,
Whoſe Faith, Zeal, Patience, guide us heavens way:
Thy Life, Name, Works, ſo well in one agree,
I wiſh me follower of theſe LIVES *with thee.*

John Fuller, *Miniſter of Gods Word at* Botolphs-Biſhops-gate.

Others by the ſame.

STorie's a Light of time for after-Ages,
This Book's a Lanthorn which this Light incage's:
No fatal Comet's here with fear to dread us,
But Pole-ſtars all from *Chriſt* to *Chriſt* to lead us.
And ſhould the witneſſes not yet be ſlain,
Thou mak'ſt us ſee they may be rais'd again.
If Teachers be as Stars, then ſure thy Book
Doth as an Heavenly Conſtellation look:
If they be ſeaſoning ſalt, this Book of thine
May well be nam'd a Rich Salt-Peter-Mine.
If Watchmen, Witneſſes; he's not miſled
Calls it a *Mizpah* and a *Galeed.*
A Sacred Sampler drawn to th' life in Storie,
Gen. 31.47, 49. Legend of Saints, indeed, a Directorie.
And whilſt that ſome ſnuff-out Lights of our Age,
Thou trim'ſt, and ſet'ſt ſuch here in equipage:
Spirits once rais'd, imploy'd not, vaniſh ſoon,
When theſe LIVES guide us, then thy Book is done.

John Fuller.

To my Reverend and learned Friend, upon his Book called The LIVES, *&c.*

LIke *Jacob*'s Rods thy LIVES thou laiſt in view;
His Rods were pill'd, thy LIVES are pickt; their hew
(*Reader*) is thy *Exemplar*; Look on, Love,
Buy, Read, yea Live their LIVES, and then 'twill prove
That when you have enquir'd what bargain's beſt,
A purchaſe made for LIVES is gainfulleſt:
Could but one *Life* be bought, who would not trade?
Who buys thy Book, buyes many *Lives*: I'le wade
One ſtep more in thy praiſe; How th' Faces fit
I judge not, ſure thy LIVES to th' *Life* are writ.

Guilielm. Jenkyn, Eccleſiæ Chriſti
apud *Londinenſes* Paſtor.

Upon the Book of the LIVES of the FATHERS, *&c.* Made by the Reverend, his dear Father Mr. *Sam. Clark*.

LO here the quinteſſence of more
Then Crœſus *ever ſaw before.*
Gold, Silver, Diamonds, theſe are
Compar'd to this, not half ſo rare,
Contracted worth! much in a little ſpace:
'Tis Homer's Iliads *in a Nut-ſhel caſe.*

Rare Chymiſtrie! how could you make
So pure Elixar? *did you take*
Theſe Worthies aſhes ſo Divine,
As matter fit for your deſign?
Such Sacred Reliques, whereſo'ere enſhrin'd,
Make the Urn pretious to a pious mind.

Of ſeveral Stars our Sophies *ſay,*
United's made the Milkie-way:
The Ignes fatui *cannot be*
Exalted to ſuch dignitie.
No wandring Stars are here. Theſe fixed are;
A Conſtellation in heaven's higheſt Sphere.

Then ſure this Book, if readd, will pleaſe;
Who will not chooſe to be with theſe
Deceaſed Heroes? *this bliſs*
To th' Reader *here imparted is.*
Here's many Saints; one Book: thus, Schools do tell,
Ten Thouſand Angels in one point may dwell.

Sam. Clark, *A. M. Aul. Pembr. Soc.*

To his Reverend and much honoured Father, Mr. *Samuel Clark*, concerning his Book called *The LIVES*, &c.

HOW! LIVES! *They're dead. No: death they did evade*
By their good Lives, *which them immortal made.*
Death could not take their Lives *away, you find*
He took their Bodies, left their Lives *behind;*
Which here aſſembled ſhew themſelves ſo well,
As though they ſtrove each other to excell.
'Tis a choiſe Synod *O! who would not be*
Preſent, their Acts, and Orders for to ſee!
Like Cyrus *Court with good men 'tis ſo ſtor'd,*
That wink and chooſe, it will good choice afford.
Then ſince good Lives *are in this Book ſo rife,*
I make no doubt to call't a Book *of* Life.

Jo. Clark *Fellow of* Pemb-Hall, Camb.

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In some places the Pages are false Figured, but the Table is made as they ought to be.

IF

IF to these Lives the Reader shall please to add the *Martyrologies* twice formerly Printed, and now going to the Press again, together with the Lives at the end thereof, he may find a *Compendium* of the History of the Church from the beginning of the World, especially from the Apostles times to our present Age; together with the various dispensations of God towards the same. In this Book (besides what is remarkable in the Lives and Deaths of these Worthies) he may find the Rise, Reign, and Ruine of most of the *Hereticks* and *Heresies* which have molested and disquieted the Peace and Welfare of the Church from *Christ's* to our present times.

In the Second Part he may see what Eminent Emperors, Kings and Princes, God hath raised up in several Ages and Places to be, not only *Nursing-Fathers*, but strenuous Defenders of the Church and Flock of Christ, and Propagators of his Glorious Gospel.

In the Third Part he may see how punctual God hath been in the accomplishment of those Predictions and Prophesies concerning the Rise, Growth, and Ruine of the four *Great Monarchies*, set down in sundry places of the Sacred Scriptures. As also how wisely and powerfully He Rules and Over-rules the affairs of the World, even among the Heathen. In the *Martyrologies* he may find the Torments and Triumphs, the Conflicts and Conquests of the Worthies of Christ in all places where the Light of the Gospel hath shined, who have found that Scripture of Truth fulfilled upon themselves, 2 *Tim.* 3. 12. *All that will live Godly in* Christ Jesus, *shall suffer Persecution.*

READER,

I Pray thee Correct these few Faults with thy Pen, and for other Mistakes of the Printer in Letters, Points or Figures, they are easily Discerned and Amended.

Errata in the first Part.

PAge 4. Line 18. put out *in*, p. 5. l. 31. r. *acceptable*, p. 13. l. 34. put in *have*, l. 37. r. *have the Spirit*, p. 24. l. 32. r. *forsaking*, p. 34. l. 54. r. *required some time*, p. 35. l 39. r. *and all others*, p. 57. l. 54. r. *he for was*, p. 110. l. 34. r. 1376, p. 152. l. 2. for *satisfying* r. *falsifying*, p. 157. l. 17. put out *Time*, p. 162. l. the last, put in *but*, p. 167. l. 30. put in *not*, p 206. l. 30. r. *cui* for *qui*, p. 222. l. the last, r. *one* for *and*, p 236. l. 44. r *any* for *no*, p. 241. l. 19. r. *afflicted* for *affected*, p. 243 l. 9. r. *resented* for *resenting*, l. 43. r. *from* f. *for*, p 398. l. 24 r. *enimanimus* for *inimanimus*, p. 413. l 31. r. *Putat* for *Putaver*, p. 471. l. 4. r. *Pastures* for *Pastors*, p. 474 l. 15 put in *not*, p 477 line 53 r. *was* for *who*.

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THE Life and Death OF OUR BLESSED LORD & SAVIOUR JESUS CHRIST.

IN the *6th.* Moneth after *John*, ſirnamed the *Baptiſt*, was conceived, the Angel *Gabriel* (who had in time paſt foretold to *Daniel*, the coming of the *Meſſias*, by a definite number of Weeks) was ſent by God to *Nazareth* in *Galilee*, to the bleſſed Virgin *Mary*, that was betrothed to *Joſeph*, of the ſame Tribe of *Judah* with her ſelf, and of the ſtock of *David*, who, after Salutations, declared unto her that ſhe ſhould bring forth the Son of GOD, and ſhould call his Name *JESUS:* and having more fully taught her of the admirable manner of her Conception, to be performed by the power of the holy Ghoſt overſhadowing her, with great Faith ſhe ſaid, *Be it to the handmaid of the Lord according to thy Word.* Luk. 1. 26, 38.

Chriſts conception foretold.

Chriſt being thus conceived, the Mother of our Lord went into the Hill Countrey, with haſt into a city of *Juda* (to wit, *Hebron*, a city of the Prieſts, ſituate in the mountains of *Judea*, *Joſh.* 21. 10, 11.) where, when ſhe entered into the houſe of *Zacharias* the Prieſt, and had ſaluted her couſin *Elizabeth*, ſhe, perceiving the child to ſpring in her womb, was filled with the holy Ghoſt, and declared that *Mary* was bleſſed which believed, and confirmed that thoſe things ſhould be performed that were told her of the Lord: To whom for an anſwer the bleſſed Virgin (imitating that ſong of *Hannah*, 1 *Sam.* 2. 1.) rehearſed that Divine Hymn, *My ſoul doth magnifie the Lord, &c.* After which *Mary* tarried with her about three moneths. *Luke* 1. 36, 59.

Mary goes to her Couſin *Elizabeth.*

Not long after, *Joſeph* finding his betrothed wife *Mary* with child, was willing to put her away privily: but being warned of God in a dream, and informed that ſhe had conceived by the holy Ghoſt, and ſhould bring forth her Son *Jeſus*, who ſhould *ſave his people from their ſins*, he taketh his wife. *Mat.* 1. 18, 24.

Joſeph is warned not to put away his Wife.

When the time of *Maries* delivery drew near, there came forth a command from *Auguſtus* that all the *Roman* world ſhould be taxed, which taxing was firſt made, when *Cyrenius* was Covernour of *Syria*, [*Luke* 2. 1.] whereupon *Joſeph* went up from *Galilee*, from the city of *Nazareth*, into *Judea* into the city of *David*, which is called *Bethlehem*, becauſe he was of the Houſe, and linage of *David*, that he might be taxed, with *Mary* his Wife, being great with Childe. *Luk.* 2. 4, 5.

Joſeph and *Mary* go to be taxed.

During their abode there, *Jeſus Chriſt*, the Son of God in the fulneſs of time was born of the moſt bleſſed Virgin *Mary* at *Bethlehem*, [*Matth.* 1. 25. *&* 2. 1, 5. *Gal.* 4. 4.] in the four thouſandth year of the World [ſaith the learned Primate of *Ireland*, Doctor *Uſher*] whom *Mary* roled in ſwadling clothes, and laid him in a manger, becauſe there was no room in the Inn. *Luk.* 2. 7.

Jeſus Chriſt is Born.

Chriſt being thus born, his Nativity was revealed by an Angel of the Lord to Shepherds that were keeping their Flock by night in the neighbouring Fields, which word, a multitude of the Heavenly Hoſt receiving, prayed for *Glory to God, peace to the earth, and good will to men*; when they were departed, the Shepherds making haſt to *Bethlehem*, found *Mary* and *Joſeph*, and the Child lying in the Manger, and they publiſhed that which was told them concerning the Child, and ſo returned praiſing, and glorifying God. *Luk.* 2. 8, 20.

His Birth is revealed to the Shepherds.

The eighth day after his Nativity the Child was circumciſed, and his Name was called *Jeſus*, which was ſo appointed by the Angel *Gabriel*, before he was Conceived in the Womb. *Luk.* 2. 21.

Chriſt is circumciſed.

Preſently after, the Wiſe men from the Eaſt, being guided by a new and extraordinary Star, came to *Herod* to *Jeruſalem*, and there, having learned that the Birthplace of *Chriſt* was *Bethlehem* of *Judea*, they went thither, and entring into the houſe which was pointed out to them by the Star that ſtood over it, they found the little Child, and *Mary* his Mother, and falling down they worſhipped him, and opening their Treaſures, they offered unto him, *Gold*, *Frankincenſe*, and *Myrrhe*. Then being warned of God in a dream that they ſhould not return to *Herod*, they depa:ted into their own Countrey another way. *Matth.* 2. 1, 12.

Wiſe Men come to *Jeruſalem.*

The fortieth day after her delivery, *Mary* went up to *Jeruſalem* to the Temple, both that ſhe might preſent him to the Lord according to the Law of the firſt-born; and alſo that ſhe might offer for her ſelf a pair of Turtle Doves, or two young Pigeons (ſhe being ſo poor that ſhe could not offer a Lamb) according to the Law concerning Women that had lain Inn. *Luk.* 2. 22, 23, 24, 27. with *Levit.* 12. 2, 3, 4, 6, 8.

Mary goes to be purified.

When his Parents, *Joſeph* and *Mary* brought the Child *Jeſus* into the Temple, to do for him according to the cuſtome of the Law, there came in at the ſame time *Simeon* of *Jeruſalem*, to whom it was revealed by God that he ſhould not die before he had ſeen the anointed of the Lord, whom he took in his arms, and praiſed the Lord, adding Propheſies, both concerning Chriſt and his Mother. At the ſame inſtant

Simeon and *Anna* propheſie of Chriſt.

alſo

also came *Anna*, a Propheteſs, the daughter of *Phanuel*, who alſo acknowledged the Lord openly, and ſpake of him to all that looked for Redemption in *Jeruſalem*. *Luk.* 2. 25, 38.

Thus when *Joſeph* and *Mary* had performed all things according to the Law of the Lord, they returned into *Galilee*, to their own City *Nazareth*. *Luk.* 2. 39.

Joſeph is warned to fly into *Egypt*.

Some time after, the Angel of the Lord appeared unto *Joſeph* in a dream, warning him to fly into *Egypt*, thereby to provide for the Life of the Child, and to eſcape the malicious deſigns of *Herod*, who having by the Wiſe Men heard that one was born King of the *Jews*, ſought to deſtroy Him: and accordingly *Joſeph*, when he awaked, took the young Child and his Mother by night, and went into *Egypt*, where he remained until the death of *Herod*. *Matth.* 2. 13, 14, 15.

The Babes of *Bethlehem* are ſlain.

But *Herod*, thinking that the young Child had been ſtill at *Bethlehem* (being further provoked by the Wiſe Mens not returning to him) that he might deſtroy Him amongſt the reſt, ſent forth ſome of his Souldiers, who killed all the Children which were in *Bethlehem*, and in all the coaſt thereof from two years old and under, according to the time of the Star firſt ſeen in the Eaſt, concerning which he had enquired of the Wiſe Men. *Matth.* 2. 16.

Joſeph returns into *Judea*.

After the death of *Herod*, who had ſought the life of the young Child *Jeſus*, the Angel of the Lord appeared again to *Joſeph* in a dream whilſt he was in *Egypt*, commanding him that he ſhould return with the young Child and his Mother into the Land of *Iſrael*, for that he that ſought his life was dead: and accordingly when *Joſeph* awaked, he performed what was by the Angel enjoyned him. *Matth.* 2. 19, 20, 21.

He goes to the city of *Nazareth*.

But when he was come back into the Land of *Iſrael* he heard that *Archilaus* raigned in *Judea* in the room of his Father *Herod*, he therefore feared to go thither: and being warned of God in a dream, he departed into the parts of *Galilee* (which *Tetrarchy Herod* had given by *Will* to *Antipas*) and there dwelt in the City of *Nazareth*, from whence *Jeſus* took the name of *Nazarene*. *Matth.* 2. 22, 23. and the Primitive Chriſtians of *Nazarenes*. *Act.* 24. 5.

Jeſus is found in the Temple.

When *Jeſus* was twelve years old, at the Feaſt of the Paſsover, he was brought to *Jeruſalem* by his Parents, *Joſeph* and *Mary*; and when the ſeven days of unleavened Bread were ended, his Parents returning home, *Jeſus* ſtaid behind them. But ſo ſoon as they miſſed him, they ſought him three days, and at laſt found him in the Temple ſitting in the midſt of the Doctors hearing them, and asking them queſtions, ſo that all that heard him were aſtoniſhed at his underſtanding and anſwers. *Luk.* 2. 41, 47.

His private Life.

Then went *Jeſus* down with his Parents to *Nazareth*, & was obedient to them. *Luke* 2. 51. and during his minority, followed his Fathers trade of a Carpenter, eating his Bread in the ſweat of his brows, as appears by the ſpeeches of his fellow-Citizens. *Is not this the Carpenter, the Son of Mary?* *Mar.* 6. 3.

John Chriſts forerunner.

The thirtieth, and the laſt *Jubilee* falling in the thirtieth year of our *Lord Jeſus Chriſt*, and in the beginning of his Goſpel, *John*, his forerunner proclaimed in the Wilderneſs: *Prepare ye the way of the Lord, and make his paths ſtrait.* Mark. 1. 1, 2. & opening the acceptable year of the Lord, or the time of his Divine pleaſure, in which our good God vouchſafed to manifeſt that Great One to the World, *Iſa.* 61. 2. *Luke* 4. 19. For in the 13*th.* year of the raign of *Tiberius Cæſar*, *Pontius Pilate* being Govenour of *Judea*, *Herod Antipas Tetrarch* of *Galilee*, his brother *Philip Tetrach* of *Ituræa*, and the region of *Trachonitis*, and *Lyſanias Tetrarch* of *Abilene*, under the Prieſthoods of *Annas*, and *Caiphas*, came the word of the Lord unto *John* the ſon of *Zacharias* in the Deſert [*Luke* 3. 12.] according unto whoſe command this *Nazarite*, both Prieſt and Prophet of the Lord, did Baptize in the Deſert of *Judea*, (in which there were many Cities which are mentioned *Joſh.* 15. 16.) preaching the Baptiſm of Repentance for the remiſſion of ſins. *Matth.* 3. 1. *Mar.* 1. 4. *Luk.* 3. 3. endeavouring that Chriſt that came after Him might be made known to *Iſrael*. *John* 1. 7, 8, 13. which that He might more certainly know, this ſign was given him of God, that upon whom he ſhould ſee the holy Ghoſt deſcending and remaining, he ſhould

thereby know that it was He that ſhould Baptize others with the holy Ghoſt. *Joh.* 1. 23. Its moſt probable (ſaith the learned Doctor *Uſher*) that this his miniſtry began on that moſt convenient day, the tenth of the ſeventh moneth (about the nineteenth day of our *October*) which was both *penitential*, being joyned with a ſolemn Faſt, in which whoſoever did not afflict his ſoul, ſhould be cut off from his people, and alſo *Expiatory*, in which the high Prieſt went into the Holy of Holies to expiate the ſins of the People with blood that was offered: and that ſame day in which by the ſound of Trumpet the *Jubilee* was commanded to be proclaimed over all the Land, *Levit.* 25. 9.

John preaches and Baptizeth.

So *John Baptiſt*, the Preacher of repentance and remiſſion of ſins, to be attained by the blood of Chriſt that was to come, paſſing through every Region round about *Jordan*, liſted up his voice like a Trumphet, ſaying, *Repent ye, for the Kingdom of Heaven is at hand:* whereupon there went out to him *Jeruſalem*, and all *Judea*, and all the region round about *Jordan* (eſpecially that huge multitude which returned from *Jeruſalem*, the Feaſt of *Tabernacles* being ended about the beginning of our *November*) and were Baptized of him in *Jordan*, confeſſing their ſins. *Matth.* 3. 2, 3, 5, 6. *Mark* 1. 5.

Jeſus is Baptized.

And when all the People were Baptized, *Jeſus* came alſo from *Nazareth* of *Galilee* to *Jordan* to be Baptized of *John*. *Luke* 3. 21. *Matth.* 3. 13. *Mark* 1. 9. which office *John* denied at firſt to perform as ſtanding in need himſelf to be Baptized of Chriſt; but the Lord urging that thus it behoved that all righteouſneſs ſhould be fulfilled, he Baptized him. *Matth.* 3. 14, 15. *Jeſus* then beginning to be about thirty years old, *Luke* 3. 23.

A manifeſtation of the Trinity.

At this time there was made a moſt illuſtrious manifeſtation of the bleſſed Trinity: For the Son of God in the humane nature that he aſſumed, aſcending out of the water and praying, the Heavens were opened, and the holy Ghoſt was ſeen in a bodily ſhape like a Dove, deſcending upon him, and the voice of the Father was heard from Heaven ſaying, *This is my beloved Son in whom I am well pleaſed. Matth.* 3. 16, 17. *Mark* 1. 10, 11. *Luke* 3. 21, 22.

Jeſus tempted of the Devil.

Jeſus being now full of the holy Ghoſt, returned from *Jordan*, and was driven by the Spirit into the Deſert, where for forty days and nights, being tempted by the Divel, he remained amongſt wild Beaſts, not eating any thing, and when the days were ended he was an hungry. *Luke* 4. 1, 2. *Matth.* 4. 1, 2. *Mark* 1. 12, 13. Satan taking this opportunity, ſet upon him with a threefold Temptation, all which being ended, he departed from him for a ſeaſon. *Matth.* 4. 3, 11. *Luke* 4. 3, 13. and the Angels came and miniſtred unto him. *Matth.* 4. 11. *Mark* 1. 13. After which *Jeſus* returned in the power of the Spirit into *Galilee*. *Luke* 4. 14. *John* the *Baptiſt*, the next day after Chriſts coming to him, when the *Jews* from *Jeruſalem* ſent ſome Prieſts and Levites of the Sect of the *Phariſes* to him, as he was Baptizing at *Bethabara* by *Jordan*, to ask him who he was, he profeſſed clearly that he was not the Chriſt: He denied alſo that he was *Elias*, or that Prophet (foretold by *Moſes. Deut.* 18. 15. the ſame indeed with *Chriſt. Act.* 3. 22. & 7. 37. but by the *Jews* thought to be another), He told them alſo that he was, *The voice of one crying in the wilderneſs, make ſtrait the way of the Lord:* and then added the teſtimony of Chriſt, *I Baptize with water, but there ſtands one amongſt you whom ye know not, he it is who cometh after, and is preferred before me, whoſe ſhoe lachet I am not worthy to unlooſe*, John 1. 19, 28. with Chap. 5. 33.

Johns teſtimony of *Jeſus.*

The next day *John* ſeeing *Jeſus* coming to him, ſaith, *Behold the Lamb of God that taketh away the Sins of the World.* This is he of whom I ſpake, there comes one after me that is preferred before me, for he was before me, &c. and I ſaw him, and teſtifie that this is the Son of God. *John* 1. 29, 34.

The day after *John* ſtood and two of his Diſciples with him, and ſeeing *Jeſus* walking, ſaid, *Behold the Lamb of God*, which, when the two Diſciples heard they followed *Jeſus*, and tarried with him that day, for it was about the tenth hour. One of theſe was *Andrew*, who brought his Brother *Simon* to *Jeſus*, and then *Jeſus* ſaw him, he

he said, *Thou art* Simon, *son of* Jonah; *thou shalt be called* Cephas. *John* 1. 35, 42. *Simon* named *Cephas.*

The next day *Jesus* going into *Galilee*, commanded *Philip* (which was of *Bethsaida*, the City of *Andrew* and *Simon Peter*) to follow him. *Philip* finding *Nathanel* under a Fig-tree, brought him to *Jesus*, who declared him truly to be an *Israelite* in whom their was no guile, *John* 1. 43, &c. withall hinting, that himself was that Ladder of Heaven foreshewen to *Jacob* in his dream. *Gen.* 28. 12. upon which the Angels of God were seen ascending and descending. *John* 1. 51.

On the third day their was a marriage in *Cana* of *Galilee* to which *Jesus* was invited, together with his Mother and his Disciples, where he turned water into wine, the beginning of his miracles: and his Glory being hereby made manifest, his Disciples believed in him. *John* 2. 1, 11. *Christs* first Miracle.

After this he went down to *Capernaum*, He, his Mother, and Brethren (or Kinsmen) and his Disciples, and tarried there not many Days. *John* 2. 12. And thus we are come to Christs entring upon his publick Ministery, whose Acts shall be set forth according to four distinct Passovers out of the *Harmony*, of the four Gospels contrived by Doctor *Richardson*, Bishop of *Ardah* in *Ireland*, and recorded by the Primate Doctor *Usher*: In which this is singular, that Saint *Matthew* only is found not to observe the order of time which is constantly observed by the other three *Evangelists*; excepting onely the *Parentheses* of *Johns* being cast into prison by *Herod.* *Luke* 3. 19, 20. Dr. *Ushers* Annals.

The first Passover of the Ministry of Christ. John 2. 13. *from which the first year of the seventieth, and last Week of* Daniel *began, in which the Covenant is confirmed with many.* Dan. 9. 27. *with* Matth. 26. 28.

Jesus went to *Jerusalem* to the Passover, and going to the Temple he scourged out them that bought and sold there: and for a sign of his Authority, he declared unto them that the Temple of his Body should be dissolved by the *Jews*, and be raised again by himself. *John* 2. 13, 14, 19. *Jesus* went to the passover.

He wrought Miracles, and many believed on him, but he did not commit himself to them because he knew what was in man. *John* 2. 23, 24, 25. He works miracles

He instructed *Nicodemas*, the Desciple that came to him by night, in the mistery of Regeneration, and about Faith in his Death, and the condemnation of unbelievers. *John* 3. 1. 21. Then leaving *Jerusalem* he went into the land of *Judea* with his Disciples. *vers.* 22. There he tarried and Baptized (*viz.* by the hands of his Disciples, who had been before Baptized, either by himself (or by *John.*) At this time *John* Baptized in *Ænon*, for he was not yet cast into prison. *John* 3. 23. 24. There arose a question between some of *Johns* Disciples and the *Jews* about purifying. *vers.* 25. Then did *John* instruct his Disciples, who told him of *Jesus* in a way of emulation, concerning himself, and his Office, and of the Excellency of *Jesus Christ* the Son of God, giving this notable and last Testimony of him before his Imprisonment. *vers.* 26, &c. For presently after, *Herod* the *Tetrach* cast *John* into Prison for reprehending his Incest with his brother *Phllips* wife, and other evils done by him. *Mark* 6. 17, 20. *Matth.* 14. 3, 4, 5. He instructed *Nicodemus.* *Johns* last testimony of him.

Jesus hearing that *John* was cast into Prison, and that the *Pharises* had heard that there were many made Disciples by him, and Baptized, *viz.* by the hand of his Disciples, he left *Judea* (having staid there about eight moneths) and went into *Galilee*. *John* 4. 1, 2, 3. *Matth.* 4. 12. But in his way he must needs go through *Samaria*, where he brought the *Samaritan* woman near the City *Sychar*, and the Citizens thereof, to the knowledge and acknowledgement of him, four moneths before the harvest (or the Passover) about the middle of the ninth moneth called *Ab.* *John* 4. 4, 5. &c. *Jesus* went into *Galilee.*

Jesus having staid two days in *Sychar* he went onward in his journey into *Galilee*. *John* 4. 43. This was his second return from *Judea* into *Galilee* after his Baptism, and He preaches with great applause.

and being received of the *Galileans* who had ſeen what things he had done at *Jeruſalem*, he preached with great fame in their Synagogues. *John* 4. 45. *Luke* 4. 14, 15. *Mark* 1. 14, 15.

He preaches, and works miracles.

In *Cana* of *Galilee* he healed the ſon of a Nobleman that lay ſick. *John* 4. 46, 54. he wrought miracles alſo in *Capernaum*, and afterwards came unto *Nazareth* where he had been brought up; and entring into the Synagogue (as his cuſtome was) he expounded to them the propheſie of *Iſaiah* concerning himſelf: the Citizens at firſt wondering, but afterwards being filled with wrath, they thruſt him out of the City, and endeavoured to have caſt him down head long from a Hill; but he, paſſing through the midſt of them went his way. *Luke* 4. 16, 30.

Jeſus then leaving *Nazareth* dwelt at *Capernaum*, and there ſo taught them on the *Sabbath* days that they were aſtoniſhed at his Doctrine. *Luke* 4. 31, 32. *Mark* 1. 21, 22. Alſo at the Synagogue in *Capernaum*, he caſt out an unclean ſpirit, commanding him that he ſhould not tell who he was. *Luke* 4. 33, 37. *Mark* 1. 23, 28. After which he aroſe and went out of the Synagogue into the houſe of *Simon* and *Andrew*, where he healed *Simons* wives mother that lay ſick of a Feavour. *Luke* 4. 38, 39. *Mark* 1. 29, 30, 31. *Matth.* 8. 14, 15.

He heals all Diſeaſes.

About Sun-ſet *Jeſus* healed all the ſick folk which were brought to him, and caſt out Devils, commanding them to hold their peace. *Luke* 4. 40, 41. *Mark* 1. 32, 33, 34. *Matth.* 8. 16, 17. In the morning he went into a Deſert place to Pray, and when *Simon* and others ſought, and would have ſtaid him, he anſwered, that he muſt Preach to other Cities alſo, *Luke* 4. 42, 43, 44. *Mark* 1. 25, 39.

Then *Jeſus* went through all *Galilee*, and taught in their Synagogues, and caſt out Devils. *Luke* 4. 44. *Mark* 1. 39. and as he ſtood by the Lake of *Genazereth* a great multitude preſſed upon him: He entred therefore into *Simons* ſhip, and taught the multitude from thence. *Luke* 5. 1, 4. and when he had left ſpeaking, at his command there was a great draught of Fiſhes taken; at which *Simon Peter* and and *Andrew*, *James* and *John* being aſtoniſhed, he commanded them to follow him, and he would make them Fiſhers of men. *Luke* 5. 4, 11. *Mark* 1. 16, 20. *Matth.* 4. 18. 22.

A great draught of Fiſhes.

Then *Jeſus* went through all *Galilee*, teaching in their Synagogues, and healing every diſeaſe; and his fame went through all *Syria*, and a great multitude followed him. *Matth.* 4. 23, 24, 25.

A Leper healed.

In a certain City *Jeſus* healed a Leper, who, though he was forbidden, yet publiſhed it: and they came to him from every place to hear him, and to be healed; inſomuch as he could no more openly enter into the City, but was in Deſert-places, and Prayed. *Luke* 5. 12, 16. *Mark* 1. 40, 45. *Matth.* 8. 1, 4.

He forgives ſins.

Then again *Jeſus* entred into *Capernaum*, his own City, after ſome days, and taught them at home, and before the *Scribes* and *Phariſees*, and a great multitude: He forgave ſins to one ſick of a Palſie, who was let down through the roof of a houſe, and healed his diſeaſe to the aſtoniſhment of them all. *Luke* 5. 17, 26. *Mark* 2. 1, 12. *Matth.* 9. 1, 8.

He called *Levi*.

Then went *Jeſus* forth again by the Sea-ſide, and all the multitude came unto him, and he taught them, and as he paſſed by, he ſaw, and called, *Levy*, or *Matthew*, ſitting at the receipt of Cuſtome. *Luke* 5. 27, 28. *Mark* 2. 13, 14. *Matth.* 9. 9.

And defends his practice.

Jeſus in the Houſe of *Levi* defended both himſelf and his Diſciples for eating with *Publicans*, and excuſeth and vindicates them againſt the *Phariſees* for their not Faſting. *Luke* 5. 29, 39. *Mark* 2. 15, 22. *Matth.* 9. 10, 13. And it came to paſs on the ſecond *Sabbath* after the firſt (*i. e.* the firſt *Sabbath* of the New-year, inſtituted after their coming out of *Egypt*, and beginning from the moneth *Niſan*, or *Abib*) *Jeſus* going through the Corn fields, cleared his Diſciples from the charge of the *Phariſees*, becauſe they plucked the ears of Corn; and explained the Doctrine of the *Sabbath*. *Luke* 6. 1, 5. *Mark* 2. 23, 28. *Matth.* 12. 1, 8.

The ſecond Paſſover of the Miniſtery of Chriſt, from which the ſecond year of the ſeventieth week of Daniel *begins.*

AFter this was the Feaſt of the *Jews*, and *Jeſus* went up to *Jeruſalem*, and healed on the *Sabbath* day a man that had an infirmity thirty eight years, who lay at the Pool of *Bethesda:* and made a moſt Divine *Apology* to the *Jews*, who ſought to kill him becauſe he ſaid that *God was his Father.* John 5. 1, 47. He heals on the Sabbath.

Afterwards he went from thence and entred into a Synagogue and taught, and healed one that had a withered hand: whereupon the *Phariſees* went forth, and ſtraightways, with the *Herodians*, took counſel how they might deſtroy him. *Luke 6. 6, 11. Mark. 3. 1, 6. Matth. 12. 9, 14.* They ſeek to deſtroy him.

But *Jeſus* when he knew this, withdrew himſelf to the Sea, and healed the multitudes that followed him, ſtraitly charging them that they ſhould not make him known, and commanded his Diſciples that a ſmall ſhip ſhould wait on him, becauſe of the multitude that thronged him. *Mark 3. 7, 12. Matth. 12. 15, 21.*

And it came to paſs in thoſe days that he went into a Mountain to Pray: and when it was day, he choſe twelve, whom he called *Apoſtles*, who are ſpecified by name. *Luke 6. 12, 16. Mark 3. 13, 19.* He chooſes twelve Apoſtles.

And he came down with them from the mountain, and ſtood in a plain, where a great multitude came to him and he healed them all. *Luke 6. 17, 18, 19.*

After this they went into an Houſe, and the multitude came together again ſo that they could not ſo much as eat bread, and when his kinſmen heard of it they went to lay hold on him, for they ſaid, *He is beſides himſelf. Mark 3. 19, 20, 21.* He is judged to be mad.

When *Jeſus* ſaw the multitude, he went up into a Mountain, and when he was ſet, his Diſciples came unto him: and then he preached that long, and excellent Sermon, firſt to the *Apoſtles*, and afterwards to all the People. *Luke 6. 20, 49. Matth. 5, & 6, & 7.* His Sermon on the Mount.

Now when he had ended all his ſayings in the audience of the people he entred into *Capernaum*, where he healed the Centurions ſervant that lay ſick of the Palſie, ready to die. *Luke 7. 1, 10. Matth. 8. 5, 13.*

The day following he went into the City of *Naim*, and raiſed one that was dead, and carrying out to his Burial, which was the only ſon of a widdow: whereupon his fame ſpread abroad. *Luke 7. 11, 17.* Raiſes a dead man to life.

John the *Baptiſt*, being yet in Priſon, and being moved with the relation of his Diſciples concerning the fame, and deeds of *Jeſus*, ſent two of them unto him, ſaying, *Art thou he that was to come, or ſhall we look for another?* and when they were returned with his anſwer, Chriſt gave a large teſtimony of *John.* After which he upbraided ſome of the Cities for their ingratitude, and yet willingly ſubmitted to the ſole good pleaſure of his Father, who hid his Son from ſome, and revealed him to others, *Luke 7. 18, 35. Matth. 11. 2, 30.* *Jeſus* his teſtimony of *John.*

Then *Simon* the *Phariſee*, deſired him that he would eat with him, and as they were at meat he defended againſt *Simon*, and abſolved the woman, a ſinner, that waſhed his feet with her tears and wiped them with the hair of her head, both kiſſing, and anointing them, *Luke 7. 36, 50.* One waſhed his feet.

It came to pas afterwards that he went from City to City preaching, and his Diſciples were with him, and certain women miniſtred unto him. *Luke 8. 1, 2, 3.*

Then they brought unto him one that had a Devil that was both blind and dumb, and he healed him, and zealouſly defended himſelf againſt the *Phariſees* and *Scribes* that came down from *Jeruſalem*, that blaſphemed him, ſaying, *He caſteth out Devils through* Beelzebub. *Mark. 3. 22, 30. Matth. 8. 22, 37.* Caſts out a Devil.

Then ſaid ſome of the *Scribes* and *Phariſees* to him, *Maſter, we would ſee a ſign of thee*, to whom, when he had ſharply rebuked them, he would give no other ſign but that of *Jonas. Matth. 8. 38, 45.*

Whilſt

He ſhews who are his kinſmen.

Whilſt *Jeſus* ſpake to the People, it was told him that his Mother and Brethren ſtood without deſiring to ſee, and to ſpeak with him: but *Jeſus* anſwering, ſhewed them whom he accounted for his Mother, and Brother, and Siſter. *Luke* 8. 19, 20, 21. *Mark.* 3. 31, 35. *Matth.* 11. 46, 50.

He teaches by Parables.

The ſame day *Jeſus* went out of the houſe and ſate by the Sea-ſide, and great multitudes were gathered unto him, ſo that he went into a Ship, and ſate, and taught the multitude many things, by the parable of the Sower, and by divers other parables, *Luke* 8. 4, 18. *Mark* 4. 1, 31. *Matth.* 13. 1, 53.

He calms the Tempeſt.

Alſo the ſame day when it was evening, he ſaid unto them, *Let us lance forth unto the other ſide of the Lake:* and when he had given an anſwer to ſome that would follow him, and ſent away the multitude, they took him even as he was in the ſhip, and by the way there aroſe a great tempeſt, but he rebuked the wind, and calmed the Sea, and ſaved his Diſciples. *Luke* 8. 22, 25. *Mark* 4. 35, 41. *Matth.* 8. 18, 27.

He caſts out the Legion of Devils.

When they came to the other ſide into the Countrey of the *Gadarens*, or *Gergaſens*, which was on the oppoſite ſhore to *Galilee*, and when he was gone on Land, there met him two poſſeſſed with Devils, very fierce (*Mark* and *Luke* mention but one) out of whom *Jeſus* caſt the Devils, and ſuffered them to go into the heard of Swine; whereupon the *Gadarens* deſired him to leave their Coaſts. Then did the poſſeſſed perſons importune him that they might abide with them; but he denied their requeſt, and ſent them back to publiſh about *Decapolis* what great things *Jeſus* had done for them: After which he paſſed over again by Ship to the other ſide, and from thence went unto his own City [*Capernaum.*] *Luke* 8. 26, 36. *Mark* 5. 1, 16, 17, 20. *Matth.* 8. 28, 33, 34.

He anſwers *Johns* Diſciples.

And it came to paſs that when *Jeſus* was returned, the people received him gladly, for they waited for him, and he was by the Sea-ſide. *Luke* 8. 40. *Mark* 5. 21. and there came to him the Diſciples of *John*, ſaying, *Why do we and the* Phariſees *Faſt oft, but thy Diſciples Faſt not?* to whom he gave anſwer. *Matth.* 9. 14, 17.

Raiſes *Jairus's* daughter.

Whilſt *Jeſus* yet ſpake, behold there came *Jairus*, one of the *Rulers* of the *Synagogue*, beſought him greatly for his only Daughter, being about twelve years old, who lay at the point of Death: and as he was going, even at *Jairus* door, a woman that had an iſſue of blood twelve years was ſuddenly healed by touching the hem of *Jeſus* Garment: and the Daughter of *Jairus* being now already dead, was reſtored to life by his Word onely: and he ſtraitly charged them that no man ſhould know it. *Luke* 8. 41, 56. *Mark* 5. 22, 43. *Matth.* 9. 18, 26.

Cures blind Men.

When *Jeſus* was departed thence, two blind men followed him, whoſe eyes he opened, ſtraightly charging them (but to no purpoſe) that no man ſhould know it. *Matth.* 9. 27, 31.

He caſts out a dumb Devil.

As they went out, behold, they brought unto him a dumb man poſſeſſed with a Devil, and when the Devil was caſt out, the dumb ſpake, and the multitude marvelled: but the *Phariſees* blaſphemed. *Matth.* 9. 32, 33, 34, 35.

He is ſcorned.

Then went *Jeſus* round about all their Cities, and villages, teaching, and healing their diſeaſes. Then went he into his own Country, and his Diſciples followed him, and he taught in their *Synagogues* on the *Sabbath* days, and was again contemned of them and called *the Carpenter*: yet were they aſtoniſhed at his Doctrine. *Mark* 6. 1, 6. *Matth.* 12. 54, 58. and he went round about their villages teaching. *Mark* 6. 6.

His compaſſion to Souls.

Jeſus was moved with compaſſion towards the multitude when he ſaw the great harveſt, and the few laborers, and thereupon commanded his Diſciples that they ſhould *pray the Lord that he would ſend forth Labourers.* Matth. 9. 35, 38.

He ſent out his Diſciples.

Then ſent *Jeſus* the twelve *Apoſtles* by two and two, having ſufficiently inſtructed them with commands and power to preach, and to heal Diſeaſes. *Luke* 9. 1, 5. *Mark* 6, 7, 11. *Matth.* 10. 1, 42.

And it came to paſs when *Jeſus* had made an end of commanding his Diſciples, that

that he departed thence to teach and to preach in their Cities, and the twelve departed, and went through the Towns preaching the Gospel, and healing every where. *Luke 9. 6. Matth. 11. 1, 12, 16.*

About this time (*November 17th.*) *Sejanus* was killed: after whose death, *Tiberius Cæsar* soon knew that all the crimes which he had charged upon the *Jews*, were feigned by himself: Wherefore he commanded the Governours of all the Provinces, that in every Town they should spare that Nation, except very few that were guilty persons: but that they should alter none of their customs, and should make much account of them as lovers of peace, and their customs as conducing to publick tranquility. *Sejanus* killed at *Rome.*

About this time also was *John Baptist* beheaded. *Mark 6. 17, 28. Matth. 16. 6, 11, 12.* and when his Disciples heard of it, they came, and took up the body, and buried it, and went and told *Jesus. Mark 6. 29.* *John* beheaded.

The Fame of *Jesus* being spread abroad, *Herod* the *Tetarch*, and others, hearing it, declared their opinions about him, and *Herod* desired much to see him. *Luk. 9. 7, 8, 9. Mark 6. 14.*

The Apostles returning, told *Jesus* what things they had done. *Luke 9. 10. Mark 6. 30.*

When *Jesus* had heard of the death of *John*, and of the deeds of the Apostles, he said unto them, *Come ye your selves apart into a Desert-place, and rest a while:* For by reason of the multitude they had not leasure to eat; He therefore, taking the twelve with him, went by ship privately into a Desert place, of the City called *Bethesda*: But when the multitude heard it, they followed him on foot out of all Cities, and out went him, and he taught and healed them. *Luke 9. 10, 11. Mark 6. 31, 32. Matth. 16. 13, 14.* Multitudes follow *Jesus.*

Then *Jesus* went up into a Mountain, and there sate with his Disciples, and the Passover was nigh. And when it was evening, he fed above five thousand men, besides women, and children, with five Barley loaves, and to little Fishes, and there remained twelve Baskets full of fragments. And when the *Jews* (seeing his Miracles) would have made him a King; *Jesus* constrained his Disciples to go before him unto the other side, opposite to *Bethesda*, towards *Capernaum*: and he himself went apart in a Mountain to pray: and when they had gone about five and twenty or thirty furlongs, in the fourth watch of the night, *Jesus* went to them, walking upon the Sea, and would have passed by them: but they being affrighted, he told them who he was, rebuked *Peter* and saved him from sinking, so that they were amazed: and they drew to shore and came to the land of *Genazeret*: and when he came out of the ship, as soon as it was known, they brought their sick that they might touch the hem of his Garment, and they were presently made whole. *John 6. 1, 21, Luke 9. 12, 17. Mark 6. 35, 56. Matth. 16. 15, 36.* He fed five thousand men, *&c.* He walked on the Sea.

The next day, after that *Jesus* was passed over, the People which stood on this side the Sea, took Shiping and came to *Capernaum* seeking *Jesus*, to whom he preached in the *Synagogue* of *Capernaum* about the *Bread of Life*, and affirmed to the *Jews* that murmured, that he was that *Bread of Life.* From that time many of his Disciples went back, but the Apostles would not go away, notwithstanding he called one of them a Devil. *John 6. 22, 27.* Many go back from him.

The third Passover of the Ministery of Christ. John *6. 4. From which the third year of the seventieth week of* Daniel *began.*

THe *Scribes*, and *Pharisees* which came from *Jerusalem*, came to *Jesus*, and when they saw some of his Disciples to eat with defiled, that is, unwashen hands, they found fault, because they did not walk after the tradition of the Elders, to whom *Jesus* answered concerning traditions, that they frustrated the commands of God that they might keep the traditions of men: and he taught the People, which he also expounded to his Disciples at home, that nothing which enters into a man, but that which cometh from within, that defileth a man. *Mark 7. 1, 23. Matth. 15. 1, 20.* He condemned their Traditions.

Heals the *Canaanitiſh* womans daughter.

Then he aroſe from thence and went into the borders of *Tyre*, and *Sidon*, and he could not be hid. For a *Canaanitiſh* woman, a *Gentile*, a *Syrophanician* by Nation, came to him, earneſtly beſeeching him for her Daughter, that was vexed with a Devil: whom, when he had commended for the greatneſs of her Faith, he caſt the Devil out of her Daughter. *Mark* 7. 24, 30. *Matth.* 15. 21, 28.

And again departing from the Coaſts of *Tyre* and *Sidon*, he came unto the Sea of *Galilee*, through the midſt of the coaſt of *Decapolis*, and they brought unto him one that was deaf, and had an impediment in his ſpeech, whom he healed, and charged him that he ſhould tell no man, but all in vain. *Mark* 7. 31, 37.

He heals many.

Then went he up into a mountain and ſate there, and healed many, ſo that the multitude wondred. *Matth.* 15. 29, 30, 31.

Feeds four thouſands.

In thoſe days, when there was a very great multitude that had remained with him three days, he fed four thouſand men, beſides women and children, with ſeven Loaves, and a few little fiſhes, and there remained ſeven Baskets full of fragments. *Mark.* 8. 1, 9. *Matth.* 15. 32, 38.

And ſtrait way *Jeſus* entred into a Ship, with his Diſciples, and came into the parts of *Dalmanutha*, or the coaſts of *Magdala*. *Mark* 8. 10. *Matth.* 15. 39.

Denies a Sign to the Phariſees.

And the *Phariſees* came to him, requiring a ſign from Heaven, who after he had deeply ſighed, he denied any ſign but that of *Jonas*, to thoſe Hypocrites, who knew how to diſcern the face of the ſky, but not the ſigns of the times: and leaving them, he entred again into a Ship and paſſed to the other ſide. *Mark* 8. 11, 12, 13. *Matth.* 16. 1, 4

warns his Diſciples of their Leaven.

And when his Diſciples were come to the other ſide, they had forgotten to take bread, and they had but one loaf with them in the Ship. Then *Jeſus* ſaid unto them, *Take heed of the Leaven of the* Phariſees *and* Sadduces, *and of the Leaven of* Herod: and they reaſoned amongſt themſelves becauſe they had forgotten to take bread: But *Jeſus* rebuking them that they had forgotten the miraculous multiplication of the loaves, gave them to underſtand that he ſpake not of the Leaven of Bread, but of their *Doctrine*. *Mark* 8. 14, 21. *Matth.* 16. 5, 21.

Then came *Jeſus* to *Bethſaida*, and they brought to him a blind man, whom he led out of the Town, and anointed his eyes with ſpittle, and he recovered his ſight, and *Jeſus* forbad him to tell it. *Mark* 8. 22, 26.

And *Jeſus* went with his Diſciples into the Towns of *Cæſarea Philippi*: And it came to paſs as he was alone praying, and was now in the way, that he asked his Diſciples, *whom do men ſay that I am?* When they had anſwered, he ſaid unto them, But *whom do ye ſay that I am?* And when *Peter* had anſwered, he pronounced him happy, annexing promiſes, and forbad his Diſciples to tell any man that he was the *Chriſt*. He alſo foretold his Death, and Reſurrection, and called *Peter* Satan, becauſe he rebuked him for ſo ſaying. Then he Preached to his Diſciples, and to the multitude, of the Croſs, which every one muſt bear that would follow him, and at length foretold his Transfiguration. *Luke* 7. 18, 27. *Mark* 8. 27, 38. *Matth.* 16. 13, 28.

Who *Chriſt* was judged to be.

His transfiguration.

And it came to paſs about eight days after theſe things (or ſix intermediate days) that he was Transfigured in an high Mountain. And when they came down from the Mountain, he charged them that they ſhould tell no man what they had ſeen till he was riſen from the dead: and they kept it cloſe, queſtioning one with another, *what the riſing from the Dead ſhould mean*, and they asked him, why do the *Scribes* ſay that *Elias* muſt firſt come; and they received an anſwer by which they underſtood that *Jeſus* ſpake of *John Baptiſt*, as that *Elias*. *Luke* 7. 28, 36. *Mark* 9. 1, 13. *Matth.* 17. 1, 13.

And it came to paſs the next day when they were come down from the Hill, and that he was come to his Diſciples, he ſaw a great multitude about them, and the *Scribes* queſtioning with them: and ſtraitway when all the multitude ſaw him, they were greatly amazed, and running to him, ſaluted him: and as he was asking about their queſtioning with his Diſciples, the Father of a *Lunatick* child anſwered him,

that

that it was about his child that had an unclean ſpirit, both deaf and dumb, and that his Diſciples could not caſt him out. Then *Jeſus* having caſt out the ſpirit, reſtored the Child to his Father whole: and being at home, he ſhewed his Diſciples the reaſon why they could not caſt out this Devil. *Luke* 7. 37, 42. *Mark* 9. 14. 29. *Matth.* 17. 14, 21. Heals the Lunatick.

And they departed thence and paſſed through *Galilee*, and he would not that any man ſhould know it: and he taught his Diſciples concerning his death and Reſurrection: but they underſtood not that ſaying, and being exceedingly ſorry, were afraid to ask him. *Luke* 7. 43, 44, 45. *Mark* 9. 30, 31, 32. *Matth.* 17. 22, 23. Foretells his Death, and Reſurrection.

When they were come to *Capernaum* they asked *Peter* about *Jeſus* his paying Tribute money. And when *Jeſus* was come into the houſe, he prevented *Peter*, telling him, that he ſhould find a piece of money in a Fiſhes mouth, and bad him pay that for Tribute both for himſelf and for *Jeſus*. *Matth.* 17. 24, 27. Pays Tribute.

At *Capernaum* *Jeſus* asked his Diſciples what it was that they diſputed of among themſelves by the way, at which, when they were ſilent at the firſt, they afterwards told him that it was, who ſhould be the greateſt in the Kingdom of Heaven: Then *Jeſus* taking a child, and ſetting him in the midſt, taught them that they ſhould have humility even as a child. He alſo warned the world of Offences: Admoniſhing us to take heed that neither hand, foot, nor eye make us to offend. That little ones are not to be deſpiſed. How our Brother ſinning againſt us, is to be reproved, as alſo to be bound and looſed by the Church: and to be forgiven to ſeventy times ſeven times, as he ſhewed in that Parable of the two debtors to the King. *Luke* 7. 46, 47, 48. *Mark* 9. 33, 37. *Matth.* 18. 1, 35. Teaches Humility. Darling ſins muſt not be ſpared.

Then ſaid *John* to him, *we ſaw one caſting out Devils through thy name*, whom *Jeſus* taught that he was not to be forbidden, and again warned them not to offend little ones, and to take heed again that neither hand, foot, nor eye cauſe them to offend. *Luke* 7. 49, 50. *Mark* 9. 38, 50.

After theſe things *Jeſus* walked in *Galilee*: for he would not walk in *Jury*, becauſe the *Jews* ſought to kill him. Now the Feaſt of *Tabernacles* was at hand: and *Jeſus* went not up to the Feaſt, as his Brethren would have him do, who as yet believed not on him: but he went up after them, not openly, but as it were in ſecret. *John* 7. 1, 10. They ſought to kill him.

And it came to paſs that when the time was come that he ſhould be received, he ſet his face to go to *Jeruſalem*, and he ſent meſſengers before his face, and they went into a Village of the *Samaritans* to make ready for him, But they would not receive him, wherefore they went into another City, and *Jeſus* rebuked his Diſciples who would have commanded fire to come down from Heaven upon them. *Luke* 7. 51, 56.

And as they were paſſing in the way, *Jeſus* gave an anſwer particularly to ſome that would follow him. *Luke* 7. 57, 62.

After theſe thing *Jeſus* ſent ſeventy Diſciples by two and two into every City and place where he himſelf would come, giving them inſtructions, and arming them with power. *Mark* 10. 1, 16. He ſent out ſeventy Diſciples.

The multitude enquiring after *Jeſus* at the Feaſt, and murmuring concerning him, *Jeſus* in the midſt of the Feaſt, taught in the Temple: and they wondring at his Doctrine, he anſwered, that *his Doctrine was not his own but his that ſent him*: He alſo anſwered many things to them who reproached, and objected againſt him, and Officers were ſent to apprehend him. In the laſt and great day of the Feaſt, *Jeſus* crying out concerning Faith in him, there was a diviſion concerning him amongſt the People: but the Officers which were ſent, and *Nicodemus* defended both his perſon and cauſe before the *Phariſees* that ſpake againſt him. *John* 7. 11, 53. He preached at the Feaſt.

Then went *Jeſus* unto the mount of *Olives*, and early in the morning he ſate and taught in the Temple, where, being not willing to condemn the woman that was taken in Adultery, he warned her to ſin no more. As he was teaching in the Tre- And in the Temple.

sury of the Temple, he affirmed that he was the light of the world, and defended his bearing record of himself.] He taught many things concerning the Father himself, and told them whether he goes, and who he is: Also of their Father *Abraham*: Of the servitude of Sin and of the Devil: Of himself, that he had not a Devil as they supposed: That whosoever kept his sayings should not tast of Death, concluding with these words, *Before* Abraham *was*, *I am*; where-upon they took up stones to throw at him: But *Jesus* hid himself and went out of the Temple, going through the midst of them, and so passed by. *John.* 8. 1, 59.

They attempt to stone him

He cures the blind man.

As *Jesus* passed on the way, he saw one begging that was blind from his youth, who being made to see, after many examinations both of himself, and of his Parents, he was cast out of the *Synagogue*, who afterwards meeting *Jesus*, he worshipped him. *John* 9. 1, 41.

He is the Door of the Sheep.

Then Preached *Jesus* that he is the *door of the Sheep*, and *that good Shepherd*: as also concerning *Thieves*, and *Hirelings*: and there was again a division amongst the *Jews* for those sayings. *John* 10. 1, 21.

At this time the Seventy returned to him with joy, whom *Jesus* further warned and instructed: and rejoyceing in spirit, he told them privately that their eyes were happy. *Luke* 10. 17, 24.

Then came to him a certain Lawyer, asking him, *what he must do to inherit eternal Life? Jesus* sent him to the Law; and by the Parable of the man that fell amongst Thieves, taught him who was his Neighbour. *Luke* 10. 25, 37.

Of *Martha* and *Mary*.

Afterwards it came to pass, that as he went, he came to a certain Town, and was received into the house of *Martha*, she her self ministring to him, whilst *Mary* heard the words of *Jesus*, for which she was preferred before *Martha*. *Luke* 10. 38, 42.

He teaches the Lords Prayer.

And it came to pass as he was praying in a certain place, when he ceased, one of his Disciples said unto him, *Lord, teach us to Pray, as* John *taught his Disciples*: Whereupon he, the second time prescribed to them the Lords Prayer: using arguments also to stir them up to constancy in Prayer, and for the confirmation of their Faith in obtaining their sutes. *Luke* 11. 1, 13.

Then cast *Jesus* a Devil out that was dumb, and the multitude marvelled, and he confirmed against some blasphemers, that he did not cast out Devils through *Beelzebub*. *Luke* 11. 14, 26.

And it came to pass as he spake these things, that a certain woman of the company said unto him, *Blessed is the womb that bare thee*, &c. to whom he replied. *Luke* 11. 27, 28.

Of the Queen of the South and the *Ninivites*.

And when the multitude were gathered thick together, he began to say: *This Generation seeks a sign, but there shall be none given but that of* Jonas: Adding, that the Queen of the *South*, and the *Ninivites* should condemn that Generation, charging them to take heed that the light which was in them, were not darkness. *Luke* 11. 29, 36.

When *Jesus* had spoken these things, a certain *Pharisee* desired him that he would dine with him: and wondring that *Jesus* had not first washed, he was severely reprehended, with the rest of the *Pharisees*, by *Jesus* for their outward holiness, or simulation, and for their inward wickedness, covetousness and pride: and he pronounced a Wo likewise to the *Lawyers*. *Luke* 11. 37, 54.

In the mean time when there was gathered together an innumerable company, *Jesus* said to his Disciples, *Take heed of the Leaven of the* Pharisees *which is Hypocrisie: and fear not them which kill the body*. *Luke* 12. 1, 12.

He refuses to be a Judge.

And one of the company said to him, *Master speak to my Brother that he divide the Inheritance with me*: To whom *Jesus* said, *who made me a Judge?* And upon this occasion he preached against Covetousness in the Parable of the rich man that would build great Barns: as also against all anxious, distrustful, and unprofitable carking about the necessaries of this life; commanding them rather to seek the Kingdom of God: and to

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be like them that wait for the coming of their Lord as becomes every faithful and wise Steward: Telling them that he would send the fire of division into the earth, and upbraided them that they could not find out that that was the appointed time. *Luke* 12. 13, 59.

There were present at that season some that told him of the *Galileans*, whose blood *Pilate* had mingled with their Sacrifices, from which occasion he preached Repentance, and propounded to them the Parable of the Fig tree, that had no fruit. *Luke* 13. 1, 9. Exhorts to Repentance.

As he taught in one of the *Synagogues* on the *Sabbath* day, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together; whom *Jesus* healed, and defended his deed against the Ruler of the *Synagogue* that was full of indignation. Then did he liken the Kingdom of Heaven to a *Grain of Mustard-seed*, and to leaven, *Luke* 13. 10, 21.

Then went he through all the Cities, and villages teaching, and journying towards *Jerusalem*, to wit, to the Feast of *Dedication*. *Luke* 13. 22

As he went, one said to him, *Are there few that shall be Saved?* To whom he answered, commanding to strive to enter in at the straight Gate. *Luke* 13. 23, 30. Few to be saved.

On the same day some of the *Pharisees* came to him, saying, *Get thee out, and depart hence, for* Herod *will kill thee*; to whom he gave a resolute answer. *Luke* 13. 31, 35.

And it came to pass as he went into the House of one of the chief *Pharisees* to eat Bread, there was one present that had a Dropsie, whom he healed, and defended the deed though it was done on the *Sabbath* day. He also spake a Parable to them that were bidden, and instructed him that had invited him. *Luke* 14. 1, 14.

And when one of them that sate at meat with him heard these things, he said unto him; *Blessed is he that shall eat Bread in the Kingdom of God*. To whom *Jesus* answered, and propounded to them the Parable of the great Supper, and of the several excuses that those that were invited, made. *Luke* 14. 15, 24.

And there was a great multitude that went with him, and he turned and preached unto them, that life it self is to be laid down for Christ. He also propounded to them the Parables, of the man that was about to build a Tower, and of the Kings going to War. *Luke* 14. 25. 35. Life to be laid down for Christ.

And there came to him all the *Publicans* and sinners for to hear him, and the *Scribes* and *Pharisees* murmured, whereupon he spake unto them the Parables of the lost Sheep, of the Groat, and of the Prodigal Son. *Luke* 15. 1, 32. The parable of the lost Sheep, &c.

He also told to his Disciples the Parable of the unjust Steward accused to his Lord: together with the application of the same: and the *Pharisees*, that were covetous, when they heard these things, derided him. Then preached he against them, and taught many other things, and declared the Parable of the Rich man farting deliciously, and of *Lazarus* the beggar. *Luke* 16. 1, 31. Of *Dives* and *Lazarus*.

Moreover he said to his Disciples, *Wo to them by whom offences come*, and taught, that a brother sinning against a man is to be forgiven. *Luke* 17. 1, 14. Of offences.

Hereupon his Disciples said to him, *Lord encrease our Faith*, to whom he answered concerning the power of Faith; and by the Parable of the servant coming from plough and straight-way ministring, he shewed that they are unprofitable servants when they have done all, having done no more than what was their duty. *Luke* 17. 5, 10. The power of Faith.

And it came to pass as he went to *Jerusalem*, that he passed through the midst of *Samaria*, and *Galilee*, and as he entred into a certain village, there met him ten Lepers, who, as they were going according to his command, to the Priests, they were cleansed, of whom one of them came back to *Jesus* to give him thanks and he was a *Samaritane*. *Luke* 17. 11, 19. Cures ten Lepers.

The *Pharisees* asking *Jesus* when the Kingdome of God would come? He answered, *That the Kingdom of God would not come with observation*: but that it is within: and fur-

further ſaid to his Diſciples, that according to the days of *Noah*, and *Lot*, ſo ſhall be the day in which the Son of man ſhall be revealed: but that he was firſt to ſuffer many things *Luke* 17 20, 37.

To pray always. Then ſpake he to them a Parable that they ſhould always pray, by the example of the widow interceeding to the unjuſt Judge: whereas God is a Righteous revenger. *Luke* 18. 1, 8.

The Phariſee & Publican. He ſpake alſo to ſome that perſwaded themſelves that they were juſt, and deſpiſed others, the Parable of the *Phariſee*, and *Publican* praying in the Temple. *Luke* 18. 9, 14.

And it was at *Jeruſalem* the Feaſt of the *Dedication*, and it was winter, and *Jeſus* walked in the Temple in *Solomons* Porch: Then came the *Jews* round about him and ſaid unto him, *How long doeſt thou make us to doubt? If thou beeſt the* Chriſt *tell us plainly?* which he a vouched by his Works, ſaying, *I and the Father are one:* whereupon they again took up ſtones to ſtone him. And he defending himſelf to be God by the Scriptures, and his works, they ſought again to take him, but he eſcaped out of their hands. *John* 10. 22, 39.

Preaches and heals. Then he went again beyond *Jordan* where *John* at firſt did Baptiſe, and there he abode, and many reſorted to him; and as he was wont, he taught them, and healed them and many believed on him there. *Luke* 18. 40, 41, 42. *Mark* 10, 1. 19. *Matth.* 19. 1, 2.

About Divorce. Then came to him the *Phariſees* tempting him, ſaying, *Is it lawful for a man to put away his wife for every cauſe? Jeſus* denied it, and gave an anſwer to the *Phariſees*, objecting the *Bill of Divorce* which *Moſes* commanded: He anſwered his Diſciples alſo who ſaid, that then *its better for a man not to marry.* *Mark.* 10. 2, 12. *Matth.* 19. 3, 12.

He bleſſes little children. At this time they brought unto him little children that he ſhould lay his hands upon them, and pray, and his Diſciples forbad them; for which, being rebuked by *Jeſus*, *he laid his hands upon them, and bleſſed them*, and then departed from thence. *Luke* 18. 15, 16, 17. *Mark* 10. 13, 16. *Matth.* 19. 13, 14, 15.

Jeſus going from thence, as he was in the way, there met him a young man, one of the Rulers, very rich, ſaying unto him, *Good Maſter, what muſt I do to inherit eternal life?* And *Jeſus* having ſpoken concerning the title that he gave him, ſent him to the Commandments, and he replying, that he had obſerved them, *Jeſus* loved him: but bidding him to ſell all that he had, and give it to the poor, he went away ſorrowful. *Luke* 18. 18, 30. *Mark.* 10. 17. 31. *Matth.* 19. 16, 30.

Againſt Covetouſneſs. Then *Jeſus* inveighed bitterly againſt covetous rich men: and when *Peter* ſaid, *Behold we have left all to follow thee*, he made not able promiſes to all ſuch, whereof ſome were peculiar to the Apoſtles: Adding withal, *that many which were laſt ſhould be firſt, and the firſt ſhould be laſt*, which he declared by a Parable of labourers in a Vineyard: For *many were called, but few choſen.* *Luke* 18. 28, 29, 3. *Matth.* 19. 27, &c. *Mark* 10. 23. &c.

Lazarus's ſickneſs and death. *Lazarus* of *Bethany* being ſick, his Siſters ſent to tell *Jeſus* thereof, who as ſoon as he heard it, tarried two days in the place where he was: but afterwards he ſaid to his Diſciples, *Let us go again into* Judea: they ſaid to him, the Jews *of late ſought to ſtone thee, and goeſt thou thither again? Jeſus* anſwering, ſaid unto them, Lazarus *ſleepeth* (meaning that he was dead) Let us go to him (ſaid *Thomas*) that we may die with him. *John* 11. 1, 6.

Jeſus raiſes him. *Jeſus* came nigh to *Bethany*, and found that *Lazarus* had been buried four days: and *Mary* hearing of it, came quickly to him out of the Town, where *Martha* alſo met him, and *Jeſus* ſeeing her weep, he wept alſo, and coming to the grave, he bad them remove the ſtone, and giving thanks to his Father, called *Lazarus* out of the grave, whereupon many believed on him: but ſome went to the *Phariſees* and told them what things *Jeſus* had done. *John* 11. 17, 54.

Hereupon the *Phariſees* called a Councel, where *Caiphas* prophecied concerning *Jeſus*, and from that day they conſulted together that they might put him to death, commanding that if any one knew where he was, they ſhould give them notice that they might

might take him. *Jesus* therefore walked no more openly amongst the *Jews*, but went unto a City, called *Ephraim*, and there continued with his Disciples. *John* 11. 54.

After this they went up to *Jerusalem*, and as they were in the way, *Jesus* went before them, and they were afraid, and he again took the twelve, and began to tell them what things should happen unto him, but they understood none of those things. *Luke* 18. 31, 34. *Mark* 10 32, 33, 34. *Matth.* 19. 17, 18, 19. He foretells his sufferings.

Then came to him *James* and *John*, the sons of *Zebedee*, and their mother, desiring that they might sit, the one on his right hand, and the other on his left; but he repelled them with his answer, and when the rest were displeased with their request, he admonished them all, that he that would be great and first amongst them, must be the Minister and Servant of all, *Mark* 10. 35, 45. *Matth.* 19. 20, 28.

And it came to pass when *Jesus* came nigh to *Jericho*, a certain blind man sate begging by the way-side, and asking who it was that passed by, and hearing that it was *Jesus* of *Nazareth*, he (though he was rebuked) earnestly implored his mercy, and being called by *Jesus*, he received his sight, and followed him, Glorifying God, *Luke* 18. 35, 43. He cures the blind man.

Then *Jesus* entred, and passed through *Jericho*, and espying *Zacheus* in a *Sycamore*-tree, he said unto him, *I must abide at thy house to day*, *Luke* 19. 1, 10. Calls *Zacheus*.

And as *Jesus* went out of *Jericho*, a great multitude followed him: and he restored sight to two blind men, whereof *Bartimeus* was one, and they followed him, *Mark* 10. 46, 52. *Matth* 19. 29, 34.

Being come nigh to *Jerusalem*, because they thought that the Kingdom of God should immediately appear, as he went forwards, he told the Parable of the Noble man that went into a far Countrey, who gave to his ten servants ten pounds to occupy therewith till he returned, and when he came back, knowing which had gained most by trading, he rewarded each of them according to the proportion of their gain. *Luke* 19. 11, 27. Ten pounds given to ten servants.

Now the Passover was at hand, and many went out of the Countrey up to *Jerusalem* before the Passover, that they might purifie themselves, *John* 11. 55, 56, 57.

And *Jesus*, six days before the Passover, came to *Bethany*, and they made him a Supper, and *Lazarus* sate with him, and *Mary* anointed his feet, and wiped them with the hairs of her Head, whom *Jesus* defended against *Judas*: and much people came thither, not onely for *Jesus* sake, but that they might see *Lazarus*: But the chief Priests consulted how they might put *Lazarus* to death, because many of the *Jews* believed by reason of him, *John* 12. 1, 11. *Mark.* 11. 1, 7. *Matth.* 21. 1, 7. *Luke* 19. 28, 35.

After this *Jesus* went before, ascending up to *Jerusalem*; and it came to pass that when he was nigh to *Bethphage*, and *Bethany*, at the Mount of *Olives* (the 29th day of our *March*) he sent two of his Disciples for an Ass-colt that was tyed. *Matthew* mentions the Dam also: and they brought the Colt unto *Jesus*, and cast their Garments on the Colt, and set him thereon, and much people that came to the Feast, met him, many casting their Garments in the way, and others cut down branches of the Trees and strewed them in the way, and when he was come unto the decent of the Mount of *Olives*, the company that went before and that followed, cried, *Hosanna to the Son of David*; then said some of the *Pharisees* to him, *Master, rebuke thy Disciples: Jesus* answered them; and the *Pharisees* thereupon said amongst themselves, *Perceive ye not that we prevail nothing? Behold the world is gon after him. John* 12. 12, 18. *Luke* 19. 36, 40. *Mark* 11. 8, 9, 10. *Matth.* 19. 8, 9. He rides into *Jerusalem*.

When *Jesus* was come nigh, seeing the City, he wept over it, foretelling the utter destruction thereof. *John* 12. 19. *Luke* 19. 41, 42. *Mark* 11. 10, 11. He wept over *Jerusalem*.

And when he was entred into *Jerusalem*, all the City was moved saying, *who is this?* And *Jesus* entred into the Temple of God, and cast out those that bought and sold in it, and healed both blind, and lame in it: and justified the children who cryed, *Ho-*

sanna,

Children cry *Hosanna.*

Hosanna, in the Temple, against the *Priests*, and *Scribes* that were displeased at it. He also taught daily in the Temple, those that heard him being very attentive: But the chief *Priests* and *Elders* of the People sought to destroy him. *Luke* 19. 45, 46. *Mark* 11. 11. *Matth.* 21. 12, 13, 14, 15, 16.

A voice from heaven.

Some *Greeks* of those that came to worship at the Feast, desired to see *Jesus*, and he answered them that told him: also by preaching of his Passion, and calling upon his Father he received an answer from Heaven, which some thought to be Thunder, others an Angel: and speaking again of the lifting up of the Son of man from the Earth, he answered them that asked him, *who this Son of man was?* Then going from thence, he hid himself from them: and when it was evening, he went with his Disciples unto *Bethany:* and though he had done so many miracles amongst them, yet did they not believe, that the word of *Isaias* might be fulfilled. Yet nevertheless many of the Rulers believed on him, but did not confess him for fear of the *Pharisees*. *Jesus* crying out therefore, preached concerning Faith in him. *John* 12. 20, 50. *Mark* 11. 17.

He curses the Fig-Tree.

On the morrow when he came from *Bethany*, he was an hungry, and seeing a Fig-tree that had onely leaves on it, he cursed it, and it straitway withered. Then they came to *Jerusalem*, and entring into the Temple, he again cast out those that sold and bought there, and would not that any should carry a vessel through the Temple; and crying out, he taught concerning Faith in himself: But the chief *Priests* sought how they might destroy him: for they feared him, because all the people were astonished at his Doctrine: and when evening was come *Jesus* went out of the City. *Mark* 11. 12, 19. *Matth* 21. 18, 19.

Power of Faith.

And when they returned in the morning, as they passed by the Fig-tree, they saw that it was dried up by the roots, which *Peter* shewing to *Jesus*, he preached unto them of the power and virtue of Faith, but especial in Prayers. And they came again into *Jerusalem*, and as he was walking in the Temple and teaching, the chief *Priests*, *Elders*, and *Scribes* came unto him, saying, *By what authority doest thou these things? Jesus* answered by asking them concerning *Johns* Baptism. He also spake unto them the Parable of the two Sons, asking them, which of the two did the will of his Father? and applied it unto them. As also the Parable of the vineyard let out to Husband-men, and of their killing the Heir of the vineyard, together with the application thereof: And from that hour they sought to take him: but they feared the People, for they took him for a Prophet. Again he propounded to them the Parable of the marriage of the Kings Son, and the refusals, and excuses of some that were bidden, and the wickedness and punishments of others, especially of him that had not on the wedding Garment. Then went the *Pharisees*, and took Counsel how they might intangle him in his talk: wherefore they sent out unto him their Disciples, with the *Herodians* saying, *Is it lawful to give tribute to Cesar, or not?* These being astonished at his answer, left him, and went their way. *Luke* 20. 1, 8, 9, 19, 20, 40. *Mark* 11. 20, 33, & 12. 1, 12, 13, 37. *Matth.* 21. 19, 46. & 22. 1, 46.

Parable of the vineyard and wedding Feast.

They lay snares for him.

He proves the Resurrection.

The same day there came to *Jesus* the *Saduces*, asking him of the woman that had seven Brethren to her Husbands, which of them should be her Husband in the Resurrection? and when the multitude heard his answer whereby he proved the Resurrection, they were astonished at his Doctrine: Then a *Pharisee* that was a *Lawyer*, tempted him, asking which was the great Commandment in the Law? to whom he answered, and asked the *Pharisee* whose Son Christ is? and no man was able to answer him a word, neither durst any man from that day forth, ask him any more questions. *Luke* 20. 41, 44.

Eight woes against the Pharisees.

Then spake *Jesus* to the multitude, and to his Disciples concerning the *Scribes* and *Pharisees*, denouncing eight woes against them: and turning his speech to the City of *Jerusalem*, he accused her of cruelty, and obstinacy, and foretold her desolation. *Luke* 20. 45, 46, 47. *Mark* 12. 38, 39, 40. *Matth.* 23. 1, 39.

The poor widdows charity.

And as *Jesus* sate over against the Treasury he saw a widow casting in two mites, whom he preferred before them that cast in more. *Luke* 21. 1, 4. *Mark* 12. 41. 44.

When

When he was gone out of the Temple his Disciples shewed him the stately buildings, and stones of it, whereupon he foretold the ruine thereof. *Luke* 21. 5, 36. *Mark* 13. 1, 37. *Matth.* 24 1, 51.

And as he sate on the Mount of *Olives* over against the Temple, his Disciples asked him when these things should be, & what should be the sign of his coming, & of the end of the world? To whom he at large answered concerning the signs of them both: and warned them to watch, and be ready, because they knew not the hour when the Lord would come, and he taught the same thing by the Parable of the ten Virgins: As also by the Parable of the Talents delivered to the Servants to trade withall; and described the Judgement of this world (perhaps as a Type of that) by setting the Sheep on the right hand, and the Goats on the left, and giving sentence upon each of them. By day he taught in the Temple, but at night he went into the Mount of *Olives*: and all the People came unto him early in the morning, and he taught them in the Temple. *Matth.* 25. 1, 46. *Luke* 21. 37, 38. He foretells the destruction of the Temple, and the end of the World.

And it came to pass when *Jesus* had finished these saying, he said unto his Disciples, *Ye know that after two days is the Passover, and the Son of man shall be betrayed to be crucified:* About which time they consulted together in the Palace of the *High Priest*, that they might kill *Jesus*: But they said, *not on the feast day, lest there be an uproar amongst the People.* *Mark* 14. 1, 2. *Matth.* 26. 1, 5. Foretells his death.

As *Jesus* was in the House of *Simon* the *Leper*, he defended a woman that powred an *Alabaster* Box of Ointment on his Head, as he sate at meat, against his Disciples that murmured at it, and foretold his Burial. *Mark* 14. 3, 9. *Matth.* 26. 6, 13. And is anointed.

Then entred Satan into *Judas*, who offered himself and covenanted to betray him. *Luke* 22. 1, 3. *Mark* 14. 10, 11. *Matth.* 26. 14, 15, 16.

The fourth and last Passover, in which Christ (*our Passover*) *was Sacrificed.* 1 Cor. 5. 7. *and so an end was put to all the Legal Sacrifices which prefigured this only one. The fourth, or middle year of the last week of* Daniel *now beginning.* Dan. 9. 27.

IN the first day of unleavened Bread, when the Passover was slain (*April* 2.) his Disciples asked him where they should prepare it? Then he sent *Peter* and *John* into the City, telling them that there should meet them a man bearing a pitcher of water, by following of whom, they should find a Guest-chamber ready furnished by the good man of the House. *Mark* 14. 12, 16. *Matth.* 26. 17, 18, 19. The Passover is prepared.

And in the evening he went thither with the twelve, and when they had sate down and eaten, *Jesus* said, *I have greatly desired to eat this Passover with you before I suffer:* And he comanded them to divide the Cup amongst themselves: saying, *I will not any more eat of the Passover, or drink of the fruit of the Vine, until the Kingdom of God shall come*; Then said he, *One of you shall betray me*, and they began to be sorrowful, and to say unto him one by one, *Is it I?* and he answered, *It is he that dippeth his hand with me in the dish:* and to *Judas*, asking *Is it I?* he answered, *Thou hast said.* *Luke* 22. 14, 18. *Mark* 14. 17, 18, 21. *Matth.* 26. 21, 25. *Judas* the Traytor.

Also whilst they were eating, *Jesus* instituted the Sacrament of his Body and Blood in Bread and Wine, after he had supped, adding, *I will not henceforth drink of the fruit of the vine, till I shall drink it new with you in the Kingdom of my Father?* But, *behold* (saith he) *the hand of him that betrays me, is with me at the Table*, then they began to enquire amongst themselves if any among them should do this. *Luke* 22. 19, 23. *Mark* 14. 22, 25. *Matth.* 26. 25, 26. The Lords Supper instituted.

There was also a strife amongst them which of them should be accounted greatest: when Supper was ended, *Jesus* arose and laid aside his Garments, and took a Towel and girded himself therewith, and began to wash, and wipe his Disciples feet, and *Peters* also, who at first denied it, but afterwards desired it. This being done, *Jesus* sate down again, saying, *I have shewed you an Example, that as I have done, you might likewise* He washes his Disciples feet.

wash one anothers feet: He that will be greatest amongst you, let him be the least: Yet he added, *I do not speak of you all; for I know whom I have chosen.* When he had said these things he was troubled in spirit, and testified, saying, *One of you shall betray me*: His Disciples therefore looking one npon another, were uncertain of whom he spake: *Peter* therefore beckened to the beloved Disciple that he should ask who it was: *Jesus* answered, *he it is to whom I shall give a sop after I have dipped it*, and he gave the sop to *Judas*, and said unto him, *what thou doest, do quickly. Judas* having received the sop went out immediately; and it was night. *Joh.* 13. 2, 38. *Luke* 22. 24, 30.

When *Judas* was gone out, *Jesus* said, *Now is the Son of man Glorified, and God is glorified in him:* and he told them of his sudden departure, and exhorted them to the mutual love one of another. He said also, *Simon, Simon*, behold *Satan hath desired you, that he might winnow you as wheat: but I have pray'd for thee:* and do thou *strengthen thy brethren:* and when *Peter*, too confidently, said, *I will lay down my life for thee*, he answered, *The Cock shall not Crow till thou hast denied me thrice.* Then said he unto them, *He that hath a purse, let him take it, and he that hath not a sword, let him buy one:* Some answering, Here are two Swords, he said, *It is enough.* *Luke* 22. 31, 38.

Faith shall not fail.

Then did *Jesus* comfort them against the sorrow which they conceived for his Death: and to the questions of *Thomas, Philip*, and *Judas* (who is also *Libbæus*, surnamed *Thaddæus*, another of the Sons of *Alphæus*, and brother of *James*) he answered every one particularly, promising them that the holy Ghost should be their Teacher: And left his Peace with them: and again admonished them of his approaching Death, and of the joyful fruit thereof: Adding, *Arise, let us go hence:* And when they had sung an *Hymn*, they went out towards the mount of *Olives.* *John* 14. 1, 31. *Mark* 14. 26. *Matth.* 26. 30,

He comforts his Disciples.

In the way as they were going, by the parable of the Vine, & the branches, he exhorted them to bring forth fruit, and to remain in the Love of God towards them, and mutually to love one another, and to abide patiently the hatred of the World, which hates Christ himself: and that they should not be offended for persecutions. *John* 15. 27. And again he comforted them against sorrow for his Death by the promise of sending them the *Comforter*, the Spirit of truth, whose Office against the World, and towards them he describeth. And admonished them that *yet a little while, and they should not see him:* and they not understanding what that meaned, he explained it unto them: and told them that their aforesaid sorrow should be turned into joy, by the example of a woman bringing forth a man-child: As also by the promise of his returning to them, by the love of the Father towards them, and by his ready hearing of their Petitions that they should make in his Name. And when he said, *I came forth from the Father, and am come into the world*, and again, *I leave the world and go unto the Father*, his Disciples answered, *Lo, now thou speakest plainly: we believe thou camest from God:* To this *Jesus* replied, that the time was now come that they should be scattered every one to his own, and that himself should be left alone, and at last concluded with a most Divine Prayer to the Father for the mutual illustration of his own, and the Fathers Glory: As also for the Apostles, and the whole company of believers. *John* 16. 1, 33. & 17. 1, 26.

The Parable of the vine and branches.

When *Jesus* had spoken these things, he went with his Disciples (as he was wont) over the Brook *Cedron*, to the Mount of *Olives.* Then said *Jesus* unto them, *all ye shall be offended because of me this night. But after I am risen again, I will go before you into Galilee:* and when *Peter* said, *Though all men should be offended, yet will not I*; *Jesus* said, *To Day, even this night before the Cock-crow thou shalt deny me thrice:* but both he, and all the Disciples replied, *Though we should die with thee, yet we will not deny thee.* *John* 18. 1. *Luke* 22. 39. *Mark* 14 27, 31. *Matth.* 26. 31. 35, 36.

His Divine Prayer.

Then came they to a place called *Gethsemane*, where was a Garden into which *Jesus* entred, and his Disciples, unto whom he said, *Pray ye that ye enter not into Temptation: Sit here, while I go and Pray yonder.* And he took *Peter*, and the two Sons of *Zebedee* with him, and began to be very sorrowful, and he said unto them, *Tarry here and watch*, & going from them about a stones cast, he kneeled down & Prayed that the Cup might pass from him: and there appeared an Angel from Heaven strenthening him. Then he returned and finding his Disciples sleeping, he reprehended and admonished them: and then went the second time, and prayed more earnestly, and being in

He foretells *Peters* denial.

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an Agony his ſweat was as drops of blood; and coming again, he found them ſleeping for ſorrow, for their eyes were heavy: and therefore he again admoniſhed them, and they knew not what to anſwer. Then left he them, and went away again and prayed the ſame words: after which coming to his Diſciples, he ſaid unto them, *Sleep on now, and take your reſt: Behold the time is come, and the Son of man is betrayed into the hands of ſinners: Ariſe, Let us be going: Behold he is at hand that doth betray me. Luke.* 22. 46. *Mar.* 14 32. 42. *Mat.* 26. 36. 46. *Jeſus* in his Agony.

While *Jeſus* yet ſpake, Behold *Judas* (who knew the place, becauſe *Jeſus* often reſorted thither with his Diſciples) with the chief *Prieſts*, *Phariſees*, Captains of the Temple, and *Elders* of the People, and Officers, and a Band ſent from them, came thither with Lanthorns, and Torches, and a great multitude with ſwords and ſtaves. And *Judas* had given them a ſign, ſaying, *Whomſoever I ſhall kiſs the ſame is he, and he* ſtraitway kiſſed *Jeſus*: To whom *Jeſus* ſaid, *wherefore art thou come? Betrayeſt thou the Son of Man with a kiſs? John* 18. 23. *Luke* 22. 47, 48. *Mar.* 14. 43. 4, 7. *Matth.* 26. 47, 56. But *Jeſus* knowing all things that ſhould come unto him, went out, and ſaid unto them, *Whom ſeek ye?* They ſaid unto him, *Jeſus* of *Nazareth*. *Jeſus* ſaid unto them, *I am he*: and they went backwards and fell to the ground. He asked them again, and anſwered them as at firſt: adding *If ye ſeek me, let theſe go away. Joh* 18. 4. 9. Then they took him; and when thoſe that were about *Jeſus* ſaw what would follow, they ſaid to him, *Lord ſhall we ſmite with the Sword?* and *Peter* ſtruck off the right ear of *Malchus*. To whom *Jeſus* ſaid, *Put up thy ſword: Cannot I pray, and have more than twelve Legions of Angels? Shall not I drink of the Cup that my Father hath given me? Suffer you thus far:* and he touched his ear and healed him. And *Jeſus* ſaid unto them, *Do ye come out as againſt a Thief with Swords and Staves? But this is your hour, and the power of Darkneſs.* Then all his Diſciples left him and fled, and a certain young man (of their company) being laid hold of, left his linen cloth, and fled from them, *John* 18 10, 11. *Luke* 22. 49, 50, 51. *Mark* 14. 48, 52. *Mat.* 26. 57, 75. He is betrayed by *Judas*.

Then they bound *Jeſus*, and brought him, firſt to *Annas*, the Father in law of *Caiphas*, who ſent him bound to *Caiphas* the high *Prieſt*, who formerly had propheſied, that it was *expedient that one Man ſhould die for the People*. There were all the chief *Prieſts*, and *Elders*, and *Scribes* of the People gathered together. Then *Caiphas* asked *Jeſus* concerning his Diſciples, and his Doctrine: *Jeſus* anſwered, *I ſpake openly to the world, ask them that heard me?* then one of the Officers ſtroke him with a ſtaff: To whom he ſaid, *If I have well ſpoken, why ſmiteſt thou me?* then all the Council ſought falſe witneſſes againſt him, and found none. At laſt two falſe witneſſes came, but their teſtimony agreed not. *Caiphas* then ſaid, *Anſwereth thou not to what they witneſs againſt thee?* But *Jeſus* held his peace. Then he adjured him to tell whether he were the *Chriſt*, and *Jeſus* anſwered, *I am: and ye ſhall ſee the Son of Man ſitting at the right hand of the power of God, and coming in the Clouds of Heaven.* Wherefore they judged him guilty of death for this blaſphemy. Then did they mock him, and ſpit upon him, and cruelly beat him with buffets and ſtaves: and covering his face, they ſaid, *Propheſie who ſmote thee?* and many other things they ſpoke againſt him reproachfully. *Joh.* 18. 12, 27. *Luk.* 22. 54, 65. *Mar.* 14. 53, 72. *Mat.* 26. 57, 75. He is ſent bound to *Caiphas*. Falſe witneſſes againſt him. He is judged guilty of death and abuſed.

Peter followed afar off that he might ſee the end, and ſo did another Diſciple that was known to the high *Prieſt*, and went with *Jeſus* into the Pallace, but *Peter* ſtood without at the door: then that other Diſciple ſpake to her that kept the door, and brought him in. And as *Peter* was warming himſelf at the fire (for it was cold) the maid that kept the door asked him, and affirmed that he was one of his Diſciples, but he denied it, or that he knew him, or knew what ſhe ſaid. A little after he went out into the Porch, and the Cock crew. And as he was going out another maid ſaw him, and ſaid to the by-ſtanders, *This fellow was alſo with* Jeſus *of Nazareth*; Alſo another ſaid, *Thou art alſo one of them*: Then he again denied it with an Oath: and about an hour after they that ſtood by ſaid, *Thy ſpeech bewrayeth thee*: and the Couſin of *Malchius* amongſt the reſt ſaid, *Did not I ſee thee in the Garden with him?* and while he yet ſpake the Cock crew the ſecond time: then the Lord turned, and looked upon *Peter*, and he remembring the words of *Jeſus*, went out, and wept bitterly. *John* *Peter* denies him. And Repents.

18. 25, &c. *Luke* 22. 55, &c. *Mark* 14. 66, &c. *Matth.* 26. 69, &c.

As soon as it was Day, the *Elders* of the People, and the chief *Priests*, and the *Scribes*, came together, and led him into their Council, saying, *Art thou the* Christ? *Jesus* said unto them, *Ye will not believe, nor answer me, nor let me go.* Yet he said, that he was the Son of God: To which they replied, what need we any further witness. *Luk.* 22. 66, 71.

Then straitway in the morning the whole multitude of them arose, and led him bound to *Pontius Pilate*, the Governour: from *Caiphas* to the Hall of Judgement (*April* 3d.) But they went not into the Judgement Hall lest they should be defiled that they could not eat the Passover: and *Jesus* stood before the Governour. *Pilate* therefore came forth unto them, and said, *What accusation bring you against this man?* they answered, *If he were not a malefactor we would not have delivered him up unto thee:* & they accused him, saying, *we found this man perverting the Nation, and forbiding to pay a tribute unto* Cæsar, *saying that he himself is Christ, a King:* And when he was accused of the Chief *Priests*, and *Elders*, he answered nothing. Then said *Pilate*, *Heareſt thou not how many things they witness against thee?* But he answered him not a word, so that *Pilate* marvelled. Then said *Pilate* to them, *Take ye him and judge him according to your Law:* But they replied, *It is not lawful for us to put any man to Death.* *Pilate* then entred into the Judgement Hall again, and calling *Jesus*, said unto him, *Art thou the King of the* Jewes? *Jesus* answered, *Saiest thou this of thy self, or did others tell it thee of me?* *Pilate* said, *Am I a* Jew? *Thine own Nation, and the Chief* Priests *have delivered thee unto me: what hast thou done?* *Jesus* answered, *My Kingdom is not of this world: Pilate* therefore said unto him, *Art thou then a King? Jesus answered, For this cause came I into the world that I might bear witness unto the truth.* Then said *Pilate* to him, *what is Truth?* And when he had said this, he went out again to the *Jews*, and said unto them, *I find in him no fault at all:* and they were the more fierce, saying, *He stirreth up the People, teaching throughout all* Jewry, *beginning in* Galilee, *to this place.* *Pilate* hearing of *Galilee*, asked him if he were a *Galilean?* and when he knew that he belonged to *Herods* jurisdiction, he sent him to *Herod*, who was in *Jerusalem* in those dayes. When *Herod* saw *Jesus*, he was exceeding glad: But being deceived of his hopes of seeing a Miracle, and *Jesus* not vouchsafing any answer, either to him, or to the chief *Priests* and *Scribes* that vehemently accused him, after he had set *Jesus* at naught, and mocked him he sent him back to *Pilate*, arayed in a gorgeous Robe: and *Herod*, and *Pilate* were made friends that very day. *John* 18. 28, 40. *Luke* 23. 1, 16, 25. *Mark* 15. 1, 5. *Matth.* 27. 11, 26.

Jesus is sent to *Pilate.*

Pilate cleers him

He is sent to *Herod*, who abuses him.

Then *Pilate*, when he had called the Chief *Priests*, and the *Rulers*, and the People, he said unto them; *Neither I, nor* Herod *find any fault in him, nor any thing worthy of Death: I will therefore chastise him and release him.* For he was of necessity (according to the custome) every Feast to deliver to the People one Prisoner whomsoever they would. And the multitude crying out aloud, began to desire that he would do unto them as he ever had done. Then said *Pilate*, *ye have a custom that I should release one unto you at the Passover: Will ye therefore that I release unto you the King of the* Jews, *or* Barabbas? For he knew that the chief *Priests* had delivered him up of envy: But they stirred up the People that they should rather desire *Barabbas*, who was a notable Thief, who lay bound for insurrection, and murther in the City. When *Pilate* was set down on the Judgement seat, his Wife sent to him, saying, *Have thou nothing to do with that just man: For I have suffered many things in my dream by reason of him this day.* *Pilate* therefore spake unto them again, being willing to release *Jesus*, *which of them will ye that I release unto you?* They all cryed out, saying, *Not him but* Barabbas. *Pilate* replied, *What then will ye that I shall do unto him whom ye call King of the* Jews? and they all cryed out again, *Crucifie him*, *Pilate* said unto them the third time, *Why? what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let him go:* But they cryed the more earnestly, *Crucifie him*: and were very instant with loud voices desiring the same. *Mark* 15. 6, 15.

Pilate again cleers him.

Then *Pilate* took *Jesus* and scourged him, and the Souldiers platted a Crown of Thorns, and put it on his Head, and clothed him with Purple, saying, *Hail King of the* Jews,

Jesus is scourged,

Jews, and beat him with ſtaves. *Pilate* therefore went forth again unto them, and ſaid unto them, *Behold I bring him forth unto you, that ye may know that I find no fault in him:* Then *Jeſus* came forth, wearing the Crown of Thorns, and the Robe, and *Pilate* ſaid unto them, *Behold the man.* When the chief *Prieſts*, and *Officers* ſaw him, they cryed out, ſaying, *Crucifie him, Crucifie him.* *Pilate* replyed, *Take ye him and Crucifie him; for I find no fault in him.* Then ſaid the *Jews*, *He ought to die, becauſe he made himſelf the Son of God:* When *Pilate* heard that, he was the more afraid, and went again into the Judgement Hall, and ſaid to *Jeſus*, *Whence art thou?* But *Jeſus* gave him no anſwer. Then ſaid *Pilate* to him, *Speakeſt thou not unto me? Knoweſt thou not that I have power to Crucifie thee? Jeſus* anſwered, *Thou couldſt have no power unleſs it were given thee from above.* From thence-forth *Pilate* ſought to releaſe him: But the *Jews* cryed out, *Then art thou not* Cæſars *friend.* When *Pilate* heard this, he ſate on the Judgement ſeat, in the place called the *Pavement*, and it was the preparation of the Paſsover, and about the ſixth hour: Then ſaid he to the *Jews*, *Behold your King:* The chief *Prieſts* anſwered, *We have no King but* Cæſar. When *Pilate* therefore ſaw that he prevailed nothing, but the rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, *I am innocent of the blood of this juſt perſon, ſee you to it.* And all the People anſwered, and ſaid, *His bloud be upon us, and our Children.* Then *Pilate* being willing to content the multitude, releaſed unto them *Barabbas*, and when he had ſcourged *Jeſus*, he delivered him over to their will, that he might be Crucified. *John* 19. 1, 16, 17, 30.

and Crowned with Thorns.

Pilate condemns him.

Then the Souldiers of the Governour, when they had led *Jeſus* into the Hall called *Prætonium*, they called together the whole band; and when they had ſtripped him, they put upon him a Skarlet Robe, and platted a Crown of Thorns and put it on his Head, and a Reed in his right Hand, and bowing the knee, they mocked him, ſaying, *Hail, King of the* Jews. And when they had ſpit on him, they took the Reed, and ſmote him on the Head: and when they had mocked him, they took off the Purple, and put his own clothes on him, and led him out to Crucifie him. *Matth.* 27. 27, 31. *Mark* 15. 16, 37.

He is mocked.

Then *Judas* which had betrayed him, when he ſaw that he was condemned, repented himſelf and brought the thirty pieces of Silver to the chief *Prieſts*, confeſſing his ſin unto them: and caſting the Silver pieces into the Temple, went and hanged himſelf: and they bought with them the *Potters Field*, that the Propheſie might be fullfiled, *Matth.* 17. 5. &c.

Judas hangs himſelf.

And *Jeſus* came forth carrying his Croſs; but as they were leading him, they found one *Simon* of *Cyrene*, as he came out of the Countrey, whom they took, and compelled to carry the Croſs after *Jeſus*: There were alſo two Thieves that were led with him to be Crucified. And there followed a great multitude of People, and of women that lamented, to whom *Jeſus* turned and foretold the lamentable deſtruction of *Jeruſalem*. And when they were come into the place called *Calvary*, but in the *Hebrew*, *Golgotha*, they gave him to drink Wine mingled with *Myrrhe*, and Vineger mingled with *Gall*, and when he had taſted it, he would not drink it: and they Crucified him there (and it was the third hour) and two Thieves with him, one on the right hand, and the other on the left. And *Jeſus* ſaid, *Father forgive them: for they know not what they do.* And *Pilate* wrote a Superſcription in *Hebrew Greek*, and *Latine*, and put it on the Croſs: which, at the requeſt of the chief *Prieſts*, *Pilate* would not alter. And after they had crucified him, they divided his Garments into four parts, to every Souldier, that was imployed in his execution, a part: and caſt Lots for his Seamleſs Coat, whoſe it ſhould be, that the Scripture might be fulfilled: & ſitting down they watched him there; and the People ſtood beholding him: But they that paſſed by, reviled him, wagging their heads, & ſaying, *Oh, thou that deſtroyeſt the Temple, & buildeſt it in three Days, ſave thy ſelf: If thou beeſt the Son of God, come down from the Croſs.* Likewiſe alſo the Chief *Prieſts*, and *Rulers*, with the People, and *Scribes* and *Elders* mocking, and ſcoffing, ſaid amongſt themſelves: *He ſaved others, himſelf he cannot ſave. If he be the King of* Iſrael, *If that* Chriſt, *be the choſen of God, let him come down from the Croſs, and we will believe him, He truſted in God; let him deliver him now if he will have him. For he ſaid,*

Jeſus carries his croſs.

He is crucified.

And mocked.

I am the Son of God: The Souldiers also mocked him & coming to him, offered him Vinegar, saying, *If thou be the King of the* Jews, *save thy self.* The Thieves also that were Crucified with him, cast the same in his Teeth. And one of them, continuing his railing against him, the other being converted, rebuked him, & said unto *Jesus, Lord remember me when thou comest into thy Kingdom?* To whom *Jesus* answered, *To day shalt thou be with me in* Paradise. And there stood by his Cross the Mother of *Jesus*, and his Mothers Sister, *Mary*, the wife of *Cleophas*, and *Mary Magdalene:* When *Jesus* therefore saw his Mother, and the Disciple whom he loved standing by, he said to his Mother, *Behold thy Son*; and to the Disciple, *Behold thy Mother.* And when the sixth hour was come there was darkness over all the Land, or Countrey, untill the ninth hour: and about the ninth hour, *Jesus* cried out with a loud voice, *Eli, Eli, lamma sabacthani?* and some that stood by, said, *he calleth* Elias. *Luke* 23. 26. 38. *Matth.* 27. 32, 50. *Luke* 23. 44, 45, 46.

The good Thief.

After this, when *Jesus* knew that all things were accomplished, that the Scripture might be fulfilled, he said, *I thirst.* Now there was set there a vessel full of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyssop, or a Reed, and put it to his mouth, saying, with the rest, *Let alone, let us see if* Elias *will come to save him, and take him down.* But *Jesus*, when he had received the Vinegar, said, *It is finished.* And then again he cryed with a loud voice, *Father into thy hands I commend my Spirit*, and bowing his head, he gave up the Ghost. And when the *Centurion* saw that he so cryed out, and gave up the Ghost, he Glorified God, saying, *Truly this is a just man*; *Truly this is the Son of God.* Mark 15. 38, 42.

He gives up the Ghost.

And behold the vail of the Temple was rent in twain from the top to the bottome, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of the Saints, which slept, arose, and came out of their Graves after his Resurrection, and went into the Holy City, and appeared unto many. And the *Centurion*, and they that stood over against, and they that watched *Jesus*, when they saw the Earthquake, and the things that were done, feared greatly, Saying, *Truly this was the Son of God.* And all the People that came together to that sight, beholding the things that were done, smote their Breasts, and returned: And his acquaintance, and the Women which followed him from *Galilee*, stood afar off, beholding these things, among whom were *Mary Magdalene*, and *Mary* the Mother of *James* the Less, and Mother of *Joses*, and *Salome*, who also when he was in *Galilee* followed him, and ministred unto him, and many other Women that came up to *Jerusalem* with him. *Luke* 23. 47, 48, 49. *Mat.* 27. 51, 56.

The Vail of the Temple is rent.

The *Jews* therefore, that the Bodies should not remain on the Cross on the *Sabbath* (for that *Sabbath* was an high day) because it was the preparation, besought *Pilate* that their leggs might be broken, and that they might be taken down. The Souldiers therefore came and brake the leggs of the two Thieves, but not of *Jesus*, because he was already dead. Yet one of them with a spear pierced his side, and there came out Blood and Water, and these things were done that the Scriptures might be fulfilled. *Joh.* 19. 31, 37.

His side is pierced.

And when Even was now come, because it was the preparation, that is, the Day before the *Sabbath*, there came *Joseph* of *Arimathea*, a Rich man, and an Honourable Councellor, who also looked for the Kingdome of God, a good, and a just man, and one who had not consented to the Counsel and deed of them: Being a Disciple, but secretly for fear of the *Jews*, came boldly to *Pilate*, and begged the Body of *Jesus*, *Pilate* marvelled that he was already dead, and calling the *Centurion* asked him, and when he knew it, he gave the Body to *Joseph.* There came also *Nicodemus* (which at first came to *Jesus* by night) and brought a mixture of *Myrrhe*, and *Aloes* about a hundred pound weight: and they took the Body of *Jesus* and wrapped it in a linnen cloth with the spices, as the manner of the *Jews* was to bury. And *Joseph* laid it in his own new Sepulchre, which he had hewen out of a Rock, wherein yet never man was laid, and which was in a Garden in the place where *Jesus* was crucified, roling a great Stone to the door of the Sepulchre: and *Mary Magdalene*, and *Mary* the Mother of *Joses*, who came with

His body is given to *Joseph.*

And buried

with him from *Galilee*, beheld where they laid him, ſitting over againſt the Sepulchre; and they returned & prepared ſpices and ointments, & reſted the *Sabbath* Day according to the Commandment. *Joh.* 19. 38, 42. *Luke* 23. 50, 56. *Mark* 15. 42, 47. *Mat.* 27. 57, 61.

The next Day [*April* 4th] the *Phariſees* beſought *Pilate* that he would command the Sepulchre to be made ſure untill the third Day, adding their reaſon, which, when he had yeelded to, they went and made the Sepulchre ſure, ſealing the Stone, and ſetting a Watch. His Sepulchre is ſealed.

In the end of the *Sabbath*, or when the *Sabbath* was now paſt [*April* 5th] when it dawned towards the firſt day of the Week, in the morning very early whileſt it was yet dark, came *Mary Magdalene*, and *Mary* the Mother of *James* and *Salome*, bringing Spices which they had bought, that they might ſee the Sepulchre, and annoint *Jeſus*: And they ſaid, *Who ſhall role away the Stone from the door for us?* and when the Sun was riſen, coming to the Sepulchre they ſaw the Stone roled away: For behold there was a great Earth-quake: For the Angel of the Lord came down from Heaven and roled away the Stone, and ſate upon it: and they went in, but found not the Body of the Lord *Jeſus*: and it came to paſs, as they were much perplexed thereat, behold two men came to them in ſhining Raiment; their countenances were as lightening, and their garments white as ſnow. *Matthew* and *Mark* mention but one Angel: and the Keepers for fear did ſhake, and became as dead men. And when the Women were afraid and bowed their Faces to the Earth, the Angels ſaid to them, *Fear not ye, I know that ye ſeek* Jeſus *that was Crucified: But why ſeek ye the living amongſt the Dead? He is not here: He is riſen as he ſaid, Come and ſee the place where the Lord was laid, and remember what he ſaid, whileſt he was in* Galilee with you ſaying, *The Son of man muſt be delivered into the hands of ſinfull men, and be Crucified, and the third Day riſe again: But go ye quickly, and tell his Diſciples, and* Peter, *that he is riſen from the dead, and behold he goes before you into* Galilee, *there ye ſhall ſee him, behold, I have told you.* Then the women remembred the Words of *Jeſus*, and they departed quickly out of the Sepulchre with fear and wonder, and great joy, and ran to tell his Diſciples: but they ſaid nothing to any man as they went: for they were afraid. And when the Women told theſe things to the eleven, and to all the reſt, their words ſeemed to them as idle Tales. But *Mary Magdalene* telling *Peter*, and the other Diſciple whom *Jeſus* loved, *They have taken away the Lord and we know not where they have laid him*; *Peter* and that other Diſciple went out, and came to the Sepulchre: but that other Diſciple did out-run *Peter*, and came firſt to the Sepulchre, and when he ſtooped down, he ſaw the linnen clothes lying, but went not in. Then came *Peter* following him, and went into the Sepulchre, and ſaw the linnen clothes lye, and the napkin that was about his Head not lying with them, but wrapped together in a place by it ſelf: Then went in that other Diſciple, and ſaw and believed, and *Peter* went unto his own home, wondring at what was done: For as yet they knew not the Scriptures, that he muſt riſe again from the Dead. And the Diſciples went to their own home. But *Mary Magdalene* ſtood without at the Sepulchre weeping, and whileſt ſhe wept, ſhe ſtooped down in the Sepulchre and ſaw two Angels in white, ſitting, the one at the Head, the other at the feet, where the Body of *Jeſus* had lain; and they ſaid unto her: *Woman why weepeſt thou?* She ſaid, *They have taken away my Lord, and I know not where they have laid him:* and when ſhe had thus ſaid, ſhe turned back, and ſaw *Jeſus*, but knew not that it was he. And *Jeſus* ſaid to her, *Why weepeſt thou? Whom ſeekeſt thou?* She, ſuppoſing that it had been the Gardiner, ſaid, *If thou haſt born him hence, tell me where thou haſt laid him, and I will take him away: Jeſus* ſaid to her, *Touch me not, but go and tell my Brethren ſaying, I go*, &c. And ſhe came and told his Diſciples, and thoſe that had been with him, as they were weeping, and mourning, that ſhe had ſeen the Lord, and that he had ſaid theſe things to her: But they believed her not. And as the Women went from the Sepulchre (perhaps *Mary Magdalene* was abſent) that they might tell his Diſciples, behold *Jeſus* met them, and ſaid unto them, *All hail*, and they came and held him by the feet, and worſhipped him. Then ſaid *Jeſus* to them, *Be not afraid, Go and tell my Brethren that go into* Galilee, *there they ſhall ſee me* Joh. 20. 1, 2, 18. Luk. 24 1. 12. Mar. 14. 1, 11. Mat. 28. 1, 8, 9, 10. His Reſurrection. *Jeſus* appears to *Mary M.* And to other women

Now

Now when they were going, behold the Watch went into the City, & ſhewed to the Chief *Prieſts* all the things that were done: and when they were aſſembled with the *Elders*, they took Counſell, and gave large money to the Souldiers that they ſhould ſay, that his Diſciples came and ſtole him away whileſt they ſlept: and *if it come to the Governours ears* (ſaid they) *we will perſwade him, and ſecure you.* So they took the money, and did as they were taught: and this ſaying is commonly reported amongſt the *Jews* to this Day. *Mat.* 28. 11, 15.

And two, going to *Emaus.*

And two of them went into the Countrey that ſame Day to a Village ſixty Furlongs from *Jeruſalem*, called *Emaus*: and as they journeyed, *Jeſus* went along with them; and they, telling what things were done concerning *Jeſus* of *Nazareth*, how he was crucified, and that he roſe again, *&c. Jeſus* ſhewed them out of the Scriptures that it behoved Chriſt to ſuffer, and to enter into his Glory. And in the Village, when he had taken Bread, and given Thanks, and broken it, he was known to them, their eyes being opened, though he appeared in another form, and he vaniſhed out of their ſight. And they roſe up that ſame hour, and returned to *Jeruſalem* to the eleven, who ſaid to theſe two, *The Lord is riſen indeed, and hath appeared unto* Simon. Then they told, them what things were done in the way, and how he was known of them in breaking of Bread: but neither believed they them. *Luke* 24. 13. 35. *Mark* 14. 12, 13.

And to his Diſciples.

Whileſt they yet ſpake, it being evening, in the firſt Day of the Week, the Doors being ſhut where the Diſciples were gathered together for fear of the *Jews*, came *Jeſus* himſelf and ſtood in the middeſt of them, and ſaid, *Peace be unto you:* But they were affrighted ſuppoſing that they had ſeen a Spirit; But he upbraided them with their unbelief, and hardneſs of heart, becauſe they had not believed thoſe that had ſeen him ſince he was riſen: and he ſaid unto them, *Why are you troubled? ſee my hands and my feet: A Spirit hath not fleſh and bones:* and he ſhewed them his hands and his feet and his ſide: And while they yet believed not for Joy, and wondred, he ſaid unto them, *Have ye here any meat?* and he did eat a piece of broiled meat and an Hony-comb: and his Diſciples rejoyced that they had ſeen the Lord. And he ſaid unto them, *Theſe are the words that I ſpake unto you, while I was yet with you: That all things muſt be fulfilled which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalms of me.* Then he opened their underſtandings that they might underſtand the Scriptures, and ſaid unto them, *Thus it is written, and thus is behoved* Chriſt *to ſuffer, and to riſe from the Dead the third Day, and that Repentance and remiſſion of ſins ſhould be preached in his Name among all Nations, and ye are witneſſes of theſe things. And behold I ſend the Promiſe of my Father among you: But tarry ye at* Jeruſalem *till ye have received power from on high.* He ſaid again unto them, *Peace be unto you: as my Father ſent me, ſo ſend I you. Goe ye into all the World and Preach the Goſpel to every Creature: He that believes and is Baptized, ſhall be ſaved: but he that believe not ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name they ſhall caſt out Devils: they ſhall ſpeak new Tongues: they ſhall take up Serpents: and if they drink any deadly thing it ſhall not hurt them: they ſhall lay their hands on the ſick, and they ſhall recover.* And when he had ſaid theſe things, he breathed on them, and ſaid, *Receive ye the Holy Ghoſt: Whoſe ſins ye remit, they are remitted to them, and whoſe ſins ye retain, they are retained.* Thus *Jeſus* appeared five times in the firſt Day of his Reſurrection. *Joh.* 20. 19, 23. *Luke* 24 36, 49. *Mar.* 14. 14, 18.

His ſpeeches to them.

Thomas his incredulity.

But *Thomas* called *Dydimus* was not with them when *Jeſus* came, and the reſt of the Diſciples told him, *We have ſeen the Lord*: But he very confidently profeſſed that he would not believe it. After eight Dayes [*April* the 12th] *Thomas* being then preſent with the reſt, *Jeſus* came, the doors being ſhut, and ſtood in the middeſt, and ſaid unto them, *Peace be unto you*, and abundantly ſatisfied *Thomas* his unbelief, *Joh.* 20. 24, 29. *Luke* 24. 16, 20.

His Faith is confirmed.

Then the Eleven Diciples went into *Galilee* unto the Mountain that he had appointed them. And when they ſaw him, they worſhipped him, but ſome doubted: and when *Jeſus* came unto them, he ſaid, *All power is given unto me both in Heaven and Earth, Go therefore and teach all Nations, Baptizing them,* &c. *& loe I am with you to the end of the World.* Mat. 28. 16, 20. After that, *Jeſus* was ſeen of above five hundred Brethren at once: and after that to *James.* 1 Cor. 15 6. 7.

He appeared again.

After-

Afterwards *Jesus* shewed himself to his Disciples at the Sea of *Tiberias*: or at least, to seven of them as they were fishing: For they having fished all night, and caught nothing, in the morning, *Jesus* unknown unto them, stood upon the shoar, and bid them cast their net on the right side of the Ship, and they caught a hundred fifty and three great Fishes: and *Jesus* said unto them, *Come and Dine*; and none of them durst ask him, *Who art thou?* knowing it was the Lord. When they had dined, he warned *Peter* thrice of his Pastoral charge, as he loved *Jesus*, and forewarned him what kind of death he should die. And to *Peters* question concerning *John*, he gave an answer that was not rightly understood of the Brethren *Joh.* 21. 1, 24. And again.

Last of all he appeared to his Disciples in *Jerusalem*, and led them out as far as *Bethany*, and he lift up his hands, and blessed them. And it came to pass that as he blessed them, he was parted from them, and carried up into Heaven. *Luk.* 24. 50, 51. *Mat.* 28. 19. His Ascension.

This *Jesus Christ* was promised to *Adam* in *Paradise* presently after his fall in those Words, *The Seed of the Woman shall break the Serpents Head*: but whether he should come of *Jew* or *Gentile*, not a word was told him. After this *Abraham* (the *Hebrew*) was given to understand that of his Seed should come the *Messiah*: but of what Tribe, nothing was revealed. To *Jacob* indeed it was shewed, that of the Tribe of *Judah* should *Siloh* come, but whether Male, or Female, nothing certain. *David* was assured that a Son of his should sit upon his Throne for ever: But till *Isaias*, it was not known that he should be born of a pure Virgin: that a *woman should compass a man.* Isa. 7. 14. *Behold a Virgin*, that famous Virgin (the Originall sets it forth with an Accent) spoken of *Gen.* 3. 15. *shall conceive and bear a Son.* The very place of his Birth was not set forth till *Micha* did it. *Mich.* 5. 2. Not the just time till *Daniel* foretold it. *Dan.* 9. 24. Thus by degrees, and piece-meal (as it were) God spake of old to the Fathers by his servants the Prophets. *Heb.* 1. 1. Every age almost, brought forth some new thing touching the Babe of *Bethlehem* (lapt up in the swathbands of the Holy Scriptures) either in express and evident terms, and testimonies, or else in mirrors, and miracles, Lastly *John Baptist* (*Fibula Legis & Gratiæ*, as one calls him) the Buckler of the Law, and Gospel, pointed him out with his finger, *Behold the Lamb of God*, &c. The Promises of him to the Fathers. *Chrysolog.*

Now this *Jesus Christ* is the most excellent Person in the world; the fairest amongst men: worth ten thousand of us, as the People said of *David.* 2 Sam 18. 3. Look upon him as he is described, *Heb.* 1. 1. 2, 3. For his Nobility, He is *Gods* own *Son*: For his Riches, He is *Heir of all things*: For his Wisdom, *He made the Worlds*: For his Eminency, *He is the brightness of his Fathers Glory, and the express Image of his Person*: For his Might, *He upholdeth all things by the Word of his Power*: For his Merits, *He hath by himself purged our sins*: For his Preferment, *He sate down at the right hand of the Majesty on High-Traps Treas.* His excellency.

The quality and kind of *Christs* Death is remarkable for three Characters which were engraven on the Death of the Cross, which he died on.

1. For the painfulness of it. The nature of that Death was painfull; For Death it self is painfull; no man payes that debt with ease. When *Asa* dies, he cryes, *Ah my feet.* When *David* dyes, he complains, *O my Cold Body.* When the *Shunamites* Child dyes, he cryes, *Ah my pained head.* When *Uzzah* dyes, he cryes, *Oh my Leprous skin.* Life is a precious Pearl: But there are three things besides, which made *Christs* Death painful. His painfull Death.

1. Violence. It's painfull to die of any violent disease but when five deaths do all concur, and strive which of them shall dispatch the poor man sooneſt, this must needs be more painfull. Such was *Christs* Death, which made him complain. *Psal.* 22. 16. *They pierced my hands and my feet*, and *Joh.* 19. 34. *One of the Souldiers with a Spear pierced his side, and forth with there came out blood, and water.* Here are five Deaths that invaded a living man: Death on each hand, and on each legg, & Death on his side, though this last, came a little too late. Now a violent Death it must needs be, when strong & great nails did pierce the most nervous parts of his Body, his hands & his feet. His Violent Death.

2. Slowness, Four leasurely violent Deaths seized on him. Blood is the life of the living Creature: then look how long his blood was coming out, his Life was dropping out as long. It's a great aggravation for a man to be long a dying, and yet cannot die. To have his torment quick, and yet his Death slow is an Image of Hell, where His slow Death.

men *seek Death, and yet cannot finde it. Christs* slow Death was divided into four quarters. Death at each hand, and at each foot made his pain the greater. The weight of his Body did hang upon those four tormenting nails, his pierced Hands and Feet, as if Death had delighted to hold *Christ* long at sea, and to deny him it's last sad service. *Christ* had been before dying a terrible Death in the Garden, when he was boiled (as it were) in a bloody sweat: and two circumstances shew that the two Thieves Death was nothing in slowness of torment comparable to *Christs* death.

1. The sad and direful preparatories to *Christs* Death, as he was the night before in a Soul-death, when those θρόμβοι αἵματος, as it were *Drops*, or *great Hail stones* of blood, frozen, or hardned, together (as *Stephanus* thinks) through extream terrour: when he was scourged, and Crowned with Thorns.

2. He was so weakned in Body thereby, that he was not able to bear his own Cross: which made him complain. *Psal.* 22. 17. *I may tell all my Bones, My strength is dried up like a Potsheard:* So that *Christ* began to die the night before, and continued dying twenty four hours, the Lords anger & curse being on him, & then bodily pain, with the curse of the Law all this time wrought upon him, And *Christ*, in bearing the pains of the second Death, did suffer that which all the Elect should have sustained in their Souls for-ever. *Isa.* 53. 6. *The Lord laid upon him the Iniquity of us all*: and though *Christ* died but one Death for all the Elect, yet in the extremity of the pain, it was many Deaths to him.

3. Many degrees of Life were taken from him. Consider how much of Life Christ had, and the removing of it by violence must be so much the more painfull. Now life natural had in *Christ* a sweet and a peaceable dwelling: the possession of life was with excellent delights: It was planted besides the Glorious God-head personally, & so had sweet company, and that made it pleasant. It had not been so much to take away the Life of a common man, whose life is not priviledged with Grace, and the Grace of a Personal union with God.

2. His shamefull death.

The second Character that was engraven on *Christs* Death, was, that it was shameful, and reproachful. Now Shame is, first, Fundamentally in the cause: Sin, and Sin acted by men against that Law of God is the only Foundation of Shame: *Exod.* 32. 25. Aron *made the People naked to their Shame.* So 2 *Sam.* 13. 13. Shame and sin are neer a kin. And thus *Christ* was no more capable of Shame than he was of sin. He came out of the Womb clothed with the white Robe of Innocency, and he never contracted one black spot on that fair Robe of the highest Image of God from the womb to the Grave, and therefore there was no shame fundamentally in *Christ.*

2. There is Shame formally in sin: and that, first, In being ashamed Actively. Secondly, In bearing of Shame Passively. In the former consideration, because sin is a shameful thing in it self. *Jer.* 11. 13. There is an Internal blushing, & Shame rising from sin; the Conscience of the sinner (if it be not cauterized) thinking ill of sin, and esteeming it self base in doing it. *Rom.* 6. 21. *What fruit had you in those things whereof you are now ashamed?* So *Christ* thought ill of sin, and esteemed the Creature base in sinning. 2. *Christ* our Lord being our surety, though he could not be ashamed of any sin he did himself: Yet being made a sin for us, he did bear the shame of our sin: and thus he was not free from shame passively, as it's a punishment of sin. *Isa.* 50. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* Heb. 12. 2. *He endured the Cross, despising the shame.* So then in these respects *Christ* did bear our Shame.

1. In that though he was the Lord of Glory, and *thought it no robbery to be equal with the Father*; yet he abased himself to become man: yea, the lowest of men, a Servant. *Phil.* 2. 6, 7, 8. *Matth.* 20. 28. *Isa.* 49. 7.

2. All the tokens of reproach and shame were on his sufferings: As,

1. In Gestures: they put a Crown of Thorns on his head: and a Reed for a Scepter in his hand to mock his Kingly Power. They saluted him with mocks, and bowing the knee to him.

2. In words. They cried out, *Hail, King of the* Jews: They scorned his Prophetical Dignity, when they blindfolded him, saying, *Prophesie who it is that smote thee.*

And

And to deride his Prieſt-hood, they put a Robe on him: and when he was on the Croſs offering himſelf as our Prieſt in a Sacrifice to God, all that paſſed by, wagged their Heads, and ſhot out their Lips, ſaying, *He truſted in God, let him deliver him*, &c. Then did they ſpit in his face, which in the Law was a great ſhame. *Deut.* 25. 9, 50 *Job* 30. 10.

3. His Death was ſhameful, the Death of a thief, and robber: So it's called, Chriſts *reproach. Heb.* 13. 13. *Let us go forth bearing his reproach.* It was a ſhameful thing to ſee the Lord of Glory, bearing his own Croſs on his back, and all the children, and baſe ones of the City wondring at him, & crying out upon him. This is called the *reproach*, or Shame of *Chriſt. Heb.* 11. 26. *Pſal.* 22. 7.

4. They ſhamed him in pulling off his Garments, & ſcourging him. As, *Jer.* 13. 26. They brought him bound to *Pilate* as if he had been a Common Thief. *Matth.* 26. 2. Hence *Iſa.* 53. 3. *He was deſpiſed, and rejected of men: and we hid as it were our faces from him.* He had all ſhame put upon him: He was branded as the greateſt Thief of the three: He went out at the Gate of life, bleeding, pained, curſed, ſhamed, forſaken deſpiſed and mocked. Even the Sun ſeemed to be aſhamed to ſee its Creator in ſo painful and ſhameful a condition, and therefore hid its head.

The third Character which was engraven on *Chriſts* Death, was the curſe of God. Now the Curſe that *Chriſt* was made, Was, 3. His curſed Death.

1. The Lords pronouncing him a Curſe. *Deut.* 21. 23. *Curſed is he that hangeth on a Tree*; which *Paul* applies to *Chriſt. Gal.* 3. 10, 13. This indeed was a Ceremonial curſe; but had a ſpecial Relation to *Chriſt*, who was under a real, and Moral Curſe.

2. Gods devoting and ſetting him apart in his eternal Counſel for ſuffering the puniſhment of ſin.

3. The diſhonour that was put upon him; and ſo was *Chriſt* under a curſe. *Pſal.* 22. 7. *He was a worm and no man. Iſa.* 53. 3. *The leaſt of men*: the contempt and refuſe of men. *Act.* 4. 11. *The Stone rejected by the builders.* Hanging is the death of the pooreſt, & baſeſt of men: & thus was *Chriſt* uſed. *Act.* 5. 30. *Whom ye ſlew and Hanged on a Tree.* Act. 2. 23. *Whom by wicked Hands ye have Crucified and ſlain.* Hanging is more than ſlaying: It's putting him to a baſe Death that is curſed of God & man: and this to be inflicted on a King lineally deſcended of the Blood Royal, the Kingly Tribe of *Judah* the onely man on Earth that by birth and Law had Title to the Crown of *Judea*, was the worſt that men or Devils could do.

Triuni Deo Gloria.

The *LIVES* of the

FATHERS,

AND OTHER

Learned and Famous DIVINES,

From *CHRIST'S* time, to this preſent *AGE*.



IGNATIVS

The Life of Ignatius, who Dyed *Anno Chriſti*, 111.

IGnatius ſaw *Chriſt* in the fleſh, being about 12 years old at his Crucifixion: The occaſion of his Apprehenſion was this, *Trajan* returning from the *Parthian* war, commanded gratulatory ſacrifices to be offered in every City; and when he came to *Antioch*, *Ignatius* was required to be preſent at thoſe Sacrifices; but he, before *Trajans* face did juſtly and ſharply reprove their Idolatry; for which cauſe he was delivered to ten Souldiers to becarried to *Rome*. He was Paſtor at the Church at *Antioch* next after the Apoſtle *Peter*. His courage

His zeal. As he passed through *Asia* strictly guarded with that troop of Souldiers, he confirmed the Congregations through every City where he came, Preaching the Word of God to them, and giving them wholsome exhortations; especially charging them to avoid the *Heresies* lately sprung up, and which at that time over-flowed the Church: Requiring them stedfastly to *cleave* to the Traditions of the Apostles, and to their Doctrine.

When he came to *Smyrna* where *Polycarp* was Bishop, he wrote an Epistle to the Church at *Ephesus*, making mention of *Onesimus* their Pastor; and another he wrote to the Church of *Magnesia* on the River *Meander*, wherein he forgetteth not *Dama* their Bishop: Another he wrote to the Church at *Trallis* whose Pastor at that time he mentioneth to be *Polybius*, to which Epistle he prefixed an exhortation to them not to refuse Martyrdom, lest thereby they should lose the hope that was laid up for them: For which end he useth these expressions:

His sufferings. *From Syria* saith he, *even till I came to* Rome, *I had a battel with Beasts, as well by Sea as by Land, night and day, being bound amongst ten cruel Leopards,* (so he called the 10 souldiers that guarded him) *which, the more benefits they received at my hands,*

His patience. *became so much the worse to me: But I, being exercised, and now well acquainted with their injuries, am taught every day more and more to bear the Cross, yet hereby am I not justified. Would to God I were once come to the Beasts that are prepared for me, which I wish also to fall upon me with all their violence: whom also I will provoke, that without delay they may devour me, and not abstain from me, as they have from some others, whom for fear they have left untouched: and if they be unwilling to it, I will compel them to fall upon me: Pardon me, I pray you, I know well how much this will avail me. Now do I begin to be a Disciple of my Master* Christ, *I neither regard things visible,*

His invincible courage *so I may gain* Christ. *Ignis, crux, Bestiarum, conflictationes, ossium distractiones,* &c. *i. e.* Let Fire, Cross, breaking of my bones, quartering of my members, crushing my body, and all the torments that man and the Divel can invent fall upon me, so I may enjoy my Lord *Jesus Christ*, &c.

A faithful Pastor. Writing to *Polycarp*, whom he knew to be a holy man, he commends to him the Congregation at *Antioch*, praying him to be careful of the business there, and especially for the election of a godly Bishop in his room; thereby proving himself to be a sincere and right Pastor, taking such care of his flock, not onely whilest he lived, but even after his death. When his Martyrdom approached, he said, *Frumentum Dei sum; dentibus ferarum molar, & mundus Dei panis inveniar*: I am God's corn; when the wilde Beasts have ground me to powder with their teeth, I shall be his white-bread. He was so humble,

His humility. that he disdained not to learn of any: He suffered Martyrdom the Eleventh year of *Trajan* at *Rome*, *Anno Christi*, 111.

His Sayings. His usual saying was, *Amor meus crucifixus est*. My Love is crucified, meaning either *Christ* the Object of his love: or that his affections were crucified to the world, as *Gal* 6. 14.

Nicephorus reports, that when *Ignatius* was a child, our Saviour would take him up in his arms, and shew him to his Disciples. It may be, he was one of those little Children that were brought to Christ that he should touch them; or that little child whom *Jesus* took, and set in the midst of his Disciples to learn them humility: He saw *Christ* after his Resurrection, as himself writes in one of his Epistles,

He saw Christ in the flesh. *Ego vero, & post resurrectionem in carne eum vidi*, &c. Truly I did see him after his Resurrection in the flesh, and do believe that it is he, &c.

He used to say, *Nihil præstantius est pace bona conscientiæ*: that there is nothing better then the peace of a good conscience.

That good and wicked men are like true and counterfeit mony, the ones seems to be good, and is not, the other both seems and is good.

That the Lyons teeth are but like a Mill, which though it bruiseth, yet wasteth not the good Wheat, only prepares and fits it to be made pure Bread. Let me (saith he) *be broken by them, so I may be made pure Manchet for Heaven.*

Parents duty. *Parents ought to afford these three things to their children; Correction, Admonition and Instruction, both in humane Arts, and Gods Word: all which preserves them from idleness and folly, gives them Wisdom, and learns them subjection and obedience to their Superiours.*

Other

Other Graces are but parts of a Chriſtians Armour: as the ſhield of Faith, the ſword of the Spirit, &c. But Patience is the Panoply *or whole Armour of the man of God: The enemy foils us without it: but we foil him by it.*

Grace flowing from the bleſſed Spirit of God, makes the Soul like a Fountain whoſe water is pure, wholeſom and clear: For Grace beautifies, cleanſeth, and ſo ſaveth the whole man.

His works.

He wrote divers Epiſtles: To St. *John:* To the *Epheſians:* To the *Magneſians:* To the *Trallians:* To the *Romanes:* To the *Philadelphians:* To *Polycarp,* &c. Concerning which the learned *Scultetus* ſaith: *Inter dubia & incerta numero Epiſtolas* Ignatii, & Polycarpi. *Nondum enim inter Orthodoxos convenit ſintne Epiſtolæ iſtæ celeberrimorum Martyrum* Ignatii & Polycarpi, *an aliorum:* For which he gives his reaſons.



POLYCARPVS

The Life of Polycarp, *who dyed* Anno Chriſti 170.

His zeal againſt Hereticks.

Polycarpus was Diſciple to St *John,* and Biſhop of *Smyrna:* he going with S. *John* to a Bath at *Epheſus,* and eſpying *Cerinthus* the *Heretick* in it, ſaid, *Fugiamus ocyus,* &c. Let us depart ſpeedily, for fear leaſt the Bath wherein the Lord's adverſary is, do fall upon us; as one of the *Fathers* made haſt out of the houſe of a wicked man, which ſoon after fell to the ground.

Gods judgement againſt Hereticks.

The Hiſtory of his Martyrdom is excellently ſet forth in an Epiſtle written by his *own Church* at *Smyrna,* to the Brethren of *Pontus,* out of which, ſo much as concerns this matter, I ſhall tranſcribe.

The Hiſtory of his Martyrdom.

The Congregation which is at *Smyrna,* to the Congregation which is at *Philomilium,* and to all the Congregations throughout *Pontus;* mercy to you, peace, and the love of God the Father, and of our Lord *Jeſus Chriſt* be multiplyed, *Amen.* We have written unto you (Brethren) of thoſe men which have ſuffered Martyrdom; and particularly of bleſſed *Polycarp,* who by ſheding his blood, hath (through God's mercy) put an end to this perſecution; the manner whereof we ſhall now relate to you: This holy man hearing of the cruel perſecution abroad, was therewith nothing terrified, but retained the immoveable tranquility of his minde, and continued ſtill in the City, till at length he was perſwaded through the importunity of his friends, to betake himſelf to a certain Farm-place, not far from the City: where he rem , with a fewother, exerciſing himſelf night and day in prayer, making humble ſup ications,

His courage

His flight.

as his usual manner was, for the peace, and tranquility of all the Churches in the world. Having been in Prayer, three days before his apprehension, and now faln asleep, he saw in a Vision by night the pillow under his head set on fire, and suddenly consumed to ashes, which when he awaked, he interpreted to them that were present, to fore-signifie that his life was neer an end, and that his body should be Burned for the testimony of *Christ*.

His Vision foretelling his Martyrdom

When the Searchers were now at hand, and all the people cryed out, *Quæratur Polycarpus:* Let us search out *Polycarp*; at the earnest entreaty of his friends, he removed to another Village, unto which the Searchers coming, caught two boys, and scourged them, till one of them confessed, and led them to *Polycarps* lodging: Yet might he easily have escaped; but he would not, saying, *the will of the Lord be fulfilled:* and so coming to them, he communed with them very cheerfully; so that it was wonderful to see, those which a little before knew not the man, now beholding and viewing his comly age, and his grave and constant countenance, lamented that they had so imployed themselves for the apprehension of so worthy a person: But he on the contrary commanded that the Table should be presently spred for them, intreating them to eat, and dine well, requesting but one hours space to make his prayers unto God, to which they assenting to, he arose, and went to prayer, and being repleniſhed with the grace of God, he so poured out his soul, that all that heard him praying, were astonished at it, yea many of his enemies were sorry that so holy, honest, and aged a man should be put to death.

Flight refused.

He feasts his persecutors.

The hour being now come wherein he was to set forwards, they set him upon an Ass, and brought him to the City of *Smyrna* upon a solemn Feast day, and there met him *Herod* the Justice of Peace, and his Father *Nicetes*, who receiving him into their Chariot, said unto him, What harm is it to say, *Lord* Cæsar, *to sacrifice, and so to be saved?* At first he answered nothing, but when again they urged him, he said, *I will not do according to your counsel:* They perceiving that he would not be perswaded, gave him very rough language, and at last tumbled him out of their Chariot, whereby he brake his shins: But he, as though he had received no injury, nor hurt at all, went bolt upright, cheerfully and apace towards the *Theater*: And being come thither, a voice came down from Heaven (though by reason of the great tumult few heard it) *Be of good cheer*, O Polycarp, *and Play the man:* The speaker no man saw, but the voice was heard by many of us.

His Tentations.

Cruelty.

He is encouraged from Heaven.

The multitude was in a rage, and the Proconsul demanded of him whether he were that *Polycarp?* yet withal, beckoning to him to deny it, he said, *Have respect unto thine age: tender thy self: swear by the Fortune of* Cæsar: *Repent of what is past, and say, Remove the wicked.* But *Polycarp* looking about upon the multitude with a stedfast countenance, and casting up his eyes towards Heaven, said, *Remove O Lord these wicked.* Yet the Proconsul urged him again, saying, *Swear, and I will let thee go: Blaspheme, and defie* Christ, *and thou shalt be safe:* To whom *Polycarp* answered *Octoginta sex annos illi jam inservivi, &c.* Fourscore, and six years have I served *Christ*, neither hath he ever offended me in *any thing*, and how then can I revile my King that hath thus kept me? The Proconsul still urged, and said, *Swear by the Fortune of* Cæsar; *Polycarp* replyed, If thou requirest of me this vain glory, that I should protest the Fortune of *Cæsar*, pretending that thou knowest not what I am: Know then that I am a Christian: And if thou desirest to know the Doctrine of Christianity, appoint a day, and thou shalt hear it. *Perswade the people unto this*, said the Proconsul. Truly said *Polycarp*, I thought it my part to make this tender unto you, Because we are commanded of God to give unto Governours and Powers whom he hath ordained, the honour, and obedience which is due unto them, and not hurtful unto us: but as for these people, I deem them not competent judges, and therefore will not purge my self before them: Then said the Proconsul, *I have wilde Beasts to devour thee, unless thou repent.* *Polycarp* answered, Bring them forth: for we have determined with our selves not to repent, nor to turn from the better to the worse: Its more convenient for you to turn from evil to that which is good, and just. *I will*, said the Proconsul, *tame thee with fire, if thou set naught*

His Tentations.

His Courage.

An excellent speech.

His invincible Courage

He fears not Threatnings.

naught by the wild Beasts, and wilt not repent: To which *Polycarp* answered, you threaten me with fire which shall last but an hour, and is quickly quenched; but thou art ignorant of the everlasting fire at the Day of Judgment, and of those endless torments which are reserved for the wicked. But why make you all these delays? appoint me to what death you please. Whilest he spake these things, he was replenished with joy, and boldness, and his countenance appeared so full of grace, and gravity, that it was evident, that he was nothing troubled with the cruel threats of the Proconsul: but on the contrary, the Proconsul himself began to be amazed and sent for the Cryer, commanding him in the midst of the *Theater* to cry three times: *Polycarp hath confessed himself to be a Christian.* Hereupon the multitude both of *Jews*, and *Gentiles*, inhabiting *Smyrna*, cryed out in a great rage, *Iste Asiæ Doctor*, &c. This is that Doctor of *Asia*, the Father of the Christians, the Overthrower of our gods, who hath taught many that our gods are not to be adored: and thereupon they cryed to the Proconsul, that a Lyon might be let loose to devour him: But he told them that he might not do it, for that the game of Beasts was now finished: Then they cryed with one voice, that *Polycarp* should be burned alive: To which, when the Proconsul had assented, the multitude forthwith carried logs, and wood, out of their Shops & Booths; especially the *Jews*, after their wonted manner, were very forward herein.

The *Jews* And *Gentiles* rage against him.

The pile being prepared, *Polycarp* put off his apparel, the faithful assisting, and contending amongst themselves; who should touch his body at his farewell: Being thus made ready, when they would have nailed him to the stake, he said; *Nay, suffer me even as I am: for he that hath given me strength to come to this fire, will also give me patience to persevere therein without your fastning of my body with nails*, Then they bound his hands behind him, which done, he prayed thus.

He refuseth to be nailed to the stake

O Father of thy Wel-Beloved and blessed Son Jesus Christ, *through whom we have known thee; O God of Angels, Powers, and of every living creature, and of just men which live in thy presence: I thank thee that thou hast graciously vouchsafed this day, and this hour, to allot me a portion amongst the number of* Martyrs, *to drink of the Cup of* Christ, *unto the Resurrection of everlasting life, both of Body and Soul, through the operation of the Holy Spirit, amongst whom I shall this day be received into thy sight for an acceptable Sacrifice; And as thou hast prepared, and revealed this before hand, so thou hast now accomplished and fulfilled the same, O thou most true God, which canst not lye; wherefore for all these things I praise thee, I bless thee, I glorifie thee, through the everlasting Bishop and Shepherd of our Souls* Christ Jesus: *to whom with thee, and the Holy Ghost, be all Honour, and Glory, world without end: Amen.*

His prayer.

Having ended his Prayer, the tormentors kindled the fire. The flame vehemently flashed about; which was terrible to the beholders. But the flame framing it self after the manner of a vault, or sail of a Ship, with the blustering blasts of wind, touched not the holy Martyrs Body, which sent forth a fragrant, and sweet smell like unto *Frankincense*, or such like pretious Perfume: But the cruel Persecutors perceiving that the fire touched not his body, called for a tormentor, charging him to thrust him into the side with a spear; which being done, their issued out such abundance of blood as quenched the fire, to the great astonishment of the beholders.

The fire will not burn him.

He is slain.

Then did the *Jews* stir up *Nicetes*, the Father of *Herod*, and his Brother *Dalces* to move the Proconsul, that his body might not be delivered to the Christians; least (say they) leaving *Christ*, they fall to worship him: This they said through their ignorance, not knowing that we can never forsake *Christ*, which dyed for our Salvation, to worship any other. For we worship *Christ* as the Son of God: the Martyrs we love as the Disciples, and followers of the Lord, and that worthily, for the invincible love which they bear to their King and Master, *&c.* Hereupon the Proconsul caused his body (to satisfie the *Jews*) to be laid upon a pile of wood, and burned.

The *Jews* malice

His body burned.

Irenæus being young, was acquainted with him, and writeth of him, that *Anicetus* being Bishop of *Rome*, *Polycarp* went thither, and questioned with him about the celebration of *Easter*. He saith also, that there is extant an Epistle of *Polycarps* unto the *Philippians*, very profitable for such as are careful for their Salvation: where they may know the true character of Faith, and the right rule of Doctrine.

It is said of him, that he was *testis fidelis, constansque veritatis*: A faithful and constant witness to the Truth: Nay, by his Wisdom, Zeal, and Piety, he recalled many from *Heresies*, and Errors.

His zeal against Heresies.

He so detested *Hereticks*, that when *Marcion* (of his former acquaintance) met him at *Rome*, and wondering that he took no notice of him, said, Dost thou not know me *Polycarp*? *Yea*, said he, *I know thee well, thou art the eldest son to the Devil.*

His manner was to stop his ears if at any time he heard the wicked speeches of *Hereticks*, and to shun those very places where such speeches had been uttered. He suffered Martyrdom in the seventh year of *Verus*, *Anno Christi*, 170, of his Age 86.

His Prayer in the fire.

In the midst of the flames he made this excellent Prayer. *O God the Father of thy Beloved Son* Jesus Christ, *through whom we have received the knowledge of thee: O God the Creator of all things, upon thee I call, thee I confess to be the true God: Thee I glorifie. O Lord receive me, and make me a companion of the resurrection of thy Saints, through the merits of our great High Priest, thy Beloved Son* Jesus Christ; *to whom with the Father and God the Holy Ghost be honour, and glory for ever, Amen.* He was a Bishop about 63. years.

Hierom writing of him, saith, that he was in great esteem through all *Asia*, for that he was Scholar to the Apostles, and to them that did see and were conversant with *Christ* himself; and therefore his authority was of great credit, not only with his own Church, but with all other Churches about him

His works.

There is extant an Epistle of his to the *Philippians*, but *Scultetus* judgeth it spurious.

The Life of Dionysius Areopagita, *who dyed* Anno Christi 96.

His Parentage and education.

Dionysius Areopagita was born at *Athens* of eminent Parents, he was very studious: He travelled into *Egypt* to get skil in *Astronomie*: At the age of 25 years, at *Heliopolis*, whilest he lived with *Apollophanes* the Philosopher, he saw that general Eclipse of the Sun at our Saviours passion, and as one amazed, said, *Aut Deus naturæ patitur, aut mundi machina dissolvetur*: Either the God of Nature now suffers, or the frame of the World shall be dissolved: And to another, *Ignotus in carne patitur Deus*, &c. God, unknown in the flesh, doth suffer, for whose sake the Universe is covered with this thick darkness.

His speech At Christs death.

Saint *Paul* coming to *Athens*, *Act.* 17. and espying an Altar there with this inscription, *Ignoto Deo*, took occasion from thence to Preach of the true God, of the Resurrection, and Judgement to come: whereupon by the great *Philosophers* of that City, he was accounted a wicked, and sacrilegious person, for which he was carryed by them to *Mars* his hill, where the Court of the *Areopagites* sat, which was the chiefest Judicatory in that City: But before those Judges he preached with such Divine eloquence, and forcible arguments, that through Gods mercy he converted this *Dionysius*, the chief President of the Judges, with *Damaris* his wife, who used *Paul* very courteously, and were instructed by him in the knowledge of our Lord *Jesus Christ*. At which the whole City was much amazed: for all men accounted *Dionysius* a very wise and judicious man; But now he was not ashamed of a Master to become a Scholar: so that within there years space, he became an admirable instrument to propagate the Gospel of our Saviour *Jesus Christ*.

Dionysius converted.

He is made Pastor at *Athens*.

He goes to *Rome*.

And into *France*.

Then was he by *Paul* ordained Pastor of the Church at *Athens*, where for a good while he preached the Word of God with great wisdom, zeal and diligence; and as a wise Harvest-man brought in many Sheaves of Corn into Gods Barn. Afterwards he went to *Ephesus* to visit S. *John*, and S. *Paul*: by whose perswasion (leaving one *Publius* to look to his flock at *Athens*) he went to *Rome*, at which time *Clemens* governed that Church. And having conversed a while with *Clemens*, he intreated him to go into *France* to preach the Gospel there, and to give knowledge of Salvation to that Nation: This he willingly undertook; and judging *Paris* to be the fittest place

to

to reside in, he so laboured amongst them, that in a short space, through Gods blessing, he brought many Sheep into the fold of *Christ*, and that not only of the meaner sort, but many Rich, Noble, and Great Persons, who overthrowing the Temples of their false gods, erected new places for the service of the true God. But this progress of the Gospel being envied by Satan, the enemie of *Christs* Church; he stirred up the Idolatrous *Priests*, who suborned many to dispatch *Dionysius*: but there was such a gracious lustre, and radiancy in his countenance, that when they beheld him, some of their hearts failed them: others were so affrighted, that they fled away.

The success of his Ministry.

Satans malice

Gods mercy

Shortly after, *Sisinius* the *Præfect*, gave command that *Dionysius*, with his fellows, should be apprehended; and when he was brought before him, he sharply reproved him, for that he had preached against the Worship of their gods, who, by reason of his Sermons, had lost their former honour and esteem: He therefore required him to confess his error, & to stop up that breach which he had made, leaving off those novelties, and unheard of Doctrines, that by his recantation the people might see how vainly they had been seduced, and so return to their antient Rites and Customs again.

His Apprehension.

To this *Dionysius* with great zeal, wisdom, and eloquence, answered: That they were no gods whom they worshipped, but Idols, and the works of mens hands, and that it was through meer Ignorance, Folly, and Idolatry that they adored them: Adding, that there was but one true God, according as he had preached: At which words *Sisinius* was exceedingly incensed, commanding him to be laid upon an hurdle, and a gentle fire to be made under him to roast him. Some others relate, that he was thrown to hungry wild Beasts, which yet would not tear him: Then that he was put into an hot Oven, which would not burn him. Whereupon he was the second time brought before *Sisinius*, who caused him publikely to be beaten with many, and cruel blows by his Officers: and when this prevailed not, he standing up, said: Seeing thou hast contemned our gods, derided the Emperours Edicts, and by *Magick* hast wrought many Miracles to delude the people, whereby thou hast seduced them from the obedience of the Emperor, I will therefore that thou shalt be forthwith beheaded. *Dionysius* nothing terrified herewith, told him that he worshipped such gods as would perish like dung upon the Earth; but as for my self (said he) *Come life, come death, I will worship none but the God of Heaven and Earth.*

His Zeal, & Courage.

Miracles.

Persecutors Cruelty.

A brave speech.

This so enraged the *Præfect*, that he commanded him presently to be executed: whereupon he was haled out of the City to the top of an high Mountain, and delivered to the Officers to be tormented, which was accomplished with all the cruelty that could be: Then lifting up his eyes and hands to heaven he said, *O Lord God Almighty, thou only begotten Son, and Holy Spirit: O sacred* Trinity, *which art without beginning, and in whom is no division: Receive the soul of thy servant in peace, who is put to death for thy Cause and Gospel:* Which Prayer being ended, he was beheaded with a sword which was made dull on purpose that his pain might be the greater.

His Prayer at death.

His Martyrdom.

He suffered Martyrdom in the reign of *Hadrianus*, *Anno Christi* 95. and of his own Age 110.

He used to say, that *he desired these two things of God:* first, *that he might know the truth himself:* Secondly, *that he might preach it as he ought unto others.*

His saying.

He wrote sundry Epistles, (as some affirm) and some other works: all which *Scultetus* for very good reasons rendred by him, judgeth to be spurious.

His works.

The



JVSTIN MARTYR

The Life of Justin Martyr, *who dyed* Anno Christi 139.

His Parentage & educations.

Justin Martyr was born at *Neapolis* in the Country of *Palestine*: His father was *Priscus Bachius*, by whom in his youth he was set to school, where he profited so much, that in a Short time he became a famous *Philosopher*: For being exceedingly inflamed with a desire of knowledge, he would not be satisfied in his minde, till he had gotten Instructors singularly seen in all kinds of *Philosophy*. First he applyed himself to be a Scholar to a certain *Stoick*: but finding that by his help he nothing profited in Divine knowledge, after a time he left him, and went to one of the Sect of the *Peripateticks*: with whom after he had been a while, he demanded of him a stipend for his teaching: whereupon *Justin* accounting him no *Philosopher*, left him, and departed. And being not yet satisfied in mind, but desirous to hear of further learning, he adjoined himself to one that professed the *Pythagorean* Sect, a man of great fame, and one that highly esteemed of himself: whom after he had followed a time, his Master asked him, whether he had any skil in *Musick*, *Astronomy*, and *Geometry*, without the knowledge whereof he said, he could not be apt to receive the knowledge of virtue and felicity: for that his mind must be drawn from the knowledge of sensible matters, to the contemplation of things intelligible. He spake much in commendation of these Sciences, how profitable and necessary they were: and because *Justin* declared himself to have no skill therein, he turned him away; which much grieved *Justin*, who considering with himself, what time was requisite for the learning of these Sciences, and purposing to defer it no longer, betook himself to the Sect of the *Platonists* for the great fame that ran of them: Wherefore choosing to himself a singularly learned man of that Sect, that was lately come into those parts, he remained with him, profiting not a little in contemplation of supernatural things, and invisible forms: Insomuch as he hoped ere long through the sharpness of his wit, to attain to the comprehension and contemplation of God, which is the end of *Plato's* Philosophy.

His study of Philosophy.

His conversion, and the occasion of it

And thus he imployed his Youth: But afterwards being grown to riper years, he was converted to the knowledge and profession of Christianity by this means: Beholding the Constancy, Courage, and Patience of the Christians in their torments, and sufferings, he was wonderfully moved therewith, which made him thus to reason; that it was impossible for that kinde of people to be subject to any vice, or carnality, which

that it was impossible for that kinde of people to be subject to any vice, or carnality, which would certainly disable them to sustain such sharp adversity, and much more the bitterness of death.

Hereupon (naturally affecting Knowledge) he began to love and embrace the Christian Religion. This himself testifies in the end of his first Apologie; telling us moreover, that being afflicted in minde about finding out the truth, he resolved for more privacy to retire himself unto a Grange neer the Sea-side, where he might be free from the concourse of people; whither as he went, there met him a grave ancient Father, of a comly visage, and gentle behaviour, who began to reason with him; & after long disputation, told him plainly that there was no knowledge of the truth amongst the *Philosophers*, who neither knew God, nor were directed by the Holy Ghost: He also further reasoned with him of the immortality of the Soul, of the reward of the godly, and of the punishment of the wicked: So that *Justin*, being convinced by his arguments, voluntarily assented to him, and demanded of him by what means he might attain to the knowledge of the true God? The old man counselled him to read, and search the Word of God; and to adjoin Prayer thereto. But what man (quoth *Justin*) shall I use for my instructor therein? And who shall be able to help me, if these *Philosophers* (as you say) lack the Truth, and are void of the same? To which the old Father answered: There have been (saith he) before these *Philosophers* others more ancient then they, who were just men, and beloved of God; and who spake by the Spirit of God: fore-seeing, and fore-Propheſying of those things which we now see are come to pass, and therefore they are called *Prophets*. These only have known the Truth, and revealed it to men, neither fearing, nor respecting the persons of any. They were seduced with no opinions of mans invention, but only spake, and taught those things which themselves both heard, and saw, being inspired with the Holy Spirit of God, whose Writings and Books are extant, out of which the Reader may receive great profit, and knowledge of many things: As of the first Creation of the World, and of the end of the same, with all other things that are necessary for us to know. Neither in their teachings do they use any demonstrations: the things taught being of themselves more certain then that they need any such demonstration: the accomplishment of their Propheſies which we see fulfilled, constraining us of necessity to believe the words and Doctrine which they have taught: Their Doctrine also hath been confirmed by Wonders and Miracles, which induce us to give credit to it. They preached of God the Creator, and Maker of all things: They propheſied also before of *Christ* the Son of God, sent to be the Redeemer of the World, which the false Prophets, seduced by false and wicked Spirits did not, but only took upon them to work certain prodigious wonders, for men to gaze at that thereby they might gain belief to their false and unclean opinions: But remember before all things to make thy Prayers to Almighty God, that he will open a gate of light to thee: for otherwise the knowledge of these things cannot be attained to by every man, but they are revealed only to such to whom God and his *Christ* give understanding.

He is instructed by an old man.

The old Father having declared these, and many other things to *Justine*, departed from him, exhorting him carefully to follow those things which he had spoken: after which he saw him no more. But *Justine* was presently wonderfully inflamed in his minde to know and study the Prophets, in comparison of which, all other *Philosophy* now seemed vain, and unprofitable to him, and so in time he became a Christian, and was baptized.

His conversion.

His Baptism.

After this he became an earnest defender of the Truth, travelling up and down, and disputing against all those which were enemies, and opposers of it, fearing neither peril of life, nor danger of death, so that he might maintain the Doctrine of *Christ* against the malitious Blasphemers of the same, and also increase the number of Christian Believers, as may appear by his vehement disputations against the Heathen *Philosophers*, and by the long disputation of his at *Ephesus* against *Tripho*, and also by his confutations of *Hereticks*: Yea and by his *Apologies* which with great zeal and courage

His zeal & courage.

he exhibited to the Emperour and Magistrates against the Persecutors of the Christians, and in their just defence: all which do sufficiently testifie the same.

His Apology for the Christians to the Senate.

The first *Apologie* which he wrote, was to the Senate of *Rome*, in which he wrote with great liberty, telling them, that of necessity he was compelled thus to utter his minde unto them: For that in persecuting the Christians they neglected their duty, and highly offended God, of which they had need to be admonished: This *Apology* he also sent to *Antoninus Pius* the Emperour: Writing also to *Urbicius*, Leiutenant of the City, he told him, that he put men to torments, and death, for no offence committed, but only for the confession of the name of *Christ*; which proceedings (saith he) neither becometh the Emperour, nor his Son, nor the Senate. In the same *Apology* he also defended, and purged the Christians from those crimes which were falsely charged upon them by the *Ethnicks*.

His Apologie to the Emperour.

In his second *Apology* writing to *Antoninus* the Emperour, and his successors, with like gravity, and freedom of speech, he declareth unto them how they had the name and repute of vertuous *Philosophers*, maintainers of Justice, lovers of Learning, &c. But whether they were so indeed, their Acts declared. As for himself he professeth that neither for flattery, nor for favour he wrote unto them: But that he was constrained to sue unto them for righteousnes in their judgements, and sentences: For (saith he) *it becomes Princes to follow uprightnes, and piety in their judgements, not Tyranny, and violence:* He also in plain words chargeth, as well the Emperour as the Senate with manifest wrong; for that they did nor grant to the Christians that which was not denyed to all other Malefactors, but judged them to death, not convicted: but out of an hatred to their name. *Other men* (saith he) *which are appeached in judgement, are not condemned till they are first convicted: But for us, you take the name for a sufficient crime; whereas indeed you ought to see justice done rather upon our accusers. So that if a Christian that is accused, deny his name, him you release, being not able to charge him with any other offence: But if he stand to his name, you condemn him: Whereas it were your duty rather to examine their manner of life, and so according to their demerits to see justice done upon them.*

Injustice used to the Christians.

And in another place: *You examine not the Causes, but hurried on* with rash affections, *as with the spur of fury, you slay & murther the innocent without any respect of justice: And if any will say, some of them have been taken in evil doings: I answer, that you use not to enquire after those things: but condemn them before due examination of their offences, for the cause above mentioned: Hereby it appears that you degenerate from the goodnes of your predecessors, whose examples you follow not: For your Father* Adrian, *of famous memory, caused to be proclaimed, that Christians accused before the Judge should not be condemned, unless they were found guilty of some notorious crime, &c.*

In the same *Apologie* he also proves, by firm and strong arguments, that Christians ought not at the sole will and command of the Emperour and Senate to offer Sacrifice to Idols, for which if they be condemned, they suffer open wrong: He affirms moreover, that the only true Religion, is the Religion of Christians, whose Doctrine and Conversation hath no fault. And although by these, and such like persvasions he could nor prevail with the Emperour to love their Religion, and to become a Christian; yet thus much he obtained, that the Emperour wrote to his Officers in *Asia* in the behalf of the Christians, requiring and commanding them, that those Christians only that were found guilty of other crimes, should suffer, and that none for the bare name of a Christian should be punished, as hitherto they had been. By this it is apparent with what zeal, and faith *Justine* strove against the persecutors of his time, who (as he used to say) *could kill, but could not hurt.*

He prevails for favour to the Christians.

He goes to *Rome*.

At last he went to *Rome*, where he had many open disputations, and publique conferences with some *Philosophers*, especially with one *Crescens*, who was of the Sect of the *Cynikes*, from whom he alwayes bore away the Bell, which tended to the shortning of his life, as himself foresaw, and foretold in these words.

A prediction.

I look for no other end then this, that I be betrayed by some one of them called Philosophers: *or knocked on the head with a club by Crescens, no* Philosopher *indeed, but a proud*

proud boaſter. For it is not meet to call him a Philoſopher, *which ignorantly reporteth that the Chriſtians are impious, and irreligious, to the end that he may flatter, and pleaſe ſuch as are over-ſhadowed with the miſt of error, and ignorance. For if he impugn the Doctrine of the Chriſtians, having never read, nor known the ſame, then is he full of malice, and far worſe then* Idiots, *that ſometimes fear to reaſon of unknown matters,* leaſt they *ſpeak falſely: Or if he hath read them, yet he underſtands not the Myſtery, and Majeſtical meaning thereof: Or if in any thing he underſtands them, yet is he afraid to confeſs the Truth, leaſt he ſhould be taken for one of them, and then he is far more wicked, & malitious, yea the bonſlave of vain glory, and brutiſh fear. I deſire that you may underſtand the Truth, I have propoſed certain Queſtions and* Interrogatories *to him, whereby I have found that he knows nothing: So that if you knew what I propounded, and what anſwer he made thereto, you would certainly give ſentence that he is altogether ignorant in our Doctrine,* &c.

His Martyrdom.

And according to this his prediction, he was ſlain by the procurement of *Creſcens*: being beheaded *An. Chriſti* 139. Suffering Martyrdom with much cheerfulneſs under *Verus* the Emperor: or as *Epiphanius* ſaith, under *Adrian.*

Tatianus, a learned man, writeth thus of it; *Creſcens* (ſaith he) being in *Rome,* paſſed all men in that filthy and unnatural ſin of *Sodomie,* defiling himſelf with mankinde; inferiour alſo he was to no man in covetouſneſs. He taught, that death was not to be feared, yet himſelf was ſo extreamly fearful of it, that he procured *Juſtins* death, as it were for a great evil: Becauſe that he preaching the Truth, reprehended the *Philoſophers* as gluttonous and deceitfull perſons.

His zeal againſt Hereſies.

He confuted *Marcian* the Heretick; and the *Valentinians:* He complained to the Emperor *Antoninus Pius* of the cruelty of the Proconſul in *Aſia* againſt the Chriſtians, who forbad them to read any Books that ſpake of *Chriſt.*

His Sayings

His uſual ſaying was, *That which the Soul is in the Body, that are Chriſtians in the World: for as the Soul is in, but not of the Body: ſo Chriſtians are in, but no part of the World.*

Alſo, *It is beſt of all not to ſin: and next to that, to amend upon the puniſhment.*

Again, *That it is the greateſt ſlavery in the World to be ſubject to ones own paſſions.*

His Zeal.

He was one that did not only ſuffer in his Saviours Cauſe: but took great pains in defending it againſt all oppoſitions in his times. He gat much repute for his conſtant zeal againſt Idolatry, and Superſtition, and perſwading the *Gentiles* to leave it, as a vain and unprofitable ſervice: declaring unto them the excellency and benefit of the true Worſhip of God: So that he was a bleſſed Inſtrument to bring many out of that miſerable condition, cheerfully to imbrace the Faith of *Chriſt* crucified.

His Works.

His works are theſe: A Dialogue with *Triphon* the *Jew:* An *Apology* to the Senate of *Rome:* Another to *Antoninus Pius:* An Oration to the *Gentiles,* with ſome *Epiſtles:* One *Ad Zenam, & Serenum: Altera ad Diognetum. Paranetica Oratio ad Græcos.*



The life of Irenæus, *who dyed* An. Chriſti. 182.

His birth & education.

Renæus was born in *Aſia*, of *Greek* Parents, as both his name and writings do declare. In his younger years he was a ſcholar to, and a conſtant hearer of *Polycarp*, Biſhop of *Smyrna*. In his riper years he went into *France*, and was Ordained Miniſter by *Photinus* Biſhop of *Lyons*, and ſome other Presbyters.

Ordained Miniſter.

His zeal againſt Hereſies.

At this time the Church of Chriſt was in great trouble, both by reaſon of the Perſecution raiſed by forraign Enemies, but eſpecially by reaſon of Errors, and Sects which then ſprung up in that time, againſt which he diligently laboured, and wrote much. His Nature did well agree with his Name, for he was a great lover of Peace, and endeavoured to the uttermoſt to procure Unity when Controverſies aroſe in the Church: And therefore when the great controverſie about keeping *Eaſter* day was renewed, & *Victor* the Biſhop of *Rome* would have excommunicated the *Eaſtern* Church as *Schiſmaticks*, for diſagreeing with him therein: *Irenæus*, with other Brethren of the *French* Church, being ſorry to ſee contentions amongſt Brethren for ſuch a trifle, met together in a Council, and by common conſent wrote Letters unto *Victor*, ſubſcribed with their names, intreating him to alter his purpoſe, and not to proceed to Excommunicate his Brethren for that matter; and although themſelves agreed with him in obſerving the ſame time, yet by many ſtrong arguments and reaſons, they exhorted him not to deal ſo rigorouſly with thoſe who followed the cuſtom of their Country in obſerving another day. He wrote alſo diverſe other Letters abroad concerning the ſame contention, declaring the Excommunication of *Victor* to be of none effect.

He was ſtudious of peace.

He is made Biſhop of *Lyons* in *France*.

After the Martyrdom of *Photinus*, he was made Biſhop of *Lyons*, where he continued about the ſpace of 23 years: By his frequent, faithful, and powerful Preaching, and by his holineſs of life, he brought moſt of that City from *Gentiliſm* to the knowledge and ſervice of the true God. But the common Enemy of mankinde, envying the progreſs of the Goſpel, and the ſalvation of ſo many Souls, beſide the publick Perſecution, ſtirred up a ſpi[rit] Error, and falſehood in ſome *Hereticks*, (as *Montanus*, *Theodoſius*, *Alcibiades*, [a]nd *Maximilla*) whereby he greatly diſturbed the Peace of the Church. Hereupon *Irenæus*, and his fellow-Laborers, to ſhew their care of the Brethren, ſent abroad large Epiſtles of things done amongſt them: They ſent alſo the Tenets of *Montanus* into *Aſia* with their judgements upon them. They wrote

Satans malice.

His zeal againſt Hereſies.

wrote likewiſe Letters to *Eleutherius*, then Biſhop of *Rome*, deſiring him heartily to endeavour to keep the Church in unity; and when they could find no fitter a perſon for ſo weighty a buſineſs, they made choice of *Irenæus* for his holineſs, gravity, and ſincerity, whom they knew to be willing to undergo all travel, danger, and labour for *Chriſts* cauſe, and the Churches good: Him therefore they ſent to *Rome*, writing by him in this manner: He is ſent to *Rome*.

Father Eleutherius, *We wiſh you health in all things and always in God: We have requeſted* Irenæus *our Brother, and fellow-Laborer, to deliver theſe Letters, whom we pray you to accept of as a zealous follower of the will of* Chriſt, &c.

His Writings.

This *Irenæus* wrote five Books againſt the *Hereſies* of his times, which are yet extant; in the firſt of which, dilating upon the infinite profundity of matters invented by *Valentinus*, mixed with many Errors, he diſcloſeth openly the malice of the *Heretick*, being cloaked, and concealed, as it were a Serpent hid in his den: For revealing their profane Ceremonies, and deteſtables myſteries, he writeth thus: *Some* (ſaith he) *prepare their Wedding Chamber, and accompliſh the ſervice to be ſaid over them that are to be conſecrated with charmed words: And having thus done, they call it a Spiritual Marriage, conformable to the celeſtial copulation. Some bring them to the water, and in Baptizing, ſay thus: In the Name of the unknown Father of all things, In the Truth, Mother of all things, and in him which deſcended upon Jeſus. Some others pronounce* Hebrew *words, to the end that young Converts might be the more amazed.* And in his third Book, he wrote that *Valentinus* came to *Rome*, in the time of *Hyginus*, ninth Biſhop in ſucceſſion after the Apoſtles: And alſo *Cerdon* another *Heretick*, who ſometimes proteſted the true Faith, and privily taught the contrary: Afterward he confeſſed his error, and yet again, being reprehended for the corrupt Doctrin which he had taught, he refrained the company of the Brethren: He taught that God who preached in the Law, and Prophets, was not the Father of our Lord *Jeſus Chriſt*. That *Chriſt* was known, but the Father of *Chriſt* was unknown, *&c.*

The prophaneneſs of Hereticks.

The Immutability of *Cerdon*.

After him ſucceeded *Marcion* of *Pontus*, a ſhameleſs Blaſphemer, which encreaſed this Doctrine.

He tells us alſo in his ſecond, Book that the working of Miracles was frequent in his time. Some of the Brethren (ſaith he) and ſometimes the whole Church of ſome certain place, by reaſon of ſome urgent cauſe, by Faſting, and Prayer, have brought to paſs that the ſpirits of the dead have returned into their bodies; and ſo by the earneſt Prayers of the Saints, they have been reſtored again to life, and have lived with us many years. Some by the like means have expelled Devils, ſo that they which were delivered from evil ſpirits, have embraced the Faith, and were received into the Church: Others have the Spirit of the Propheſie to fore-know things to come: they ſee Divine Dreams, and Prophetical Viſions: Others cure the ſick, and diſeaſed, and by laying on of their hands reſtore them to health. For the gracious gifts of the Holy Ghoſt are innumerable, which the Church, diſperſed through the whole World, having received, diſpenſeth daily in the Name of *Jeſus Chriſt*, crucified under *Pontus Pilat*, to the benefit of the *Gentiles*, &c.

Miracles continued in the Church.

Whilſt he was Biſhop of *Lyons*, the ſtate of the Church was very unquiet, troubleſome and full of danger, becauſe the *Roman* Emperour had not called in the *Edicts* of the fourth Perſecution: But in this dangerous time, *Irenæus* was valiant, laboured exceedingly by Prayer, Preaching, Diſputing, Inſtructing, and Reproving with patience and wiſdom: Seeking the loſt, ſtrengthening the weak, recalling the wandring, binding up the broken hearted, and confirming thoſe that were ſtrong: Whereupon *Tertullian* ſaith, *Tanta vitæ integritate, & Doctrinæ ſinceritate gregi is preſidet*, &c. He governed the flock of *Chriſt* with ſuch integrity of life, and ſincerity of Doctrine, that he was loved exceedingly by his own, and feared by others: But in the latter end of *Marcus Antoninus Verus*, God ſent Peace to his Church, ſo that the Chriſtians lived ſecurely: held Councels, and did Preach freely: as alſo in the raign of *Commodus*, who ſucceeded him: But in the raign of *Severus* the next Emperor, he being a bloody and cruel man, was raiſed the fifth Perſecution againſt the Church, to the Martyrdom of many thouſands: but eſpecially it raged at *Lyons*, in ſo much as the blood of the ſlaughtered

His courage & painfulneſs.

A great Perſecution

slaughtered Christians ran down the streets: and at last this blessed Saint, with many other of his flock, were carried between two hills, where was a Cross on the one hand, and an Idol of the other, where they were put to their choice, to go either to the Cross to suffer, or to the Idol to live; but they chose the Cross, where they all constantly suffered Martyrdom, about the year 182. *Irenaus* being about the age of 60 years; or as some say 90.

His Martyrdom.

His Sayings

He used to compare the Hereticks *and* Schismaticks *of his time to* Æsops *Dog, that lost the substance of Religion, whilst they gaped too earnestly after the shadow.*

Considering the vanity of all earthly things, he said, *What profit is there in that honour which is so short-lived, as that perchance it was not yesterday, neither will be to morrow? And such men as labor so much for it, are but like froth, which though it be uppermost, yet is unprofitablest.*

Erasmus thinks that he wrote in *Latin:* but *Hierom* reckons him amongst the *Greek* Fathers: and even till this day some of his Works are extant in *Greek*, which shews him to be a *Grecian.*

His Works. *Varia scripsit, sed soli quinque libri adversus Hæreses hodie supersunt.*



TERTVLLIAN

The Life of Tertullian *who dyed* Anno Christi 202.

His Birth & Education.

TErtullian was born in *Carthage*, his father was a Centurion of the Proconsular Order. He was carefully educated in all manner of learning, wherein he profited so much, that *Lactantius* saith of him, he was *in omni genere doctrinæ peritus*, skilled in all kind of Learning: *Hierom* saith, that his Works contained *cunctam seculi Doctrinam*, all sorts of Learning. *Vincentious Lyrinensis* saith, *Inter Latinos omnes hic facile princeps judicandus*, that amongst the *Latine* Fathers he was of chiefest account. His Works which he hath left to us, shew that he was excellently versed in *Physicks*, *Mathematicks*, and *History*. He was emnient for his study of, and knowledge in the Civil Law. Afterwards falling to the study of Divinity, he attained to such excellent skill therein, that at *Rome* he was made a *Presbyter*, where he remained to the middle of his age.

His excellent Learning.

He is Ordained Presbyter.

He flourished under the Emperor *Severus*, *Anno Christi* 183. And burning in holy zeal, he became a great opposite to the *Hereticks* of those times, *Marcion*, *Valentinian*, *Praxea*, *Hermogenes*, &c. He was very expert both in *Greek* and *Latin*, and had great acuteness in disputing, and writing eloquently, as his Books do

do ſufficiently declare: So that *Vincentius Lyrinenſis* ſaith, that the force of his arguments was ſuch, that whom he could not perſwade, them he compelled to conſent to him. God raiſed him in the time of a great Perſecution, to be as a pillar or ſtay to his poor afflicted Church: For when the Chriſtians were vexed with wrongs, and falſly accuſed by the *Gentiles*, *Tertullian* taking their cauſe in hand, defended them againſt their Perſecutors, and their ſlanderous accuſations, ſhewing that they never intended any ſtirs, or rebellions, either againſt the Empire, or Emperors of *Rome*, for ſo much as the manner of Chriſtians was to pray for the proſperous eſtate of their Governors. And whereas they were falſely accuſed to be enemies to mankind, how can that be (ſaith he) when as the proper Office of Chriſtians is to pray for all men, to love their Enemies, never requiting evil for evil, whereas all others do profeſs only to love their friends, and ſcarcely them? And as touching the horrible ſlander of murthering Infants, how can that be true (ſaith he) in the Chriſtians, whoſe cuſtom is to abſtain from all blood, and things ſtrangled, ſo that it is not lawful for them when they feed at their Tables to meddle with the blood of any Beaſts? And as for filthy copulations, no ſort of men are more free then they, who have ever been the greateſt obſervers of chaſtity, & if they could, have choſen to live in perpetual Virginity all their lives long; if they could not, their manner is to contract Matrimony for the avoiding all Whoredom, and Fornication. Neither can it be proved, that the Chriſtians do Worſhip the Sun; which falſe ſurmiſe (ſaith he) ariſeth only from this, Becauſe they uſe to pray towards the *Eaſt*. Much leſs was there any of them ſo mad as to Worſhip an Aſſes Head, the occaſion of which ſlander aroſe from the *Jews* worſhipping the Jaw bone of an Aſs, from the ſtory of *Sampſon*, which therefore was falſely and wrongfully charged upon the Chriſtians. Likewiſe againſt all other lyes and ſlanders raiſed by the Heathen againſt the Chriſtians, he clearly purgeth them, and evidently proves that they were perſecuted not for any deſerts of theirs, but only out of an hatred to their name and Profeſſion.

He defends the Chriſtians.

He ſheweth alſo that by thoſe grievous perſecutions, the Religion or number of Chriſtians was nothing impaired but increaſed rather. The more (ſaith he) we are mown down by you, the more we riſe up. The blood of the Chriſtians proves the ſeed of the Church. For what man (ſaith he) beholding the painful torments, and the perfect patience of the Chriſtians, will not ſearch and enquire into the cauſe? and when he hath found it out, will not conſent, and agree to both? and when he agreeth to it, who will not be willing, and deſirous to ſuffer for it? So that this Profeſſion can never be extirpated, ſeeing the more it is cut down, the more it encreaſeth. For every man ſeeing, and wondering at the ſufferings of the Saints, is moved thereby the more to ſearch into the cauſe; and in ſearching he finds it, and in finding, he follows it.

Perſecution increaſeth Religion.

And as *Tertullian* thus beſtirred himſelf in defending the innocency of the Chriſtians, ſo he compiled many excellent and fruitful Works, whereof ſome are extant, others are not to be found. By theſe excellent *Apologies* of his, he perſwaded the Emperour *Severus* to favour the Chriſtians, who prayed for his proſperity, and imputed the ſlaughter of his Subjects at *Bizantium*, as a juſt judgement upon them for the effuſion of ſo much Chriſtian blood.

His learned works.

Having written excellently againſt the *Hereticks* of his time, in the end of his Book he made a Catalogue of all the *Hereticks* that then tore the Bowels of the Church: Yea he continued theſe labours when the Perſecution was at the hotteſt, not hiding his head, though the times were ſo dangerous.

This was counted an unparalleld crime in Mr. *T. Edwards*

Once in great triumph, all the Emperour *Severus* his Souldiers, for the greater pomp, were to put on Crowns of Bayes; but one Chriſtian Souldier there was amongſt them, who wore it on his Arm; and being demanded the reaſon, he boldly anſwered, *Non decet Chriſtianum in hac vita Coronari*, that a Chriſtian ought not to wear his Crown in this life: upon which occaſion *Tertullian* wrote his Book *De Corona Militis*. *Cyprian* when he would read *Tertullian*, uſed to ſay, *Da Magiſtrum*, give me my Maſter. His manner was conſtantly to pray thrice a day, at the third, ſixth, and

A Souldiers humility.

His frequency in prayer.

and ninth hours. Writing *De quatuor noviſſimis*, of Death, Judgement, Heaven, and Hell, he ſaith, *Hæc nos aliquando riſimus, cum de vobis fuimus: fiunt, non naſcuntur Chriſtiani.* I ſometimes ſcoffed at theſe things when I was a Heathen; I now perceive that we are not born, but made Chriſtians. He was converted by reading the Scriptures, and the labours of other learned and holy men. In reading the Scriptures, he found them full of Majeſty, and truth: And ſaith he, *Quicquid agitur, prænunciabatur:* What ſoever is done, was in them foretold; and after his converſion, he was taken up night and day in the reading of them, and did with great pains get much of them by heart, and that ſo exactly that he knew each period. He highly commended *Severus*, for that, knowing many Noble men and women to be Chriſtians, he did not only not puniſh them, but greatly praiſed them, and did publickly withſtand ſuch as were their enemies. Yet notwithſtanding the great Learning, and famous Vertues of this worthy man, through envy (as it is conceived) at the *Roman* Clergy, he fell into the Error of *Montanus*: ſo that, though the glory of ſome of his writings was darkned by his Errors, yet his Learning ſhewed in thoſe very writings is admired by all Poſterities; in ſo much as *Cyprian*, that excellent Martyr, would let no day paſs without reading ſome part of him. He dyed in Peace about the 63 years of his age, *Anno Chriſti* 202.

The manner of his converſion.

His ſtudy of the Scriptures.

The danger of envy.

His death

Some of his uſual ſayings were theſe,

If thou beeſt backward in thoughts of Repentance, be forwards in thoughts of Hell, the burning flames whereof only the tears of a penitent Eye can extinguiſh.

His ſayings

If the Devils without Chriſts *leave had no power over the* Gadarens *Swine, much leſs have they power over Gods own Sheep.*

We ſhould not try mens faith by their perſons, but their perſons by their faith.

Its in vain to come to the God of Peace, without peace; or to pray for the remiſſion of our own ſins, without forgiving others. We muſt not come to make an attonement with God at his Altar, before we have made attonement with our Brother in our hearts.

His works.

His Works are contained in ſeveral Tomes, *Quædum enim in uſum Eccleſiæ, & pro Eccleſia, quædum contra Eccleſiam ſcripta ſunt: Primi generis ſunt, De Patientia* lib 1. *De carne* Chriſti, l. 1. *De Reſurrectione carnis*, l. 1. *De Præſcriptionibus adverſus* Hæreticos, *l.* 1. *Adverſus Judæus*, l 1. *Adverſus* Marcionem, l. 5. *Adverſus* Hermoginem, l. 1. *Adverſus* Praxeam, l. 1. *De Corona Militis*, l. 1. *Ad Martyres*, l. 1. *De Virginibus velandis*, l. 1. *De Habitu Muliebri*, l. 1. *De Cultu Fœminarum*, l. 1. *Ad Uxorem*, l. 2. *Ad* Scapulam, l. 1. *De Pallio*, l. 1. *De Teſtimonio Animæ*, l. 1. *De Anima*, l. 1. *De Spectaculis*, l. 1. *De Baptiſmo*, l. 1. *Contra Gnoſticos*, l. 1. *De Idololatria*, l. 1. *De Judaicis Cibis Epiſtola. De Oratione. Apologeticus. Alterius Generis. De Fuga in Perſecutione. De Exhortatione Caſtitatis. De Monogamia. De Pudicitia. De Jejunio.*

The Life of Clemens Alexandrinus, *who flouriſhed,* Anno Chriſti, 196.

Cultetus ſaith, that the Parentage, Country, Birth, Breeding, and manner of Converſion of *Clemens* are uncertain, ſome would have him to be born at *Athens*: But certain it is, that he was the Diſciple of *Pontenus*, who moderated in the Catechiſtical School at *Alexandria*, and after his death *Clemens* ſucceeded in that Office, whence he was called *Alexandrinus*. He moſt flouriſhed about the year of *Chriſt*, 196. He was endowed with all manner of Polite Learning, and was ordained *Fresbyter* in *Alexandria*, where, by his fervent zeal and piety he much propagated the Chriſtian faith.

His Learning and Ordination.

Photinus ſpeaking of his writings, ſaith thus of them; *Dictio eſt florida, quæq; aſſurgit in Majeſtatem cum ſua vitate conjuncta, in quibus etiam eſt eruditio multa, & decens.* That the language is flouriſhing, & ariſeth into a certain majeſty joined with ſweetneſs, wherein is much Learning in a comly manner adorned and ſet forth. He was an excellent Hiſtorian, and a zealous Confuter of the *Hereſies* of his times.

His zeal againſt hereſies.

He

He wrote many Works, moſt of which are periſhed with time, to the great prejudice of the Church, and grief of the Learned: Only three remain, Προτρεπτικὸς *ad Gentes: Pædagogus: & Stromata.* In the firſt, he exhorts the Gentiles and Heathens to embrace the Chriſtian Faith. In the ſecond, he informs thoſe which were newly converted how to carry themſelves. In the third, he directs grown Chriſtians in the Doctrines which were fit for them in that eſtate. He complains much of the decay of zeal and of the want of the power of godlineſs amongſt Profeſſor in his time. His writings.

He was Maſter to *Origen*, who alſo ſucceeded him in his place in *Alexandria*. He was excellently verſed in the Holy Scriptures, and very careful to preſerve the Doctrines which he had received from his Predeceſſors in purity; whereupon in his firſt Book entituled *Stromatôn*, he thus writeth: This preſent Tract of mine is not made for any Oſtentation, but theſe Monuments are laid up as helps againſt weakneſs of memory in my old age, that it may be to me a plain Image and *Portracture* of that effectual and lively Doctrine which I was thought worthy to hear, *&c.* The time and manner of his death is uncertain.

His ſayings

He uſed to ſay, *That ſuch as adorn themſelves with gold, and think themſelves bettered thereby, are worſe then gold, and not Lords of it, as all that have it ought to be.*

Out of the depth and bowels of the Earth hath God diſcovered and ſhewed gold unto men, and they have made it the occaſion of all miſchief and wickedneſs.

Gold to many men is much dearer then their Faith and honeſty: and the love of it makes many ſo covetous, as if they were to live here for ever.

Avarice is not the vice of gold, but of men which uſe it wickedly.

Scripſit non pauca: Ex quibus ad nos pervenerunt tria opuſcula. Προτρεπτικὸς *ad Gentes. Padagogus. Stromata.* His works.



ORIGEN

The Life of Origen, *who dyed* Anno Chriſti 220.

ORigen was born *Anno Chriſti* 189 His Father, Grand-Father, and Great Grand-Father were Chriſtians. His birth

He was by his Father *Leonides* trained up from his Infancy in the Chriſtian Religion, & other good Literature, but eſpecially in the knowledge of the ſacred Scriptures, who demanded of him daily a certain task, and cauſed him to rehearſe the ſame: and he (though a childe) reſted not in the bare words of the Scripture, but ſought farther into the profound ſence, and meaning of them, ſo that divers times he would gravel his His parentage and education.

Father in the queſtions which he propounded to him: For this his Father checked him to his face, admoniſhing him not to ſearch beyond the capacity of his years, nor beyond that the plain letter gave to underſtand: Yet inwardly he rejoyced greatly, yielding unto God hearty thanks, who had made him the Father of ſuch a ſon: Yea, he many times uncovered the Breaſt of his Son as he lay aſleep, and kiſſed it, as the Temple wherein the Holy Ghoſt had taken up his reſidence: He was called *Origen Adamantius*: The firſt name was given him for his ſublime and Divine ſpeculations, who by ſweet and melliſluous *Allegories* carries his Readers affections from terrene to heavenly meditations and contemplations: The ſecond name he had from the nature of the *Adamant*, whoſe luſtre and hardneſs giveth it renown: for ſuch was this mans Noble and Generous minde, that he was not daunted, nor affrighted with any dangers, or afflictions whatſoever.

The reaſons of his names

His early deſire of Martyrdom

When he was but ſeventeen years old, his Father being carried to Priſon, he had ſuch a fervent minde to ſuffer Martyrdom with him, that he would have thruſt himſelf into the Perſecutors hands, had it not been for his Mother, who in the night-time privily ſtole away his cloathes, and his very ſhirt alſo: whereupon more for ſhame to be ſeen naked, then for fear to die, he was conſtrained to remain at home: Yet when he could do no more, he wrote a Letter to his Father in Priſon, in which he exhorted him thus, *Vide Pater, ne quid mea cauſa ſecus facias*: See, O Father, that you do not change your reſolution for my ſake.

He encourages his Father.

After the death of his Father, and the confiſcation of all his goods to the Emperor, he with his poor Mother and ſix Brethren were brought to ſuch extream poverty, that he was forced to ſuſtain himſelf and them by teaching a *Grammar School*, till at length, being weary of that Profeſſion, he wholly betook himſelf to the ſtudy of the Scriptures and Divinity: He alſo ſtudied the Languages, and profited very much in the knowledge of *Hebrew*, and other Tongues, comparing the *Hebrew* Text with the *Septuagint*, as alſo with other Tranſlations of *Aquila*, *Symachus*, and *Theodoſion*: and thus caſting himſelf upon the Divine Providence for his ſubſiſtence, it pleaſed God, that he was entertained by a religious and rich Matron, together with his Mother, and Brethren.

His ſtudies.

God provides for him.

This Gentlewoman had alſo in her houſe at the ſame time a certain man of *Antioch*, a notable *Heretick*, who ſo plauſibly demeaned himſelf, that ſhe entertained him as her dear friend and ſon: *Origen* being by this means neceſſitated to frequent his company, ſhewed forth a manifeſt proof of his cleaving to the right and true Faith: For when as a great multitude not only of *Hereticks*, but of the *Orthodox* alſo frequented the Lectures of this *Paulus* (for ſo was his name) being counted a wiſe and profound man, yet *Origen* would never be perſwaded to join with him in Prayer, deteſting his *Heretical* Doctrines.

His hatred of Hereſie.

During this time he applyed himſelf to the ſtudy of *Rhetorick* & other humane Learning, wherein he profited exceedingly: and ſo being well accompliſhed with Learning, and the *Catechiſt*-School at *Alexandria* being void at that time, every one being forced away by the Thunderbolt of Perſecution, he ſet upon Preaching there, being now about 18 years old.

Unto his Lectures many of the *Gentiles* reſorted, and were, by Gods bleſſing upon his Miniſtry, converted, as one *Plutarch*, who was afterwards crowned with Martyrdom, and *Heracles* his Brother, who afterward ſucceeded *Demetrius* in the Biſhop-rick of *Alexandria*, and many others. In this imployment he proſpered exceedingly, and purchaſed to himſelf a famous name amongſt all the faithful, in that he cheerfully imbraced and incouraged all the Martyrs, not only of his acquaintance, but even ſuch as were unknown unto him. He viſited ſuch as were in deep Dungeons and cloſe Impriſonment, encouraged them when they were to receive their laſt ſentence, and after their ſentence pronounced: yea he accompanyed them to the place, of Execution, putting himſelf often into great danger thereby: He boldly imbraced, and kiſſed them at their farewel, ſo that once the Heathens in their furious rage had ſtoned him to death, if the Divine power of God had not marvellouſly delivered him. And the ſame Divine Power and Providence of God did at many other times protect

His early Preaching

He incourageth the Martyrs.

Gods Providence over him.

and

and defend him, even ſo oft as cannot be told, being aſſaulted by the Adverſaries for his prompt minde, and invincible courage in publiſhing the Doctrine of *Chriſt*.

The *Gentiles* hated him extreamly.

Yea, ſo extreamly was he hated by the Infidels, that Souldiers were oft fain to be hired to watch about his houſe by the multitudes of thoſe that repaired to him to be inſtructed in the Chriſtian Faith; and the Enemies rage was ſo vehemently bent againſt him for this cauſe, that he could not paſs ſafely in the ſtreets of *Alexandria*; he was alſo forced oft to change his lodging, thereby to prevent the purſuers. As he taught, ſo he lived; and as he lived, ſo he taught: and Gods Grace working exceedingly with and by him, multitudes were converted to the Chriſtian Faith by his Miniſtry: Hereupon *Demetrius* the Biſhop, divolved the whole charge and care of the School upon him alone, and he judging the reading of Humanity to be out of ſeaſon, wholly applyed himſelf to Divinity-Lectures: and afterwards (his neceſſities being urgent) upon the advice of his friends he ſold all his Authors of Humanity, which he had diligently peruſed, and now lay by him, to one, upon condition that he ſhould allow him two pence a day for his maintenance, wherewith he contented himſelf: And to cut off all occaſions of youthly concupiſcence, all the day long he ſpent in the forenamed exerciſes, and a great part of the night he ſpent in meditating upon the holy Scriptures, taking his reſt only for a few hours, and that not in his bed, but on the bare ground: He uſed alſo faſting often, and expounding the ſaying of our Saviour literally, would not wear two Coats, neither Shooes, but went bareſoot, not taking care for the time to come with a greedy or a covetous deſire. He inured himſelf to cold and nakedneſs, and abſtinence from Wine, even to the amazement of his familiar friends, and to the offence of many who would willingly have relieved his neceſſities: By theſe means he was in great danger (through weakneſs of limbs, and faintneſs of body) to have deſtroyed and caſt away himſelf: Yet this his ſtrict courſe of life won many, not of the common people only, but of the wiſe, learned and rich, to become zealous followers of his Doctrine; many of which in thoſe times of Perſecution ſuffered for the ſame, as you may ſee more at large in my *General Martyrologie*.

The fruit of his Miniſtry.

His Chaſtity

He gelded himſelf.

Having many Matrons and Virgins, who upon ſundry occaſions reſorted to him, to prevent temptations to uncleanneſs, miſtaking thoſe words of our Saviour Chriſt, *There are ſome that make themſelves Eunuchs for the Kingdom of Heaven ſake*, he gelded himſelf, the rather to prevent ſuch ſlanderous reports as might be raiſed of him, to the ſcandal of the Goſpel.

He is ordained a Presbyter.

The Church of *Achaia* being at this time vexed with divers Hereſies, *Origen* was ſingled out, and being furniſhed with Letters Teſtimonial from the Church, was ſent to confute them. As he paſſed through *Paleſtine*, he was by the Biſhops ordained a *Presbyter*, that thereby he might be armed with the more Authority againſt the *Hereticks*: wherein he did not run before he was ſent.

He is envyed by his great friend

But his Life and Doctrine grew ſo renowned and eminent, as ſtirred up envie in the hearts of ſome againſt him, eſpecially in *Demetrius* the Biſhop, who had formerly loved and preferred him: So that now on the contrary, he did all he could to darken and obſcure his fame: Hereupon he ript up *Origens* faults, and by his Writings publiſhed them to the World, upbraiding him eſpecially with that raſh and inconſiderate act of diſmembring himſelf, for which he judged him unfit for the Miniſterial Office: Thus in the height of *Origens* fame theſe things were divulged, and his adverſary was potent, and thereupon he was forced to give way to the ſtorm, and to yield to the importunity of his enviers, and ſo left *Alexandria*, yet always retained his conſtancy and courage, Preaching the Goſpel with all diligence and painfulneſs, ſtriving to convert many to *Chriſt*, not troubling the Church with *Schiſm*, nor yet requiting his Adverſary with ill language, but on the contrary, ſpeaking well of his ſlanderers. The principal place wherein he taught was *Cæſarea* of *Paleſtine*, where he inſtructed many in the Faith, and ſaw the fruits of his labours in the Converſion of many to God, which afterwards proved famous in the Church of Chriſt. *Mammæa* alſo the Mother of *Alexander Severus* the Emperour hearing of his fame, ſent for him to *Antioch*, and after ſhe had been inſtructed by him in the Chriſtian Faith, diſmiſſed him honourably.

He is forced to leave *Alexandria*.

He inſtructs the Emperours Mother.

He reclaimed *Ambroſe*.

After this he wrote a learned Epiſtle to *Philip* the Emperour, who was deemed the firſt Chriſtian King of the *Romans*. He reclaimed *Ambroſe* from the *Hereſie* of the *Marcionites*. He never affected wealth, but contented himſelf in a low condition, whereas having ſo many and great friends, he might have abounded in wealth if he had pleaſed.

Afterwards he returned to *Alexandria* again, and laboured hard in the affairs of the Church, ſo that he continued above the ſpace of 52 years in Teaching, Writing, Confuting, Exhorting, and Expounding the Scriptures, even to the time of *Decius* and *Gallus*.

His perſecutions.

Divers and great perſecutions he ſuſtained, and ſometimes was ſo eagerly purſued, that ſcarce any ſhifting of Place or Country could preſerve him. In the Reign of *Decius*, for the Doctrine of *Chriſt* he under-went bands and torments in his body, rackings with bars of Irons, Dungeons, beſides terrible threats of death and burning; and divers and ſundry other torments which he manfully and conſtantly ſuffered for *Chriſt*. At length hearing that ſome Chriſtians were carried to an Idol-Temple to force them to Sacrifice, he out of his zeal, ran thither to encourage and diſſwade them from it. This was the opportunity which his Adverſaries expected, and therefore, letting go the other, they laid hold upon him, putting him to his choice, whether he would offer Incenſe to the Idol, or have his body defiled with a fowl and ugly *Black-More*, which they had prepared for the purpoſe. *Origen* being in a miſerable ſtraight, at laſt choſe rather to offer Incenſe then to have his chaſt body polluted by ſo filthy a creature; Then did they preſently put Incenſe into his trembling hands, and whileſt he demurred upon it, they took his hands and cauſed him to throw it into the fire: whereupon they preſently cryed out, Origen *hath ſacrificed*, Origen *hath ſacrificed*. After which fact he was excommunicated by the Church; and ſo being filled with ſhame and ſorrow, he left *Alexandria* and went into *Judea*, and when he came to *Jeruſalem*, being well known for his learned Expoſitions, and gift of Utterance, he was intreated by the Miniſters to beſtow a Sermon upon the People in the Church and open Aſſembly, and after much importunity, being in a manner conſtrained thereto, he ſtood up, took his Bible, opened it, and the firſt place that he caſt his eye upon was this portion of Scripture; *Unto the wicked ſaith God, Why doſt thou Preach my Laws, and takeſt my Covenant into thy Mouth?* Which Text ſo ſoon as he had read, he clapſed the Book, ſat down, and burſt out into abundance of teats, the whole Congregation weeping with him alſo, ſo that he was unable to ſay any more unto them. After this he wandred up and down in great grief and torment of Conſcience, and wrote this Lamentation:

He is Excommunicated.

A ſpecial Providence.

Pſal. 50. 16.

His torments of Conſcience.

His Lamentation.

In the bitterneſs and grief of mind, I go about to ſpeak unto them which hereafter ſhall read this confuſed writing. But how can I ſpeak when my tongue is tyed up, and my lips dare not once move or wag? My tongue doth not his office, my throat is dryed up, and all my ſenſes and inſtruments are polluted with iniquity.

He means the living Saints.

But I will proceed, and firſt I will fall to the ground on my bare knees, and make my humble ſupplication unto the Saints that they will help me, filthy wretch, which by reaſon of my ſins dare not crave ought at the hands of God. O ye Saints and bleſſed of God, with wateriſh eyes, and wet cheeks ſoaked in dolour and pain, I beſeech you to fall down before the Seat of Almighty God, for me miſerable ſinner. Wo is me becauſe of the ſorrow of my heart: wo is me that my Soul is thus afflicted, wo is me that I am compaſſed thus on every ſide, and ſhut up in my ſin, ſo that there is no health in me. Wo is me my Mother that ever thou broughteſt me forth, for a skilful Lawyer to be overthrown in his unrighteous dealing, for a religious man to fall into extream impiety. Wo is me my Mother that broughteſt me forth, a righteous man to be converſant in unrighteouſneſs; an heir of the Kingdom of God to be now an inheritor of the Kingdom of the Devil: A Miniſter to be found wallowing in impiety: A man beautified with honour and dignity, to be in the end blemiſhed with ſhame and ignominy, yea beſet with many evils, and choaked with infamous doings. Wo is me my Mother that broughteſt me forth a lofty Turret, yet ſuddenly thrown to the ground: a fruitful Tree, yet quickly withered; a burning light, yet forthwith darkned: a running Fountain, yet by and by dryed up. Wo is me that ever I was decked with Gifts and Graces, and now ſeem pityfully to be deprived of all: But

But who will miniſter moiſture to my head? and who will give ſtreams of tears unto mine eyes, that I may bewail my ſelf in this my ſorrowful plight? Alas O my Miniſtry, how ſhall I lament thee? O all ye my friends tender my caſe, and pitty my perſon that am ſo dangerouſly wounded? Pity me, O ye all my friends, who am now become an abject perſon. Pity me O ye my friends, for that I am now with ſorrow come to naught. Pity me, O ye my friends, for that I have now troden under foot the Seal and Cognizance of my Profeſſion, and joined in league with the Devil. Pity me, O ye my friends, for that I am rejected, and caſt away from before the Face of God: It is for my lewd life that I am thus polluted and branded with open ſhame. The Lord hath made and engrafted me into a fruitful vine, but inſtead of pleaſant cluſters, I have brought forth pricking thorns, inſtead of grapes I have brought forth brambles.

But let the Wel-ſprings of tears be ſtirred up, and let my cheeks be watered: let them flow upon the Earth and moiſten it, for that I am born in iniquity, and ſoaked in ſin, &c. Alas! what have I felt, and how am I faln? Alas! how am I thus come to naught? There is no ſorrow comparable to my ſorrow; there is no affliction that exceedeth my affliction; no bitterneſs that paſſeth my bitterneſs: no lamentation more lamentable then mine; neither is there any ſin greater then my ſin, and there is no ſalve for me.

Where is that good Shepherd of Souls? Where is he that went down from Jeruſalem *to* Jericho, *which ſalved and cured him which was wounded by the Thieves? Seek me out O Lord, that am faln from the higher* Jeruſalem: *which have broken the vow I made in* Baptiſm: *which have prophaned my Cogniſance in that I dealt injuriouſly with thy bleſſed Name. Alaſs! that ever I was Doctor, and now occupie not the room of a Diſciple! Thou knoweſt O Lord, that I fell againſt my will: whereas I went about to enlighten others, I darkened my ſelf: when I endeavoured to bring others from death to life, I brought my ſelf from life to death. When I minded to preſent others before God, I preſented my ſelf before the Devil. When I deſired to be found a friend and favourer of godlineſs, I was found a foe and furtherer of iniquity; when I ſet my ſelf againſt the Aſſemblies of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the Devil. Some promiſed me that they would be* Baptized: *but after that I departed from them, the Devil the ſame night transformed himſelf into an Angel of Light, and ſaid unto me: When thou art up in the morning, go on, and perſwade them, and bring them to God: But the Devil, going before me prepared the way by whetting their wits to deviſe miſchief againſt me, ſilly wretch, ſowing in their mindes hypocriſie, diſſimulation and deceit. But I (O unhappy creature) skipping out of my bed at the dawning of the day, could not finiſh my wonted Devotion, neither accompliſh my uſual Prayers, deſiring that all men might be ſaved, and come to the knowledge of the Truth, whileſt in the mean time I wrapped my ſelf in the ſnares of the Devil. I gat me to thoſe wicked men; I required of them to perform the Covenant made the night before, I ſilly ſoul, not knowing their ſubtilty, and we came to the Baptiſm.*

O blinded heart, how didſt thou not remember? O fooliſh minde, how didſt thou not bethink thy ſelf? O witleſs brain, how didſt thou not underſtand? But it was the Devil that lulled thee aſleep, and in the end ſlew thy unhappy and wretched Soul. He bound my power and might, and ſo wounded me. I anſwered but in a word, and became reproachfully defamed. I ſpake without malice, yet felt I ſpite. The Devil raiſed an aſſembly about me, and pronounced againſt me that unjuſt ſentence, Origen hath ſacrificed. *O thou Devil, what haſt thou done unto me? How haſt thou wounded me? I bewailed ſometimes the fall of* Sampſon, *but now have I faln worſe my ſelf: I bewailed formerly the fall of* Solomon, *but now have I faln far worſe my ſelf: I have bewailed formerly the ſtate of all ſinners, yet now am I plunged into ſin my ſelf:* Sampſon *had his hair cut off; but the Crown of glory is faln off my head.* Sampſon *loſt the carnal eyes of his body; but my ſpiritual eyes are put out. It was the wilyneſs of a woman that brought confuſion upon him: but it was my tongue that brought me into this ſinful condition: And as he afterwards wanted the comfort of his Earthly poſſeſſions: ſo my tongue by this wickedneſs hath deprived me of thoſe ſpiritual gifts, which ſometimes have flowen into me with heavenly riches: And as he endured thoſe things by leaving the* Iſraelities, *and cleaving unto forreiners; So I going about to ſave notorious ſinners, made my ſelf Captive to Captives, and a bondſlave unto ſin.* Alaſs!

Alaſs my Church liveth, yet I am a Widdower. My Sons be alive, yet I am barren: Every creature rejoyceth, and I alone am deſolate and ſorrowful, &c. *Bewail me, O ye bleſſed people of God, who am baniſhed from God: Bewail me who am deprived of all goodneſs. Bewail me who am deprived of the Holy Ghoſt. Bewail me, who am thruſt out of the Wedding Chamber of* Chriſt. *Bewail me, who was once thought worthy the Kingdom of God, but am now altogether unworthy. Bewail me, who am abhorred of the Angels, and ſevered from the Saints of God. Bewail me, for that I am condemned to eternal puniſhments. Bewail me, for that I am here on earth, and yet am tormented with the prick of conſcience. I do fear death for that I am wicked. I do fear the dreadful Day of judgement for that I am damned for ever. I do fear the puniſhment, for that it is eternal. I do fear the evil Angels that overſee the puniſhment, becauſe they are void of mercy. I do fear out of meaſure all the torments; and what I ſhall do I wot not, being thus on every ſide beſet with miſery. If there be any man that can, I beſeech him now to aſſiſt me with his earneſt prayers and ſorrowfull tears. For now it behoveth me to ſhed infinite tears for my great ſin: who knoweth whether the Lord will have mercy upon me, and whether he will pitty my fall? Whether he will tender my perſon? Whether he will be moved with my deſolation? Whether he will ſhew mercy unto me? Whether he will have reſpect to my humiliation, and incline his tender compaſſions towards me?*

I will proſtrate my ſelf before the threſhold and porch of his Church, that I may intreat all people both ſmall and great, ſaying unto them, Trample and tread me under foot who am the unſavory ſalt; tread upon me, who have no taſte nor ſavour of God: tread upon me, which am fit for nothing. Now let the elders mourn, for that the ſtaff whereon they leaned is broken. Now let the young men mourn, for that their School-maſter is fallen. Now let the virgins mourn, for that the advancer of virginity is defiled. Now let the Miniſters mourn, for that their Patron and Defender is ſhamefully fallen. Wo is me, that I fell ſo lewdly: Wo is me that I fell moſt dangerouſly, and cannot riſe again. Aſſiſt me O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and guſh out into ſtreams, to ſee if that peradventure I may have the grace worthily & throughly to repent, and to wipe out of the Book of my conſcience the accuſations Printed therein againſt me. But thou O Lord, think not upon my polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept of my repentance, affliction, and bitter tears, the dolour of my heart and heavineſs of my ſoul, and have mercy upon me, and raiſe me up out of the mire of corruption, for the puddle thereof hath even choaked me up.

Wo is me, that was ſometimes a pearl gliſtering in the golden garland of glory, but now am thrown into the duſt, and troden in the mire of contempt. Wo is me that the ſalt of God now lieth on the dunghill. But how great ſtreams of lamentations ſhall cleanſe and purifie my humble heart? Now I will addreſs my ſelf, and turn my talk unto God; Why haſt thou lifted me up and caſt me down? For as thou haſt exalted me with the Divine word of thy heavenly wiſdom, ſo me thinks, I ſtick in the depth of ſin which my ſelf hath wrought. I had not committed this impiety, unleſs thou hadſt withdrawn thine hand from me. But it is thy pleaſure (O Lord) which art good to do all things graciouſly, and I on the other ſide, being a fool have fooliſhly fallen. But why, O Lord, haſt thou ſhut my mouth by thy holy Prophet David? *Have I been the firſt that ſinned? Or am I the firſt that fell? Why haſt thou thus forſaken me being deſolate, and rejected and baniſhed me from amongſt thy Saints, and aſtoniſhed me when I ſhould preach thy Laws? What man is he that is born of a woman, that ſinneth not? What man is he that was ever converſant here on earth, and did no iniquity? This I ſay, becauſe thou haſt forſaken me.* David *himſelf, who hath ſhut up my mouth, ſinned too bad in thy ſight, yet upon his repentance thou receiveſt him to mercy.* Peter *that was a pillar, after his fall, wiped it away with ſalt tears, not continuing long in the puddle of his infidelity. But they in favour were thought worthy of mercy. Wo is me that I fell moſt wickedly. Wo is me that my adventure in this thing proved ſo unfortunate: But now I humbly beſeech thee O Lord, call me back, for that I tread a moſt perilous and deſtructive way. Grant me that good Guide and Inſtructer, the Holy Ghoſt, that I be not made a pricking Hedg-hog, and become an habitation of Devils:*

but

but that I may tread under foot the devil that trod upon me, and overcoming his ſleights, may be again reſtored to the joys of thy ſalvation. Remember not, O Lord, the iniquity of thine humble ſuiter. Remember not, O Lord, mine iniquity, who made anſwer with wicked language.

Now all ye which behold my wound, tremble for fear, and take heed that ye ſlumber not, nor fall into the like crime: but rather let us aſſemble together and rend our hearts, and provoke ſtreams of tears to guſh out of our heads; for when theſe run and flow upon the earth, there will follow remiſſion of ſins; the pains will be avoided, and the torments ſhall not be felt. I mourn and am ſorry from the heart-root, O ye my friends that ever I ſo fell: I am fallen and am bruiſed, ſo that there is no health in me: Let the Angels lament over me, becauſe of this my dangerous fall. Let the Aſſemblies of the Saints lament over me, for that I am ſevered from their bleſſed ſocieties. Let the holy Church lament over me, for that I am wofully declined. Let all the people lament over me, for that I have my deaths wound.

I ſee the clouds in the skie ſhadowing the light from me, and the Sun hiding his bright beams: You all do now ſee that the Prophet David *hath ſhut my mouth, I was conſtrained by the Biſhops to ſpeak ſome words of Exhortation, and taking the Book of* Pſalms *into my hands, I prayed, and opened the Book; and I lighted upon this ſentence which I am aſhamed to repeat, yet compelled to pronounce,* Unto the wicked, *ſaith God,* Why doſt thou preach my Laws, and takeſt my Covenant in thy mouth? *But bewail me, and lament this my bitter ſorrow: bewail me that am in the like caſe with the reprobate* Jews; *for that which was ſaid unto them by the Prophet, now ſoundeth alike in mine ears. What ſhall I do that am thus beſet with manifold miſchiefs? Alas O death, why doſt thou linger? Herein thou doeſt ſpite and bear me malice. O* Satan, *what miſchief haſt thou wrought unto me? How haſt thou pierced my Breaſt with thy poyſonous dart? Thinkſt thou that my ruine will avail thee any thing at all? Thinkſt thou to procure to thy ſelf any eaſe or reſt whilſt that I am grievouſly tormented? Who is able to ſignifie unto thee whether my ſins be not wiped and done away? Whether I have not eſcaped the pains which I grievouſly feared? Who is able to ſignifie unto thee, whether I ſhall not again be coupled with and made a companion to the Saints? O Lord, I fall down before thy Mercy-ſeat, have mercy upon me who mourn thus out of meaſure, becauſe I have greatly offended: I ſhed many ſalt and bitter tears, and every living creature hath lamented my miſerable condition. Why haſt thou broken down my hedge and ſtrong holds? The wild Boar out of the Wood hath deſtroyed me, and the wild Beaſts of the field have eaten me up. Rid my ſoul, O Lord from the roaring Lyon. The Aſſembly of the Saints doth make interceſſion for me who am an unprofitable ſervant. Shew mercy, O Lord, to thy wandring ſheep which is ſubject to the rending teeth of the ravenous wolf: Save me, O Lord, out of his mouth; ſuffer me not to become the ſacrifice of ſin; But ſend down upon me thy holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of Hell, that I may be brought home again by thy Wiſdom, that the Bill of Sin written againſt me may be blotted out, that my lamentation may ceaſe in the evening, and that I may receive joy in the morning. Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be received again into the joy of my God: Let me be thought worthy of his Kingdom through the earneſt Petitions of the Church, which ſorroweth over me, and humbleth her ſelf to* Jeſus Chriſt *in my behalf: To whom with the Father, and the Holy Ghoſt, be all glory and honour for ever and ever.* Amen.

His Studiouſneſs.

Whilſt *Origen* was a Catechiſt at *Alexandria*, finding himſelf not ſufficient, neither able alone to ſearch out the profound myſteries of the holy Scripture, neither the interpretation and right ſenſe thereof, becauſe of the multitude that frequented his School from morning till night in ſeveral companies, one ſucceeding another, ſo that he wanted leiſure for his private ſtudies, he ordained *Heraclas* his familiar friend, who was expert in the holy Scripture and a profound *Philoſopher*, to be his fellow-helper, committing to him the inſtruction of the inferior ſort which were lately come to the Faith; reſerving to himſelf the teaching of thoſe that were farther and better entred.

Having alſo a great deſire to ſearch out the deep myſteries of the holy Scriptures, he

he ſtudied the *Hebrew* Tongue, and bought Copies that were uſed amongſt the *Jews*: He ſearched out alſo other tranſlations beſides the vulgar, as that of *Aquila*, of *Symachus*, and of *Theodoſion*: Theſe being compacted together in one Volume, and the Pages divided into ſeveral Columns, ſetting each copy againſt other, and adding the *Hebrew* to them, he publiſhed the ſame, and intituled it *Hexapla*.

His converts many.

He wrote the firſt Commentaries on the Scriptures.

When the rumour was now every where ſpread abroad of the fame of *Origen*, many learned men came to try the truth of his Doctrine, and to have experience of his utterance in preaching; yea many *Hereticks* and famous *Philoſophers* reſorted to him, and were converted by him. *Origen* was the firſt that wrote *Commentaries* upon the ſacred Scriptures, being earneſtly ſollicited thereto by *Ambroſe*, who for his encouragement made him large allowance for his neceſſary expences, furniſhing him with above ſeven ſwift *Notaries*, who wrote that which he dictated to them.

He goeth into *Arabia*

Whileſt he continued at *Alexandria*, there came a Souldier with Letters from the Governour of *Arabia* to *Demetrius* the Biſhop of that Sea, and to the Lieutenant of *Egypt*, deſiring them with all ſpeed to ſend *Origen* to him, which might communicate to him ſome part of his Doctrine; Hereupon he took his voyage into *Arabia*, and inſtructed the Governour thereof, and hearing that *Beryllus* Biſhop of *Boſtra* in *Arabia* taught that our Lord and Saviour *Jeſus Chriſt*, before his incarnation, had no being, and that he had no proper Divinity but only his Fathers Divinity dwelling in him about which *Hereſie* many Biſhops had dealt with him by conference and diſputation, and yet could not reclaim him) *Origen* was ſent for, who conferred with him at firſt to find the ground of his opinion, after which, perceiving him not to believe aright, he rebuked him, perſwaded him with reaſons, convinced him by manifeſt proofs, and ſo reſtored him to the truth.

His works.

He wrote 22. Tomes upon the Goſpel of St. *John*, 12. upon *Geneſis*, five upon the *Lamentations* of *Jeremy*: Annotations upon the firſt five and twenty *Pſalms*; two Books of the *Reſurrection*; one of *Principal Beginnings*; ten called *Stromateis*. He wrote alſo Commentaries upon *Iſaiah* in 30. Tomes; upon *Ezekiel* in 25. Tomes; upon the *Canticles* in ten Books, &c.

Whilſt *Origen* executed his Paſtoral Office at *Cæſarea* (which was after he had left *Alexandria*) many flocked to his Miniſtry, not only men of that Countrey, but alſo infinite Forreiners, who forſake their Native ſoil came to be his Diſciples: amongſt whom where *Theodorus* and *Athenodorus*, two brethren, who after they had continued with him five years, profited ſo much in the holy Scripture, that they were ordained Biſhops in *Pontus*. And now *Origen* being above ſixty years old, and much worn and waſted by reaſon of his inceſſant ſtudies and painful exerciſes, at length permitted that thoſe things which he had publickly preached and diſputed of, ſhould, by his Notaries, be copied out, which before he would not ſuffer to be done. About the ſame time alſo he wrote his Book againſt *Celſus* the *Epicure*, intituled the *word of truth*. Then 25. Tracts upon the Goſpel of St. *Matthew*; and 25 upon the *Minor Prophets*; he wrote alſo above an hundred Epiſtles.

He reclaims Hereticks.

About this time there aroſe ſome *Hereticks* in *Arabia*, who taught, that the ſoul dyeth together with the body, and that in the General Reſurrection they ſhould ariſe together, and be reſtored to life again. For which cauſe a *Synod* was congregated, and *Origen* was ſent for, who ſo ſtrenuouſly diſputed againſt theſe *Hereticks*, that he withdrew their ſeduced minds from this foul errour.

He is perſecuted.

Decius ſucceeding *Philip* in the *Romans* Empire, raiſed a perſecution againſt the Church: wherein, amongſt others, *Origen* ſuffered grievous things: the ſpitefull Devil deadly purſuing him with his whole Troop, ſtriving againſt him with all the might and ſleight that could be poſſibly invented, ſo that for the Doctrine of *Chriſt*, he ſuſtained impriſonments, torments of body, ſcourging at Iron ſtakes, ſtench of dark and loathſom dungeons, and for many days, his feet lay ſtretched four ſpaces aſunder in the ſtocks; all which he patiently endured, together with the terrible threats of fire, and all that the enemy could invent againſt him. After all which he died under *Gallus* and *Voluſianus*, being 69. years old, *Anno Chriſti* 220.

His death.

It is to be wondred at, what pious ejaculations, comfortable prayers and zealous exhortations

exhortations he made, and gave to the Christians in the extremity of his sufferings, retaining his valour and constancy to the giving up of his Ghost.

One saith of him, *Origeni nulla pars ætatis periit a studiis*: That *Origens* whole life was a continued study. And another saith, *Origenis ingenium sufficiebat ad omnia perdiscenda*; that he had such pregnancy of wit that he could learn any thing: that he had a wonderful faculty in expressing himself *ex tempore*, and that he was wondrous quick and able to explicate obscure places of Scripture. *Jerome* stiles him *Magistrum Ecclesiarum post Apostolos*. Another saith, *Quis ex Scriptoribus qui post Origenem vixere, non insigniter ab eo est adjutus*; Who of all the writers that lived after *Origen*, that was not singularly holpen by his Labours.

His sayings.

He used to say, *That Gods Providence hath ordained all things for some end and purpose. He made not malice, and though he can restrain it, yet he will not For. if malice were not, vertue should not have a contrary, and so could not shine so clear. For the malice of* Josephs *Brethren was the means whereby God brought about many admirable works of his providence, as the story sheweth*

His works

Opera Origenis Tomis duobus Basiliæ 1536. apud Frobenium sunt edita.



CIPRIAN

The Life of Cyprian, *who dyed* Anno Christi 259.

His birth & education.

Cyprian was an *African*, born in the ancient City of *Carthage*, and being educated in the study of the Liberal Arts, he profited so much therein, that whilest he was young, he was chosen Professor of *Rhetorick*. Yet was he at first a *Gentile*, and Idolator, loose and profane in his practise, and much addicted to the study of *Magical* Arts: but it pleased God, who had chosen him to a vessel of mercy for his own glory, to convert him by the means and Ministry of *Cecilius*, a godly *Presbyter* of *Carthage*, (whose name he ever afterwards bore;) and by the occasion of hearing him preach upon the History of the Prophet *Jonas*:

His Conversion.

His charity.

He is made Bishop.

His modesty

Immediatly upon his conversion, he distributed all his goods amongst the poor: And the *Carthagenians* perceiving in him a very great zeal and ardour for the propagation of the Christian Religion, they prevailed with him to be ordained a *Presbyter*, in which office he so worthily demeaned himself, that not long after he was made the Bishop of the Church of *Carthage*; and therein gave an excellent example of Modesty, Humility, Charity, Greatness of mind and Fidelity. His modesty appeared, in that, in all great and weighty businesses, he would never determin or act any

thing of himself, but by the common consent and advice of his *Presbyters*, yea he, many times, called in the help and assistance of the whole Church; His humility appeared, in that he was never tenacious, nor wilfull in his own judgement, but what was wholsomly advised and counselled by his brethren and Collegues, that he willingly assented to. His charity was notably seen, in that he did not only commend the care of the poor to his *Presbyters*; but himself also, according to his ability, was alwayes forward in ministring to them. The greatness of his minde appeared in this speech of his, *Si qui sunt, &c.* If there be any, saith he, that think to adjoyn themselves to the Church, not by their prayers, but by their threats; not by their humiliation and satisfaction when they have scandalized the Brethren, but by their great words and menaces: let all such know, that the Church of the Lord will oppose them, and that the Tents of *Christ* will prove immovable, and not to be conquered by them. His fidelity will notably appear by his *Epistles*, wherein he excellently comforts the afflicted, recalls such as were faln, or commends the care of them to other Bishops of the Church, vigorously opposeth the *Heretick* and *Schismaticks*. Neither was he only a Spectator of the Martyrdom of others; but suffered himself to be proscribed, yea chose death rather then to betray the truth of the Gospel, or to approve of the least defection to the impious worship of the Gentiles.

His humility.

His charity.

His magnanimity.

His Fidelity

His Courage

By these means his fame increased so exceedingly, that he was not so much the Bishop of *Carthage*, as of all *Africk*, yea of *Spain*, the *East*, *West* and *Northern* Churches. Yea, he was judged the Father of all Christians.

And to the further setting forth (to the praise of Gods grace) of his glorious vertues wherewith he was endued, appearing as well in his own works, as described by other worthy Writers: he was courteous and gentle, loving and full of patience, and therewithal severe and impartial in his office. Furthermore he was most affable and kinde towards his Brethren, and took much pains in helping and releiving the Martyrs: Yea, he wrote Letters to the Elders and Deacons of his Bishopwrick, that with all study and endeavour they should gently entertain, and do all the Offices of love that possibly they could to the Martyrs in his absence. He was very prudent and circumspect: of a marvellous liberal disposition towards the Brethren that fled for refuge from other Countries: and so often as he had cause of absence, he committed the care of those poor men to his fellow Officers, writing to them that of their own proper goods they should help their banished Brethren to that which was necessary for them.

His Charity to Exiles.

He had also great skill in the fore-knowledge of future events. He was of so communicative a disposition, that he concealed nothing which he knew, but with meekness and willingness uttered it to others. He maintained *Ecclesiastical* Peace and Concord with those that differed from him in smaller matters. Lastly, he neither circumvented, nor did prejudice to any man: But did that which always seemed good in his judgement. He much addicted himself to reading; and would let no day pass wherein he read not some part of *Tertullians* Works, and when he called for him, he used to say, *Da Magistrum*, Give me my Master. He chiefly studied to keep his body continent, and clean from fleshly lusts, saying, *That then his heart would be truly fit to attain to the full capacity and understand of the Truth, if once he could trample down Concupiscence.*

His studiousness.

His Chastity.

A great Persecution being raised against the Church of *Christ* by *Æmilianus*, President of *Egypt and by Paternus*, and *Galerius Maximus*, Proconsuls of *Africk*, *Cyprian*, sheweth the true causes thereof in his fourth Book, *Epist.* the fourth, in these words.

We (saith he) *must acknowledge and confess, that this turbulent oppression and calamity which hath wasted for the most part all our Churches, and doth dayly more and more consume it, ariseth chiefly from our own wickedness and sins whilst we walk not in the the way of the Lord, nor observe his Precepts left unto us for our instruction. Our Lord Christ observed the will of his Father in all points; but we observe not the will of the Lord, having all our minde and study set upon lucre and possessions: we are given to pride:*

Sin the forerunner of Persecution

pride: full of emulation and diſſention: void of ſimplicity and faithful dealing: renouncing this World in word only, but not in deed; every man pleaſing himſelf, and diſpleaſing all thers; and therefore are we thus ſcourged and that worthily; for what ſtripes & ſcourges do we not deſerve, when as the Confeſſors themſelves, who formerly endured the trial of their Faith, and ought to be an example to the reſt in well doing, do now obſerve no Diſcipline? And therefore for their ſakes who proudly brag with ſwelling words of their former Confeſſion and Sufferings, theſe tormments come, even ſuch as do not eaſily ſend us to the Crown, except by the mercy of God, ſome being taken away by a quick death, do prevent the tedioufneſs of puniſhment. Theſe things do we ſuffer for our ſins and deſerts, as by the Lords threatning we have been forewarned, where he ſaith, If they ſhall forſake my Law, and will not walk in my Judgements, If they ſhall prophane my Inſtitutions, and will not obſerve my Precepts, I will viſit their iniquities with the rod, and their tranſgreſſions with ſcourges. *Theſe rods and ſcourges we juſtly feel who neither pleaſe God with our good deeds, nor repent of the evil; wherefore* (ſaith he) *let us pray from the bottom of our hearts, and with our whole minde, and let us intreat his mercy who promiſeth that his loving kindneſs ſhall not be wholly taken away. Let us ask and we ſhall obtain, and though we be delayed, yet ſeeing we have grievouſly offended, let us continue knocking; for he hath promiſed that to them that knock it ſhall be opened: therefore with our Prayers, ſighs and tears, let us ſtill knock, and we ſhall be ſure to ſpeed, &c.*

And in another part of his *Epiſtle*, he ſhews what vices were principally reigning amongſt the Chriſtians, *viz.* grievous diviſions and diſſentions amongſt the Brethren. For although theſe words were ſpoken to them in a Viſion, *Petite & impetra bitis:* Pray, and yet ſhall obtain: yet afterwards when it was required of the Congregation to direct their Prayers unto God in the behalf of certain perſons aſſigned to them by name, they could not agree about the perſons that were to be prayed for, but diſagreed in their Petitions, which thing did greatly diſpleaſe God, that ſpake unto them, *Pray, and ye ſhall obtain*, becauſe they were not uniform in voice and heart, neither was there one joint conſent amongſt the Brethren. Upon which occaſion *Cyprian* moveth them to Prayer with mutual agreement. For (ſaith he) *if it be promiſed in the Goſpel, that whatſoever two or three ſhall agree upon to ask upon Earth, it ſhall be granted in Heaven, what ſhall then be done when the whole Church agree together? Or what if this Unanimity were amongſt the whole Fraternity? which Unanimity if it had been amongſt the Brethren, Non veniſſent fratribus hæc mala ſi in unum fraternitas fuiſſet animata, i. e.* Theſe evils had not befaln the Brethren, if they had joined together in brotherly Unanimity. The ſins of Profeſſors.

Cyprian having thus deſcribed the cauſes of this Perſecution, ſets down a Viſion, wherein was ſhewed unto him by the Lord before the Perſecution came, what ſhould happen: The Viſion (ſaith he) was this; There was a certain aged Father ſitting, at whoſe right hand ſat a young man very ſad, and penſive, as one that with indignation is ſorrowful, with his hand upon his Breaſt, and an heavy countenance. On the other hand ſat a perſon having a Net in his hand, wherewith he threatned to catch the people that ſtood about; and as *Cyprian* marvelled hereat, it was ſaid unto him; *The young man whom thou ſeeſt ſit on the right hand is ſad and ſorrowful, becauſe his Precepts are not obſerved: But he on the left hand danceth and is merry, for that occaſion is hence given to him to get power from the ancient Father to afflict men.* This Viſion was ſeen long before this tempeſt of Perſecution happened, wherein was declared, that the ſins of the Chriſtians were the cauſe why Satan in this and in all other Perſecutions, did then, and ſtill doth get ſuch power, with his Net of deſtruction to rage againſt the blood of Chriſtian men: and all (ſaith *Cyprian*) becauſe we neglect Praying, and are not ſo vigilant therein as we ſhould be: wherefore the Lord, becauſe he loveth us, corrects us: corrects us to amend us: amends us to ſave us, *&c.* And further ſpeaking about this Viſion, he ſaith; *To the leaſt of his ſervants, both ſinful and unworthy, hath God of his tender goodneſs vouchſafed to reveal theſe things*: And tell him, ſaid God, that he be quiet, and of good comfort, for Peace will come, albeit there be a little ſtay for a while, for that ſome remain yet to be proved and tryed. A Viſion.

Another Vision. He had also another Vision, wherein he was admonished to use a spare dyet, and to be sober in his drink, lest his minde given to heavenly meditations, might be drawn away with worldy allurements, or oppressed with too much surfeiting upon meats and drinks, and thereby should be less apt and able to Prayer and spiritual Exercises.

He vindicates the Christians from scandals. Furthermore, whereas the Christians were charged by the Heathens as the causes of all publike calamities; he tells them that it was long before propheſied of by *Christ*, that towards the end of the World there should be Famine, Wars and Pestilences, which was rather to be imputed to their impious Idolatry, and contempt of the true God, then to Christians: which evils (saith he) are increased by the wickedness of men: For, *Famem majorem facit rapacitas, quam siccitas.* Famine comes more by the Avarice of men then by the drought of the Ayr: but the special cause thereof proceeds from the sheding of so much Christian blood. And whereas the Christians were condemned for not worshipping their Idols: he shewed that those Idols were no true Gods, but Images of certain dead Kings, which could neither save themselves from death, nor such as worshipped and trusted in them.

He goes into exile. In the beginning of this Persecution, *Cyprian* went into voluntary banishment, lest (as himself saith) he should do more hurt then good to the Congregation: And from the desolate places of his abode, where yet he was often sought after, he wrote to the Churches, shewing thereby the beseeming vertue of a faithful Pastor in that he took no less care of his Flock in his absence then when he was present.

A faithful Pastor.

He is again banished. After the death of the Emperour *Decius*, he returned to his place, but not long after he was again banished by *Paternus*, the Proconsul of *Africa*, into the City of *Thurben*. But when *Paternus* the Proconsul was dead, he came back again, and *Galienus Maximus* succeeding in the Office of *Paternus*, found *Cyprian* in a Garden, whereupon he caused him to be apprehended by his Sergeants, & to be carried before the Idols to offer Sacrifice; which when he would not do, the Proconsul brake forth into these words, saying, *Long hast thou lived in a sacrilegious minde, and hast gathered together men of a wicked conspiracy, and hast shewed thy self an enemy to gods of the* Romans, *and to their holy Laws, neither could the sacred Emperours* Valerianus *and* Galienus *revoke thee to the Sect of their Ceremonies; wherefore I condemn thee to have thy head cut off:* To this he answered joyfully; Do fully what belongs to your Office: and thereupon putting off his Apparel, he gave it to his Deacons, wishing them to give his Executioner 25 peices of gold in testimony of his love to him, and so kneeling down he covered his Eyes, and willingly submitted his Neck to the stroke of the Sword, suffering Martyrdom, *Anno Christi*, 259.

His apprehension.

His Martyrdom.

His courage. He was undaunted in the time of Persecution, so that neither his wives dissuasions, nor the Worlds frowns, nor the Malice of his Adversaries could affright him: He never turned Widdow emptie from him: He was the blinde mans Eyes, the lame mans Legs, the naked mans Garment: He called *Cæcilius* that converted him, *Novæ vitæ parentem*, the Father of his Christian life: His carriage was such, as it was hard to say, whether he was more loved or feared: He tells that the Church having enjoyed long Peace, all men studied their private wealth, so that Devotion, Religion, and good Discipline were quite neglected, and all estates were fearfully corrupted: *Ergo sivit hoc flagellum Deus*, therefore (saith he) God suffered this scourge of Persecution to reform it: In the time of a Pestilence he shewed much piety and charity, comforting some, administring to the wants of others, and stirring up others to do the like: He suffered under *Valerianus* and *Gallienus*.

His charity

His charity

Some of his usual sayings were these;

His sayings *Ne dormiat in Thesauris tuis quod pauperi prodesse potest.* Let not that sleep in thy Treasury that may be profitable to the Poor.

Duo nunquam veterascunt in homine, cor semper novas cogitationes machinando; Lingua vanas cordis conceptiones proferendo. Two things never wax old in man: the heart ever imagining new cogitations; the tongue ever uttering the vain conceptions of the heart.

Quod aliquando de necessitate amittendum est, sponte pro Divina remuneratione distribuendum est. That which a man must necessarily sometime part with, it's wisdom for a man to distribute it so that God may everlastingly reward him. *Integritas*

Integritas ibi nulla eſſe poteſt ubi qui improbos damnent deſunt, & ſoli qui damnentur occurrunt. There can be no integrity, whereas they which ſhould condemn the wicked are ever wanting, and they only which ſhould be condemned are ever preſent.

Sericum & purpurum indutæ, Chriſtum induere non poſſunt: Women that pride themſelves in putting on ſilk and purple, cannot lightly put on the Lord *Jeſus Chriſt.*

Fœminæ crines ſuos malo præſagio inficiunt: capillos enim ſibi flammeos auſpicati non metuunt: They which colour their locks with yellow and red, begin betimes to prognoſticate of what colour their hair ſhall be in Hell.

Qui ſe pingunt in hoc ſeculo aliter quam creavit Deus, metuant ne cum venerit reſurrectionis dies, artifex creaturam ſuam non recognoſcat. They which love to paint themſelves in this world otherwiſe then God created them, may juſtly fear that at the Reſurrection, their Creator will not know them.

Qui Pauperi elemoſynam dat, Deo ſuavitatis odorem ſacrificat, He that gives an alms to the Poor, offers a ſweet ſmelling Sacrifice unto God.

Contemnenda eſt omnis injuria præſentium malorum, fiducia futurorum bonorum: All injurie of evils preſent is to be neglected, for the hope of good things to come.

Nihil prodeſt verbis proferre virtutem, & factis deſtruere: To ſet out vertue in words, and by deeds to deſtroy the ſame, is nothing worth.

Cyprian in another Book mentioneth twelve abſurdities in the life of man, which are theſe;

Sapiens ſine operibus: A wiſe man without good works.
Senex ſine Religione: An old man without Religion.
Adoleſcens ſine Obedientia: A young man without Obedience.
Dives ſine Elemoſyna: A rich man without Alms.
Fœmina ſine Pudicitia: A woman without ſhamefaſtneſs.
Dominus ſine Virtute: A guide without Vertue.
Chriſtianus contentioſus: A contentious Chriſtian.
Pauper ſuperbus: A poor man that is proud.
Rex iniquus: A King that is unjuſt.
Epiſcopus negligens: A Biſhop that is negligent.
Plebs ſinæ Diſciplina: People without Diſcipline.
Populus ſine Lege: Subjects without Law.

His works are four Books, containing 62 Epiſtles; Beſides,

Tractatus contra Demetrianum. De Habitu Virginum. De Simplicitate Prælatorum. His works. *De Idolorum Vanitate. Sermo de Eleemoſyna. De Zelo & Livore. De bono Patientiæ. De Mortalitate. De Lapſis. De Oratione Dominica. Liber de exhortatione Martyris.*

The Life of Arnobius, *who flouriſhed* Anno Chriſti 330.

Arnobius was a famous Profeſſor of *Rhetorick* in a City of *Africk*, called *Sicca*; About the year 330 being converted to the Chriſtian Religion, he came to ſome Biſhops, earneſtly deſiring to be admitted into the Church, and Baptized; but they ſuſpecting, *ne vir ſeculari eloquentia tumens*, &c. leſt a man ſwelling and puffed up with ſecular wiſdom, and who had always hitherto oppoſed the Chriſtian Religion, ſhould make a mock both of them and it, therefore they rejected him; whereupon he offered unto them thoſe ſeven Excellent Volumes of his Diſputations againſt his former *Gentiliſm*, which they ſeeing, with great joy received him: He was Maſter to *Lactantius* He uſed to ſay; that *Perſecution brings Death in one hand, and Life in the other: for while it kills the Body, it crowns the Soul.* He flouriſhed under *Diocleſian* between *Anno Chriſti* 300. & 330. Perſecution

Learned *Sculletus* in his *Medulla Patrum*, holds all the works that go under the name of this *Arnobius* to be ſpurious, but only thoſe ſeven Books which he wrote againſt the *Gentiles:* His works.

Gentiles: wherein (ſaith he) *Erudite, & quidem tumido, elato; orationis genere contra gentes diſputat.*

The Life of Euſebius, *who dyed* Anno Chriſti. 340.

THe life of *Euſebius* was written by *Acatius*, his Diſciple, and ſucceſſour in the Biſhoprick of *Cæſarea*, which being loſt, I can meet with no Author, that gives us any account either of his Parents, Maſters, or his firſt courſe of life: But *Euſebius* is commended to the Chriſtian World, not for his Parents and Maſters ſake, but for his excellent wit, and great variety of Learning: So that S. *Baſil* ſaith of him, *Euſebius Paleſtinus eſt fide dignus propter multiplicem experientiam. Euſebius* of *Paleſtine* is worthy to be credited for his great experience. S. *Hierom* ſaith, *Euſebius in Divinis Scripturis ſtudioſiſſimus, & Bibliothecæ Divinæ cum Pamphilo Martyre diligentiſſimus perveſtigator. Euſebius* was a great ſtudent of the ſacred Scriptures, and together with *Pamphilus* the Martyr, a moſt diligent ſearcher of the Divine Library. *Evagrius* ſaith, *Euſebius vir ſane cum in aliis rebus diſertiſſimus, tum in ſcribendo tantum pollens, ut poſſit lectores ſuorum librorum, etſi non efficere perfectos Chriſtianos, ita tamen perſuadendo impellere ut Chriſtianam Religionem lubenter colant. Euſebius* truly was a man, as in other things moſt Eloquent, ſo, in writing, of ſuch prevalency, that though he could not make the Readers of his Books perfect Chriſtians, yet he could inforce them by his perſwaſions willingly to embrace the Chriſtian Religion.

His commendations

He was Biſhop *of Cæſarea Paleſtina*, and for his great love to *Pamphilus*, ſir-named *Pamphilus*: A moſt learned man, of whom *Conſtantine* the *Great* uſed to ſay, that he was worthy to be Biſhop not of one only City, but of the whole World: and for his eloquence, *Hierom* ſtiled him, *Romani eloquii Tubam*: the Trumpet of *Roman* Elocution.

Conſtantines eſteem of *Euſebius.*

About this time *Euſtathius* Biſhop of *Antioch* was depoſed from his Biſhoprick, as ſome ſay, for the *Sabellion Hereſie*, whereupon there was kindled in *Antioch* ſuch a fiery flame of Sedition, that in a manner the whole City was therewith turned upſide down. Amongſt the common ſort of people, ſome cleaved to this ſide, ſome to that; The Garriſon-Souldiers alſo were ſo divided, and ſet one againſt the other, that if God, and the Allegiance they owed to the good Emperour *Conſtantine* the *Great*, had not been called to remembrance, they had lamentably murthered one another. But the Emperour by his Letters appeaſed the Tumult, and Sedition, that was raiſed amongſt them: the cauſe whereof was this; One party of them choſe *Euſebius Pamphilus* for their Biſhop, and would bring him in; the other party would have their former Biſhop *Euſtathius* again: But *Euſebus* refuſed to come to them, whereupon the Emperour *Conſtantine* highly commended him for his wiſdom and moderation.

A ſedition in *Antioch.*

Afterwards a *Synod* being gathered at *Tyre*, to determine the controverſies which were ſprung up amongſt the Biſhops, *Conſtantine* ſent *Euſebius* thither to take cognizance of their differences, where this memorable thing fell out. *Potamon* (one of the Biſhops) ſeeing *Euſebius* to ſit as a Judge, and *Athanaſius* ſtanding, and pleading his cauſe before him, being overcome with ſorrow, and weeping for thoſe things, which he ſaw the Profeſſors of the Truth to ſuffer, with a loud voice he inveighed againſt *Euſebius*, ſaying: *Thou ſitteſt there* Euſebius, *and innocent* Athanaſius *ſtands to be judged by thee: Who can endure ſuch things? Tell me*, Euſebius, *Was thou not in Priſon with me in the time of Perſecution? and I truly loſt one of my Eyes for the Truth-ſake, but thou haſt nothing mutilated in thy Body, neither didſt thou give any teſtimony for thy Confeſſion; thou liveſt and haſt had no member cut off. How gateſt thou out of Priſon, but becauſe thou either madeſt a promiſe of ſubmiſſion to our Perſecutors, or elſe didſt that which was abominable? Euſebius* hearing theſe things, grew into great choller, and diſſolved the Aſſembly, ſaying, *If you come hither, and now ſpeak ſuch things againſt us, ſurely your Accuſers ſpeak nothing but the truth. For if you go about to exerciſe a Tyranny here, much more will you do it in your own Country.*

A Synod.

Euſebius reproved.

There

There is much conteſt amongſt Divines both Ancient and Modern what *Euſebius* Faith was about the perſon of the Son of God: Some charge him with *Arianiſm* for denying the Deity of *Chriſt*. But *Athanaſius* ſaith, that he recanted it in the *Nicæne* Council. *Euſtathius* of *Antioch* accuſed him for innovating the *Nicæne* Creed, when as himſelf profeſſed that he reſted ſatisfied therewith, *Hierom* nameth him for an open defender of the *Arian* impiety. On the contrary *Socrates*, out of *Euſebius* his writings, endeavours to vindicate him from that charge.

Learned *Scultetus* thus reconciles them, *Arius* (ſaith he) denyed two things: The Eternity of the Son of God, and his Co equality with the Father. *Euſebius* doth every where profeſs the Eternity of *Chriſt*: But his Co-equality he never ſeriouſly believed.

He uſed to ſay, *That* Moſes *wrote the Old Law in dead Tables of ſtone: but* Chriſt *did write the perfect Documents of the New Teſtament in living Souls:* He flouriſhed under *Conſtantinus Magnus* and *Conſtantius*.

His Eccleſiaſtical Hiſtory is well known, beſides which he wrote ſome other Books, as *Libri Præparationis Evangelicæ* 15. *Libri Demonſtrationis Evangelicæ decem*, and ſome others which are loſt.

The Life of Lactantius, *who flouriſhed* An. Chriſti 308.

Lucius Cælius was an *Italian* by birth, and from his Country *Firmia* was called *Firmianus*, *& a lacteo dicendi genere* was called *Lactantius*; He ſometime lived at *Rome*, where he was ſcholar to *Arnobius*, under whom he profited exceedingly, and became ſo famous for his Eloquence, that he far ſurpaſſed his Maſter therein. His birth & education.

Wimphelingus contends to have him a *German* by birth, and ſaith, that there is till this day a famous family of the *Firmiani* in *Germany*, who boaſt themſelves to be the Progeny of *Lactantius*.

Having perfected his Studies at *Rome*, he went into *Bythinia*, where he taught Oratory under the raign of *Diocleſian* and *Conſtantine*; and when he ſaw the Chriſtian Religion to want ſome Eloquent Defenders of it, he took pen in hand, and beſides divers others writings which are periſhed, he wrote his ſeven Books of *Inſtitutions againſt the Gentiles*; a Book *De Ira Dei*, of the Anger of God: and another of *Gods Workmanſhip:* Alſo an *Epitome of the Divine Inſtitutions*. Other things that are fathered upon him are ſpurious, ſaith the Learned *Scultetus*. His works.

About the nineteenth year of *Diocleſian*, there was an horrible Perſecution raiſed againſt the Church of *Chriſt*, wherein the Chriſtian Churches were demoliſhed, the Sacred Scriptures, and other godly Books were burnt, the Chriſtians themſelves were dragged to moſt inhumane tortures and torments; yea, where any were found that conſtantly adhered unto *Chriſt*, they were cruelly matyred; yet it pleaſed God to hide *Lactantius* in this great ſtorm, though he retained his Piety, fearing no torments, but reſolved both in Life and Death to cleave cloſe unto *Chriſt*. A great perſecution.

He Dedicated moſt of his Works to *Conſtantinus Magnus*. *Hierom* ſaith of him, Lactantius *quaſi quidam fluvius* Tullianæ *Eloquentiæ: Lactantius* flowed with Eloquence, yea, was as a bounding as *Tullie* himſelf, *&c.* In his old Age, for his rare Parts, he was appointed Tutor to *Criſpus*, *Conſtantine*'s Son: He was ſo far from ſeeking after riches, that he died very poor. Gods Providence. His contentation.

He uſed to ſay, *That godlineſs alwayes enriches the poſſeſſer:* He flouriſhed under *Diocleſian Anno Chriſti* 308.

The



ATHANATIVS

The Life of Athanaſius, *who dyed* Anno Chriſti 375.

His birth & education.

Athanaſius was born in *Alexandria*, and by the care of his Parents was brought up in all ſorts of Learning both Humane and Divine: Being a boy, upon a ſolemn Feſtival day, he was playing amongſt other Boys, who would needs imitate the Church in her Sacred Offices, and for that end they choſe *Athanaſius* for their Biſhop, who acted his part well, examining other Boys about the Principles of Religion to prepare them for *Baptiſm*. It fell out that whileſt they were at their ſport, came by *Alexander*, the Biſhop of *Alexandria*, and obſerving the manner of their paſt-time, he called them before him, examining every Boy what part he had acted, thereby gathering their diſpoſitions for future imployments: Then did he cauſe them all to be carefully educated in good Learning: But above all he took a love to, and was exceeding careful of the education of *Athanaſius*, for his ingenuity, diligence, and towardlineſs: and when he came to ripeneſs of years he made him Deacon, and finding him a nimble, & good Diſputant, he took him with him to the Council of *Nice*, ſummoned by *Conſtantine* the *Great* againſt the *Arians*, to aid and aſſiſt him in his Diſputations, which procured him much hatred and trouble from the *Arians*, as afterwards we ſhall hear.

He goes to the Council of *Nice*.

Alexander having by long familiarity with him, gained experience of his Piety, Parts and Zeal in defending the Truth againſt the *Hereticks* of thoſe times, when he lay upon his death bed, was directed by God to chooſe *Athanaſius* for his ſucceſſor in his Biſhoprick; which *Athanaſius* having intelligence of, hid himſelf, that he could not be found. Yet did *Alexander* call for him, and when he came not, being now near death, he ſaid, O Athanaſius, *Thou thinkeſt that thou canſt eſcape, yet ſhalt thou not eſcape this Office.*

His zeal againſt Hereſies.

He is made Biſhop of *Alexandria*.

He is perſecuted by the *Arians*.

After the death of *Alexander* he was ſearched out, and made his Succeſſor. This ſo irritated the *Arians* (who had now crept into favour with the old Emperor) that they ſought by all means to caſt him out of *Alexandria*, and for that end they accuſed him to the Emperour as the Author of much Sedition, and of many tumults in the Church; They charged him with keeping many out of the Church which deſired to return into the Unity of it, by which means Peace and Concord was prevented: They procured many Biſhops and *Presbyters* to atteſt the truth of theſe things to the Emperour, profeſſing themſelves to be *Orthodox*, and accuſing *Athanaſius* and the Biſhops that adhered to him, to be the Anthors of the murthers, bonds, unjuſt ſtripes, wounds, and burnings in the Church: *Athanaſius* on the contrary wrote to the Emperour

perour, that thoſe *Arians* were the Authors of unlawful Ordinations, and of innovating the Decrees of the Council of *Nice*, of corrupting the Faith, of Seditions, and of proſecuting the *Orthodox* with unjuſt contumelies and reproaches. The good old Emperour in theſe various informations, knew not whom to believe: but the *Arians* being about him, having his Ear at command, they procured the Emperour to write to *Athanaſius*, to require him to prohibit none from entring into the Church, and that if he ſhould do otherwiſe, he threatned to drive him out of *Alexandria*, and to place another Biſhop in his room. Hereupon *Athanaſius* wrote back to the Emperour, labouring to convince him, that the *Arians* ought not to be admitted to communicate with the Catholick Church. *Euſebius* (one of the chiefeſt of theſe *Arians*) perceiving that he could not this way prevail againſt *Athanaſius*, intended ſecretly to make him away, but not finding how to effect it, he ſpake with the *Miletians* (other *Hereticks*) promiſing, that if they would accuſe *Athanaſius*, to the Emperour, he would ſo far prevail with him and ſome other great perſons about him, that their cauſe ſhould be heard: Hereupon they put in a charge againſt *Athanaſius*, that he had impoſed a Tribute of Linnen Garments upon the *Egyptians*, affirming that he had alſo gathered the ſame. He is accuſed to the Emperour.

But it pleaſed God that by chance there were preſent *Alippius* and *Macarius*, two *Presbyters* of *Alexandria*, who eaſily refelled and wiped off this falſe charge: yet they ſo far prevailed, that *Athanaſius* was ſent for, and then they charged him with ſending a ſum of Gold to one *Philumenus*, to make away the Emperour. But *Athanaſius* eaſily cleared himſelf from this aſperſion alſo: whereupon the Emperour ſuffered him to return home again in peace. He wrote alſo by him to the people of *Alexandria*, aſſuring them of the ſingular Modeſty, and ſound Faith of *Athanaſius*, with whom he had had much comfortable conference, and found him to be a truly Divine man, and one that had been accuſed by his adverſaries out of envy, and not for any juſt cauſe that they had againſt him. He is cleared by *Conſtantine*.

Yet for all this the *Miletian Hereticks*, becauſe they were fruſtrated in their former endeavours, invented two other grievous accuſations againſt *Athanaſius*; Firſt, that he had broken the Holy Chalice. Secondly, that one *Arſenius* being ſlain, he had cut off his Arm, and kept it to practice *Magick* withall. This *Arſenius* was a *Presbyter*, who having committed a great fault, hid himſelf, fearing leaſt his Biſhop [*Athanaſius*] ſhould call him to an account, and puniſh him for it: which the *Miletians* having intelligence of, they diligently ſought him out, and having found him, they ſpake him fair, promiſed him much favour and ſecurity, perſwading him to retire himſelf to one *Prines*, a friend of theirs, and a *Presbyter* of a certain Monaſtery, and prevailing with him, they hid him there. He is again accuſed. The falſehood and ſubtilty of Hereticks.

Then did they every where diſperſe rumors in the ſtreets, and at the meetings of the Magiſtrates, that *Athanaſius* had privily murthered *Arſenius*: yea they ſuborned a certain *Monk* called *John*, to charge *Athanaſius* with this grievous crime: Hereupon, the rumor of this abominable fact being ſpred abroad, came at laſt to the Ears of the Emperour *Conſtantine*. *Athanaſius* perceiving, that though happily he might defend himſelf againſt ſo falſe an accuſation, yet that it would be a difficult thing for him to anſwer for himſelf before the Judges whoſe minds were prepoſſeſſed with thoſe falſe rumors; therefore for the full clearing of himſelf before all, he endeavoured that the truth might not be concealed: yet withal, he judged it almoſt impoſſible to defend and clear himſelf, ſo long as *Arſenius* could not be found: and thereupon he imployed one of his Deacons, a moſt faithful man, to ſearch out *Arſenius*. This Deacon going into *Thebais*, by conferring with certain *Monks*, learned where *Arſenius* was hid. But when he came to *Prines* houſe, *Arſenius* could not be found: for *Prines* having had intelligence beforehand of the Deacons comming, had ſent him away into the *lower Egypt*: Hereupon the Deacon ſeized upon *Prines*, and together with him, upon one *Helias*, his intimate friend, who was ſaid to have conveyed away *Arſenius*, and carried them along with him to *Alexandria*: When they came thither, they were carried before the Governour of the *Egyptian* Souldiers, unto whom upon examination they confeſſed that *Arſenius* was alive, that he had formerly been hid His prudence.

with them, and that now he was hidden in *Egypt*: This Confeſſion of theirs *Athanaſius* deſired to be ſent to the Emperour, and obtained it; whereupon the Emperour wrote back to him, that he ſhould go on diligently in his Office, that he ſhould be careful in inſtructing the people, and promoting Piety amongſt them; and that he ſhould not at all value the ſnares of the *Miletians*: For (ſaith he) *I know ſufficiently, that being ſtirred up by envy, they have invented theſe falſe and forged accuſations againſt you, and thereby raiſed tumults in the Church, I have therefore decreed that ſuch wickedneſs ſhall not go unpuniſhed, but that Judgement ſhall be executed according to the Civil Laws, and that except they be quiet they ſhall be ſeverely puniſhed, as ſuch as lay ſnares to entrap the innocent, as diſturbers of the Peace, and right order of the Church, and as deſtroyers of true Piety.*

He is again cleared by by the Emperour.

This his Epiſtle he commanded to be publikely read before all the Congregation, whereby all the people might be informed of his minde. Hereupon the *Miletians*, being ſtricken with fear, carried themſelves peaceably, being very fearfull of the Emperours diſpleaſure. And the whole Church of *Egypt* being quieted and governed by ſo worthy a Biſhop, flouriſhed exceedingly, and daily increaſed, many of the *Gentiles* and of other *Sectaries* being converted to the true Faith.

The Church proſpers under him.

Yet not long after, his reſtleſs adverſaries began again by cunning and ſubtile deviſes to diſturb his peace, to carry new complaints againſt him to the Emperour, and to ſuborn ſuch a multitude of accuſers, that the good Emperour by their importunity was forced to call a Council at *Cæſarea Paleſtinæ*: to which *Athanaſius* was ſummoned to appear. But when he heard that *Euſebius* Biſhop of that City, and *Euſebius* of *Nicomedia*, and other *Arian* Biſhops, his Adverſaries, ruled all the roaſt there, he refuſed to appear, fearing that he ſhould have no equal dealings at their hands. They again and again ſent for him, and greatly urged his coming, yet he deferred it about 30 Months ſpace: But afterwards, when they ſtill urged his appearing, he went to *Tyrus*, where many of the *Oriental* Biſhops were met, who commanded him to anſwer to the crimes objected againſt him. For *Callinicus* a Biſhop, and *Iſchirion* (an *Arian*) had accuſed him for breaking the holy Chalice, for overthrowing the Seat, and for that he had often impriſoned this *Iſchirion*, being a *Presbyter*. As alſo for that he had falſely accuſed him to *Hyginus* the *Præfect* of *Egypt*, for throwing ſtones againſt the Images of the Emperour, whereupon he had been bound with chains. Furthermore, for that he had removed *Callinicus*, the Biſhop of *Peluſium*, and had committed the government of the Church to one *Mark*, a *Presbyter* of the ſame, cauſing *Callinicus* to be kept by Souldiers, to be beaten, and brought before the Judgement-Seat.

He is again accuſed, and cited to a Council of *Arians*.

His charge.

Forgeries againſt him.

Some other of the *Arian* Biſhops accuſed him alſo for cauſing them to be beaten. in brief, all of them objected againſt him, that he had obtained his Biſhoprick by the perjury of certain men, whereas all the Biſhops had proteſted that none ought to be ordained to that Office before he had cleared himſelf from ſuch crimes as were objected againſt him; for which cauſes they had refuſed to communicate with him, and yet inſtead of clearing himſelf from the cimes wherewith he was charged, he ſought by force of Bonds and impriſonment to compel men to join with him. To theſe things, they renewed alſo the charge againſt him about the matter of *Arſenius*, and as commonly it falls out where ſnares are purpoſely laid to entrap a man, on a ſudden, ſome that formerly ſeemed to be his friends, ſtood up to be his accuſers: Letters alſo were produced, and read, that the people of *Alexandria* had made many out-cries againſt him, and for his ſake had refuſed to come to the publike Aſſemblies of the Church.

His anſwer

Athanaſius being commanded to anſwer for himſelf, often came into Judgement, eaſily wiping off ſome of theſe charges, and requiring ſometime for the clearing himſelf from the reſt. Yet he was very doubtful what to do, when he ſaw his accuſers wholly to frame themſelves to the will and beck of his Judges: as alſo that they had gotten many witneſſes againſt him, partly of the *Arians*, and partly of the *Miletians*, which grievouſly calumniated him; and though the crimes objected were falſe, and he had eaſily refuted them, yet the falſe accuſers went away with impunity: eſpecially in the great buſineſs about *Arſenius*, whoſe arm they ſaid he had cut off to practiſe

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Magick with: they accused him also for giving gifts to a certain woman, that he might satisfie his lust upon her; yea, that one night he had lien with her against her will: Both which accusations were plainly ridiculous and full of falsehood. For whereas they brought the woman into the Council before them to justifie this charge, *Timothy* a certain *Presbyter* of *Alexandria* standing by *Athanasius* (according to their former agreement) spake thus to the woman: *Did I lie with you by force?* Yes, said she, did you not? and withal told them the time and place where it was done. *Athanasius* also produced *Arsenius* in the midst of them, and shewed them both his arms safe and sound, requiring withall that his accusers should shew the arm that was cut off. For it pleased God that *Arsenius* being again hidden by them, hearing that the good Bishop was in danger by reason of him, stole away in the night, and hasted to *Tyrus*, and came to *Athanasius* two days before he was to be judged for that cause. By these means *Athanasius* was so cleared from both the crimes wherewith he was charged, that he thought he needed not any other purgation. Gods providence.

In the records of the Council there is no mention made of the first of these charges, the business being so fowl and ridiculous that they were ashamed to make mention of it: But for the latter, his accusers thought it sufficient to say, that *Plusianus*, one of the Bishops that was under *Athanasius*, by the command of *Athanasius* had set *Arsenius* his house on fire, bound him to a pillar, and whipt him, and afterwards shut him up in his house, but *Arsenius* escaping out at a window, had hid himself for his own security, and he no where appearing, it gave just cause of suspition that he was murthered; for which cause the *Arian* Bishops pretended that they had diligently sought after him as a worthy Person and Confessor, and when they could not find him, had brought his cause before the Magistrate.

Athanasius perceiving their violence, began to be afraid, and justly to suspect, least his Adversaries should watch an opportunity privily to murther him. The Council having many meetings after this, and all things being filled with Tumult, *Athanasius* his adversaries still crying out against him, that he was a Jugler, a violent man, a man that was unworthy of his Ministry, and worthy to be punished with death; they which were appointed by *Constantine* to see businesses regularly mannaged in this Council, began greatly to fear, least a tumult being raised (which they had just cause to suspect) *Athanasius* should be murthered amongst them; whereupon they secretly conveyed him out of the Council. *Athanasius* also finding certainly that he could not safely remain at *Tyrus*, and that it was not possible for him to contend with such a multitude of accusers before such Judges as were his professed Enemies, he fled to *Constantinople*: Hereupon the Council, without rendering any reason, condemned him, cast him out of his Bishoprick, and Decree that he shall no more return to *Alexandria*, least, (say they) by his presence there, he stir up and occasion Seditions and tumults; and withall, they and absolved the *Arians*, all others which had been censured by him, as if he had done them much wrong therein; whereupon they did not only restore them to Communion again, but to all those places and offices from whence they had been justly ejected. He goes from the Council. He is unjustly deposed.

They also signified these Decrees to the Emperor, and wrote to all other Bishops that they should hold no Communion with *Athanasius*; that they should by no means write to him, nor receive any letters from him: Because (say they) having sundry great crimes proved against him before us, partly by his flight, and partly by refusing to plead his cause before us, he hath declared himself to be guilty. Furthermore they declared, that they proceeded to pass such a sentence upon him, because when the Emperour the former year had called together the Bishops of the *East* to meet in a Council at *Cæsarea* for the hearing of his cause, he never came at them, and thereby had tired the Council, and despised the Emperours Command: And that when many Bishops were met together at *Tyrus*, he came to them with a great multitude of persons, raising tumults in the Council; one while refusing to answer before them; another while loading the Bishops with reproaches: sometimes when he was called before them, he refused to hear them, and other sometimes refused to stand to their judgement: As also because it plainly appeared to them that he had broken the holy Chalice: for witness whereof they had produced *The-* And complained of to the Emperour.

ognis, Bishop of *Nice*: *Maris* Bishop of *Chalcedon*: *Theodore*, Bishop of *Heraclea*: besides *Valence*, *Ursacius* and *Macedonius*, whom (said they) we have sent into *Egypt* to examine the matter, and when they came into a certain Village, they found the Chalice broken.

Dissenters in the Council.

By such cunning and slie Allegations they sought to traduce *Athanasius*; yet there were many *Presbyters* present in that Council, who altogether disliked their proceedings as unjust: whereupon *Paphnutius* a Confessor, took *Maximus* Bishop of *Hierusalem* by the hand, saying, *Come let us rise, and be gone hence; for it doth not become us that have lost our Eyes, and have been lamed for the Truth of* Christ, *to be present, or to communicate with such wicked men in their sins.*

But *Athanasius* (as we said before) being gone to *Constantinople*, complained to the Emperour of the unjust judgement that the Bishops had passed upon him; whereupon the Emperour sent for them to appear before him, to give an account of their proceedings: who as soon as they came, perceiving that their false and unworthy dealings were fully discovered, leaving those former fictions, they now accuse *Athanasius* to the Emperour for threatning to restrain the coming of corn out of *Egypt* to *Constantinople*, as it used to do; to which accusations the too credulous Emperour giving heed, was so much incensed against *Athanasius*, that he banished him to *Triver* in *France*.

Athanasius banished by the Emperour.

Presently after his departure, *Arius* with his complices returned to *Alexandria*, where he made such factions and divisions, that he cast the whole City into disorder and tumults: the people of *Alexandria* were much grieved and offended, that *Arius* with his companions had that liberty granted them of returning thither; but especially, because they understood that their godly reverend Bishop was driven into Exile by their means. But when the Emperour understood of the perverse minde, and unquiet behaviour of *Arius*, he sent for him to *Constantinople*, to give an account of the tumults and seditions that he had raised at *Alexandria*.

Seditions raised by *Arius*.

At this time there was one *Alexander*, a godly and worthy man, Bishop of *Constantinople*. He in the dimication which arose about *Arius*, shewed himself a very prudent and pious man: For as soon as *Arius* came to *Constantinople*, he presently raised divisions amongst the people there also, so that great tumults ensued whilest one part of the people stood for the Faith confirmed by the *Nicene* Council: another part of them said, that the opinion of *Arius* was most consonant and agreeable to reason: Hereupon *Alexander* fell into a great perplexity, especially because *Eusebius* Bishop of *Nicomedia*, often and grievously threatned him, that he would depose him from his Bishoprick, if he would not receive *Arius* and his companions into Communion with him. But *Alexander* was not so solicitous about his own Deposition, as he was careful for to maintain the *Nicene* Faith, and the Doctrine established by that Council. For esteeming himself bound to be a Patron of the Decrees of that Council, he thought that it was his duty to the uttermost of his power to see that they might not be broken, nor made invalid: Being therefore ingaged in this contestation, he laid aside humane arguments, and betook himself to the help and assistance of God; and thereupon, shutting himself up in the Church, he fell to Fasting and Prayer, and night and day with tears he begged of God, that if the opinion of *Arius* was true, he might never see the day appointed for the trial; but if his own Faith were the truth, that then God would inflict some visible judgement upon *Arius*, the Author of all those mischiefs.

Alexander prays against *Arius*

In the mean time the Emperour, desirous to find out the opinion of *Arius*, sent for him to his Pallace, and asked him whether he did agree to the Decrees of the Council of *Nice*? He without delay willingly and chearfully subscribed them: whereas in the mean time he cunningly and fallaciously evaded those things which were determined about matters of Faith. The Emperour wondering at it, required him to swear to them, which he also did, but with the like fraud as he had before subscribed them. For having written privately his own opinion, he put it into his bosom; and then swore that he did truly, and from his heart believe according as he had written. The good Emperour giving credit to his Subscription and Oath, com-

Arius his equivocation and perjury

manded

manded *Alexander* the Biſhop of *Conſtantinople* to receive him into Communion. This was on the *Saturday*, and *Arius* expected the next day to be admitted into the Communion of the Church, but God prevented it. For *Arius* going out of the Pallace with *Euſebius*, and a great number of his followers in great pomp and pride, as having gotten the victory of his adverſaries. He no ſooner came to the chief Market place in the City, but his Conſcience began to accuſe and terrifie him for all his deceit and wickedneſs: through the violence whereof his belly was looſened, whereupon he asked, whether the Jakes was not nere, and being informed that they were hard by, he turned aſide into them, and whileſt he was eaſing Nature, firſt his Fundament came forth, then abundance of blood, and at laſt he voided his Bowels, together with his Spleen, and his Liver, and thereupon he immediately dyed.

Gods juſt judgement upon *Arius*.

His wretched death.

Some of his company thinking him long, went in to ſee the cauſe of his ſtay, and found him dead in this miſerable manner. Hereupon *Euſebius* and all his rout were ſtricken with a wonderful terror: The fame of *Arius* his accurſed death preſently flew all over the City, yea almoſt over all the World: Every one as they went by, pointed at the place where he made this wretched end, and ſhunned the uſe of it: Yet his Aſſociates gave it out, that his adverſaries by the help of *Magick* had thus deſtroyed him. And whereas many reſorted to ſee the place of his death, whereby it became very infamous; At length a certain rich Citizen that was an *Arian*, bought it, and pulling down the Jakes, built an houſe in the room of it, that ſo the thing, in proceſs of time, might be wholly forgotten.

Heretical lyes.

Athanaſius being throughly informed of theſe things, writes thus of them, "*Arius* "(ſaith he) the Prince and Author of his Sect, and the companion of *Euſebius*, was by "the art and induſtry of the *Euſebian* Faction ſent for to *Conſtantinople* by the Em- "perour of bleſſed memory, who commanded him to write his Faith: & this cunning Fox "wrote it indeed: but (after the manner of the Devil in quoting Scripture) he craftily "ſuppreſſed, and left out the impudent words of his impiety. And when *Conſtantine* urged him, that if he had no other opinion which he kept ſecret in his minde, he ſhould ſubſcribe, and ſwear to the truth; withal, telling him, that if he forſwore himſelf, God would find him out, and plague him for it; this miſerable wretch ſwore that he held no other opinion, nor thought otherwiſe then he had written: Whereupon (ſaith he) going forth from the Emperour, Gods hand preſently fell upon him, and like *Judas*, dying, he burſt in ſunder, and his bowels came forth. And though death be common to all men, ſo that no man, no not our Enemy is to be reproached after death: yet the death of *Arius* being ſo ſtrange, and differing from the death of other men, is not to be paſſed over in ſilence. For when *Euſebius* and his followers, threatned to bring *Arius* the very next morning into the Congregation, and *Alexander* by Prayer had ſought unto God to prevent it. It pleaſed God, who was now made the Judge, that very day, to bring him to ſuch a fearful end.

Athanaſius his judgement of *Arius*'s death

Conſtantine being informed hereof, wondered at it, aſſuring himſelf that *Arius* had been guilty of perjury.

But ſhortly after it pleaſed God to take away that good Emperour: After whoſe death *Euſebius* Biſhop of *Nicomedia*, and *Theognis* Biſhop of *Nice*, ſuppoſing that now they had gotten a fit time, endeavoured by all means poſſible to take away the *Nicene* Creed out of the Church, wherein was the clauſe of *One Subſtance*, and in the room thereof to ſettle the deteſtable *hereſie* of *Arius*: But this they knew they could never effect, if *Athanaſius* returned from Exile to *Alexandria*: Wherefore they made uſe of a certain *Arian Prieſt* to carry the laſt Will and Teſtament of *Conſtantine* to *Conſtantius* his ſon, together with the Legacies bequeathed to him. *Conſtantius* finding in the Will that which he greatly deſired, *viz.* that the Empire of the *Eaſt* was left to him, made very much of the *Prieſt*, granted him great liberty, charged him to uſe his Pallace freely and bodly at his pleaſure. Hereupon this cunning ſeducer inſinuated himſelf into acquaintance with the Empreſs, and with her Eunuchs and Chamberlains: and whereas one *Euſebius* was chief of the *Eunuchs*, through the perſwaſions of this lewd Prieſt, he became an *Arian*, and infected the other Eunuchs that were of his Company: Yea the Empreſs alſo by the enticements of this *Prieſt*, and her Eunuchs

Conſtantines death.

Heretical ſubtilety.

The danger of ſuffering hereticks amongſt great perſons.

nuchs fell into the peſtilent *Hereſie* of *Arius*. Yea a while after the Emperour himſelf began to favour that opinion, and ſo by little and little it was ſpread every where; firſt the Emperours Guard took it up: Then it buſied the mindes of the multitude in the City: the Emperours Chamberlains in the very Pallace began to contend with women about it: And this woful effect followed the countenancing of this *Hereſie*, that in every Houſe and Family through the City, they brawled and went together by the ears about it. Yea this infection ſpread it ſelf quickly through other Regions and Countries, and the controverſie, much like a ſpark of fire, kindled the mindes of the hearers with the fiery flame of diſcord and diſſention. For every one that deſired to know why they made tumults, by and by had occaſion given him to reaſon: and every one was not ſatisfied with queſtioning, but contentiouſly would argue thereof.

The danger of hereſie.

By theſe means the peaceable and quiet ſtate of the Church was turned upſide down: But in the *interim* it pleaſed God, that this flame kept in the *Eaſt*, whileſt the *Weſtern* Church injoyed peace and quietneſs: For by no means would they ſuffer the Canons of the *Nicene* Council to be violated, or made null.

After the heat of contention was blown abroad, and burned more and more, the Faction of *Euſebius* doubted not but it would turn to their great advantage: For they hoped that it would come to paſs that ſome Biſhop would be choſen of *Alexandria* that would favour and advance their opinion. But at the very ſame time *Athanaſius* returned unto *Alexandria*, carrying along with him Letters from *Conſtantine* the Younger, who was one of the Emperours, The tenour whereof was this.

Athanaſius returns to *Alexandria*

Conſtantines Letter to the people of *Alexandria*.

Conſtantine Cæſar *to the People of the Catholick Church of* Alexandria *ſendeth greeting: I hope it is not unknown to your diſcreet wiſdome, that* Athanaſius *the Profeſſor of ſacred Divinty, was for a time baniſhed into* France: *leaſt that through the miſchievous dealing of lewd men (for blood-ſuckers and cruel Beaſts ſought to bereave him of his life) he ſhould privily be ſlain: wherefore that he might be ſheltred from the malice of thoſe deſpiteful men, he was taken out of their jaws, and was commanded to live under my Dominion, where I took care that he might be fully furniſhed with all things needful, as if he had been in the City where formerly he lived. And when as our Lord and Father of famous memory,* Conſtantine *the Emperour, had intended to reſtore him to his Biſhoprick again, he was prevented by death before he could accompliſh his deſires; I thought it my part and duty, therefore to execute the intent of ſo godly an Emperour: With what eſtimation and reverence I have entertained the man, he ſhall report with his own mouth at his return to you: neither is there any marvel that I ſhewed him ſuch courteſie: For me thought, that I ſaw in him the great longing ye had for him, and I beheld alſo the Fatherly reverence and gravity of the man himſelf; all which moved me not a little thereunto. God of his goodneſs (Well-beloved Brethren) have you in his tuition.*

Athanaſius upon the confidence of theſe Letters, returned unto *Alexandria*, whom the people received with moſt willing mindes: But ſuch in that City as were infected with the Leproſie of *Arianiſm*, conſpired againſt him, ſo that many tumults and skirmiſhes were raiſed, which gave occaſion to the confederates of *Euſebius* to accuſe *Athanaſius* falſely to the Emperour, that of his own private ſpirit, without the conſent of the Aſſembly of the Biſhops, he had ſetled himſelf in that Church: This odious accuſation ſo far incenſed the Emperour *Conſtantius*, that he ſent one *Gregory*, an *Arian*, to be Biſhop of *Alexandria*, and with him *Syrianus* a Captain, with five thouſand Souldiers to drive out *Athanaſius*, and to ſettle *Gregory* in his room; the *Arians* which were in the City, joyned themſelves with them to help them: It was then even-tide, and the people were aſſembled in the Church to prepare themſelves for the Sacrament, which was the next day to be adminiſtred.

The *Arians* raiſe tumults againſt *Athanaſius*.

The Captain drew nigh, ſet his Souldiers in Battail array, and beſet the Church: *Athanaſius* underſtanding the danger, deviſed how the people might take no harm for his ſake: whereupon he commanded his Deacon to read the Collects to the people, and after that to ſing a *Pſalm*: and as the *Pſalm* was ſweetly and harmoniouſly ſung, all the people went out at one of the Church doors, and it pleaſed God that the Souldiers had no power to meddle with them, and *Athanaſius* in the midſt of the Singers eſcaped alſo without any harm: and *Gregory* took poſſeſſion of the Church; whileſt

The cruelty of Hereticks.

A ſpecial providence.

whileſt *Athanaſius* being thus (through Gods mercy) delivered, went in all haſt to *Rome*. *Athanaſius* flies to *Rome*.

About this time *Conſtantine* the younger was ſlain by the ſouldiers, and *Conſtance* the youngeſt of the three Emperours, remained Emperour of the *Weſt*. *Athanaſius* coming to *Rome*, complained to the Biſhop *Julius* of the great wrong which was done to him: the like did divers others of the *Eaſtern* Biſhops, who were unjuſtly thruſt out by the *Arians*: Hereupon *Julius* wrote freely unto the Biſhops of the *Eaſt*, requiring them to reſtore thoſe Biſhops to their places again, ſharply rebuking ſuch as had raſhly and unjuſtly procured their depoſition.

The wronged Biſhops truſting to *Julius* his Letter, returned every man to his own Church, conveying the Letters unto thoſe to whom they were written: who, when the Letters came to their hands, took it very hainouſly that *Julius* ſhould interpoſe in that cauſe, and thereupon ſummoned a Council at *Antioch*. In the mean time *Athanaſius* being come to *Alexandria*, there was great ſtir, and many tumults were raiſed by *Gregory*, and the *Arians* againſt him: they alſo forged, and divulged this ſlander, *viz.* That whereas *Conſtantine* the *Great* had given certain grain for Alms to Relieve the Poor of the Church of *Alexandria*; this (ſay they) *Athanaſius* hath ſold, and converts it to his own private lucre: the Emperour takes this ſlanderous report for truth, and threatneth him with death, which *Athanaſius* hearing of, fled, and hid himſelf in a ſecret and obſcure place: At length *Julius* Biſhop of *Rome* being informed where he lay hid, ſent for him, and when he was come to *Rome*, he acquainted the Emperour *Conſtance* with all the injuries which were done to him: This good Emperour being much affected with that ſad relation, wrote to his Brother in the *Eaſt*, requeſting him to ſend to him three men that would juſtifie the accuſations againſt *Athanaſius*. Accordingly there were ſent *Narciſſus* the *Cilician*, *Theodore* the *Thracian*, *Maris* the *Calcedonian*, and *Marcus* the *Syrian*: But when they came to *Rome* they would by no means reaſon with *Athanaſius*, only they exhibited to the Emperour a certain Form of Faith, and ſo took their leave without reaſoning of any other matter.

His return to *Alexandria*.

Hereticks falſehood.

Athanaſius flyeth.

Not long after the *Weſtern* Biſhops aſſembled in a Council at *Sardis*, where *Athanaſius* was acquit from the crimes charged upon him, and thereupon *Conſtance* wrote to his Brother to acquaint him therewith, and to requeſt him that *Athanaſius* might be reſtored to his Biſhoprick: But when *Conſtantius* deferred from day to day to anſwer his deſire, *Conſtance* wrote to him the ſecond time, giving him in choiſe either to reſtore *Athanaſius*, and ſo account of him as his friend, or elſe to hear the Proclation of open War, and ſo finde him his deadly foe. The Emperour of the Eaſt, hearing this, was wonderful ſad and penſive; and calling together many of the *Eaſtern* Biſhops, layeth before them the choiſe his Brother had given him: demandeth of them what was beſt in this caſe to be done? they anſwered, that it was far better to reſtore *Athanaſius*, then to make that an occaſion of mortal and deadly Wars: Hereupon the Emperour wrote this Letter unto him:

Conſtance defendeth him.

Conſtantius *the Puiſſant and Noble Emperour, unto* Athanaſius *the Biſhop ſendeth greeting. Our ſingular and wonted clemency will no longer ſuffer thy Fatherhood to be turmoiled and toſſed with the ſurging waves of the Seas; the Piety which we have always in great price, will no longer permit thy Holineſs, now baniſhed out of thy Native ſoil, bereaved of thy ſubſtance, barred of all proſperity, to wander through crooked and croſs ways, through Deſarts and dangerous Countreys. Although we have lingred now a great while from ſending our Letters, whereby we might ſignifie unto thee the concealed ſecreſie of our minde, hoping that of thine own accord thou wouldſt repair unto us, and with humble ſute crave remedy and redreſs of thine injuries: Yet nevertheleſs (fear peradventure hindering thee of thy purpoſe) we ſent preſently our gracious Letters unto thy Grave Wiſdom, that with all celerity thou come unto us, whereby thou ſhalt ſatisfie thy longing deſires, thou ſhalt have trial of our wonted clemency, and be reſtored to thine own See, and Native ſoil. For to this end I have entreated my Lord and Brother* Conſtance, *the Puiſſant & noble Emperour, that he would license thee to return unto us, whereby thou mighteſt by the means of us, both enjoy thy Country, and have this token for trial of our ſingular clemency, and good will towards thee.* But

Conſtantius his letter to *Athanaſius*

But whileſt *Athanaſius* doubted and feared to go unto *Conſtantius*, by reaſon of the falſe and ſlanderous reports that were raiſed of him, and the implacable malice of his Enemies, *Conſtantius* wrote this ſecond Letter to him.

His ſecond letter to *Athanaſius*

Conſtantius *the Puiſſant and Noble Emperour, unto* Athanaſius *the Biſhop ſendeth greeting. Although by our former Letters we have ſignifieth to thy wiſdom after the plaineſt manner, that with a ſecure minde and ſafe conduct, thou ſhouldſt come unto our Court, becauſe we were fully determined to reſtore thee to thy former dignities: We have notwithſtanding ſent theſe Letters alſo to thy Holineſs, that thou hire a common Waggon, and removing all timorous thoughts from thy diſtruſtful minde, thou ſpeedily repair unto us, to the end thou mayeſt the ſooner enjoy thy long wiſhed deſires.*

Preſently after he wrote again this third Letter for his further ſatisfaction.

His third letter to *Athanaſius.*

Conſtantius *the Puiſſant and Noble Emperour, unto* Athanaſius *the Biſhop ſendeth greeting: Being lately at* Edeſſa, *where alſo were ſome of thy* Presbyters *then preſent, it ſeemed good unto us to ſend one of them unto thee, that thou ſhouldſt haſten unto our Court, & after thy coming into our preſence, without delay return unto* Alexandria: *And foraſmuch as it is now a great while ago ſince thou receivedſt our Letters, and haſt deferred thy journey, therefore now alſo we thought good to put thee in remembrance, that without delay thou come unto us, and ſo thou ſhalt poſſeſs the liberty of thy Country, and thy long wiſhed eaſe & quietneſs. And that thou mighteſt fully perſwade thy ſelf of all the promiſes, we have ſent unto thee* Achetas *the Deacon, by whom thou ſhalt underſtand, both what our purpoſe is, and alſo how that thy hearts deſire ſhall prevail.*

Athanaſius being at *Aquileia* when he received theſe Letters, immediately poſted to *Rome*, and ſhewed them to Biſhop *Julius*; whereby the Church of *Rome* rejoyced much, conceiving that *Conſtantius* the *Eaſtern* Emperour was of the ſame Faith and opinion with themſelves; whereupon *Julius* wrote this Letter to the People of *Alexandria* in the behalf of *Athanaſius.*

Julius his Letter in the behalf of *Athanaſius.*

Julius *Biſhop of* Rome, *unto the* Presbyters, *Deacons, and Wel-beloved Brethren of* Alexandria, *ſendeth greeting in the Lord: I do greatly rejoyce with you (Wel-beloved Brethren) that henceforth you may behold with your Eyes the fruit of your Faith: For that is to be ſeen in my Brother and fellow Biſhop* Athanaſius, *whom God hath reſtored unto you, partly for his ſincere and godly life, and partly alſo by the means of your Prayers. Hereby it may be eaſily conjectured what pure and fervent Prayers you have always poured out unto God: for when you called to minde the heavenly promiſes, and the intire affection which you bare unto them, all which you learned of my foreſaid Brother, you underſtood plainly, and through the right Faith ingrafted into your mindes, you were fully perſwaded that* Athanaſius, *(whom in your godly mindes you beheld as preſent) ſhould not be always ſevered from you: wherefore I need not to uſe many words unto you, for whatſoever I can ſay, the ſame hath your Faith prevented: and whatſoever you all heartly deſired, the ſame (through the Grace of God) is now fully come to paſs. And that I may repeat the ſame again, I do greatly rejoyce with you, that you have continued ſo firm and ſtedfaſt in the Faith, that by no means you could be withdrawn from it. Moreover I do no leſs rejoyce for my Brother* Athanaſius, *who notwithſtanding the manifold calamities, and ſundry miſeries which he endured, yet remembred almoſt every hour your intire love, and great longing for him: And though for a ſeaſon he ſeemed to be abſent from you in body, yet lived he always as preſent with you in the Spirit. I think verily (Wel-beloved Brethren) that all the temptations and pains which he endured are not void of their commendations or profit: For by this means both his Faith and yours have been made manifeſt to the whole World. If he had not been tried with ſuch great and lamentable temptations, who would ever have thought, or known that your minds had been ſo unmovably fixed upon ſo worthy a Biſhop; or that he was the man that excelled in ſuch rare gifts, by means whereof he is made partaker of the hope that is laid up for him in Heaven: wherefore he hath attained to a notable teſtimony of his Faith, not only in this life, but of that which is to come: For by his patient ſuffering of much adverſity both by Sea and Land, he hath trampled and trod under foot all the malitious treacheries of* Arian *adverſaries: Oft-times by reaſon of their ſpite, he ſtood in great hazard of his life, yet made he no account*

of

of death; but through the Grace of Almighty God, and power of our Lord Jeſus Chriſt, *he eſcaped their hands, whereby he conceived good hope that in the end he ſhould quit him of his adverſaries, and be reſtored to the comfort of you all, and bear away, together with you, the victorious garland of well-doing, in that he is already famous even to the ends of the World: highly commended for his good life: renowned for his free and conſtant perſeverance in the defence of the Chriſtian and Heavenly Faith, and regiſtered by the cenſure of you all to immortal memory, for the ſingular love and affection he ſhewed towards you; wherefore he is returned unto you bedecked with greater excellency and renown then before his departure. If the purity of fine and pretious mettal, as of gold and ſilver be exquiſitely tried in the fire; what can be ſpoken of ſo excellent a man in reſpect of his worthineſs, who after the quenching of ſo many flaming fires of Sedition: after the recovering of ſo many dangerous perils, and grievous downfals, is now reſtored to you, and found innocent, not only by our determination, but by the Decree and cenſure of the whole Council? Entertain therefore (Wel-beloved Brethren) your Biſhop* Athanaſius, *and alſo ſuch as have been partakers of his afflictions, with all reverence, joy and gladneſs: Rejoyce in that you have obtained your deſires: in that you have (as it were) fed and quenched the thirſt of your Shepheard, hungring and thirſting in his abſence after your godly zeal: For thereby, during his abode in Forreign and far Countrys, you comforted him not a little, and whileſt he was toſſed to and fro with the ſtorms of Perſecution, and intangled with the ſnares of his malicious adverſaries, you mitigated his grief and ſorrow by ſending to him tokens of your faithful and fervent mindes towards him; When that I think with my ſelf, and caſt in my minde the conceived joy of you all at his return: The flocking multitude full of Religion and godlineſs: The ſolemn Feaſt of ſage Perſons aſſembled together: what kinde of day the return of my Brother unto you is like to be, I cannot but conceive with wonderful joy; eſpecially becauſe the* Schiſm *and diſcord which reigned heretofore will then be plucked up by the roots: For that his honourable return according to your own hearts deſires hath repleniſhed you with incredible joy and gladneſs: So that the joy for the greatneſs thereof hath reached unto us, to whom it is given from above to have acquaintance and familiarity with ſo excellent a man. It ſeemeth good that we end our Epiſtle with a Prayer;*

God Almighty, and his Son our Saviour Jeſus Chriſt, *give you always of his Grace, and grant you of his Mercy the reward of ſo noble a Faith which you have ſhewed towards your Biſhop, with ſo worthy a teſtimony: That both you and yours may not only in this World, but alſo in the Life to come enjoy far more excellent gifts, which neither Eye hath ſeen, nor Ear hath heard, neither the Heart of man conceived the things which God hath prepared for them that love him through our Lord* Jeſus Chriſt, *to whom with Almighty God be glory for ever and ever.* Amen. *God have you in his tuition, Wel-beloved Brethren.*

Athanaſius having received theſe Letters went into the *Eaſt*, and though the Emperour *Conſtantius*, at that ſame time, received him not unwillingly, yet giving ear to the crafty ſleights of the deſpiteful *Arians*, he thus reaſoned with him. *Athanaſius goeth into the Eaſt.*

Although thou art reſtored to thy Biſhoprick by the Decree of the Council, and our determination: yet becauſe there are in *Alexandria* certain people differing in opinion from thine, and ſevering themſelves from thy Communion, my requeſt is, that thou permit them one Church by themſelves: *Athanaſius* made anſwer to this requeſt very wittily, and ſaid, O Emperour, It lieth in thee to do as pleaſeth thee beſt: to command, and execute the Commandment: I alſo will crave of thee another thing by way of recompence, and my humble requeſt is, that thou grant it me: And when the Emperour anſwered, that with moſt willing minde he would condeſcend thereunto: *Athanaſius* immediately ſaid: *My humble ſute is, that I may obtain that which thou wouldſt have at my hand, viz. That thou wouldſt grant one Church through every City for ſuch as will not Communicate with the Arians.* The *Arians* perceiving that the requeſt of *Athanaſius* was not unreaſonable, made anſwer, that they would defer the anſwer unto another time, and conſider better of it; That they hindred not *His Prudence.*

the Emperour, but suffered him to do what pleased him best: wherefore the Emperour restored *Athanasius* to his Bishoprick again, writing Letters to the Bishops, Clergy, and People of *Alexandria*, that they should receive him lovingly and willingly: the tenor whereof was as followeth;

Constantius his Letter to the *Alexandrians* in the behalf of *Athanasius.*

Constantius *the Mighty, Noble, and Puissant Emperour, unto the Bishops and* Presbyters *of the Catholick Church, sendeth greeting: It appeareth evidently that* Athanasius *the Reverend Bishop was not destitute of the grace and goodness of God, but though by the judgement and censure of men he was dealt injuriously withal, and unjustly condemned for a little while: yet the Divine Providence of Almighty God, the beholder of all things, pronounced for him the just sentence of Innocency, so that by the will of God, and our Decree, he recovered both his Native Soil and proper Church, where the Holy Ghost hath assigned him Governor. He is to receive at your hands such things as our clemency, being led by right and reason, shall think convenient for him: so that all, whatsoever hath been heretofore decreed against such as communicated with him, be henceforth quite forgotten, that all suspition raised of him be henceforth removed, and that his Clergy (reason so requiring) may enjoy such liberty, freedom, and priviledges as they have done in times past. Moreover of our Soveraign benignity towards him, we have thought good to add this also, That as many as are allotted to the Sacred Senate of the Clergy may understand of truth, that we have granted safety and good leave to as many as cleave unto him, be they Bishops, or of what other degree soever of the Clergy. Every ones firm and sure consent in this behalf shall be a sufficient sign or token of his faithful minde and purpose: We have commanded that such as embrace his Communion, addicting themselves to the sounder opinion and better sentence, all alike now by our permission, as heretofore by the Providence of God, may enjoy the benefits bestowed upon them from above.*

He wrote also to the Governour this Epistle.

His Letter to the Governor of *Alexandria.*

Constantius *the Puissant and Noble Emperour, unto* Nestorius *sendeth greeting. If any thing be found decreed and recorded to the prejudice, hurt or damage of such as communicate with* Athanasius *the Bishop, our will is, that the same be wholly abrogated and disanulled. Our pleasure is moreover, that his Clergy shall enjoy their like Franchises and liberty as in times past: we will have this commandment put in ure, that as* Athanasius *the Bishop is restored to his See, so all the Clergy of his Communion may recover, and possess the like liberty with other* Ecclesiastical *persons, that so they may live at hearts ease.*

Athanasius having received these Letters, passed through *Syria*, and came to *Palestine:* and arriving at *Hierusalem*, he opened unto *Maximus* the Bishop, both the Decrees of the Council of *Sardis*, and also the Emperour *Constantinus* his agreement and consent therein, and procured a *Synod* of Bishops to be assembled there: which being gathered together, *Maximus* gave to *Athanasius* the Communion, and assigned to him his Dignity, and the Council signified by their Letters to the people of *Alexandria*, and to the Bishops of *Egypt* and *Lybia*, all their Decrees and Canons touching *Athanasius*, and so dissolved.

Athanasius is restored by a Council.

Hereupon all the adversaries of *Athanasius* cryed out against *Maximus*, because that aforetime he had subscribed to this Deposition; But now repenting of his folly, he became of his Faith, and awarded to him both the Communion and his Dignity.

When *Ursacius* and *Valence*, who formerly had been earnest followers of *Arius*, heard of these things, they condemned their former doings, and gat them to *Rome*, there to exhibit their Recantation to *Julius* the Bishop, subscribing also the Creed that contained the clause of *One Substance*, writing also to *Athanasius*, that thenceforth they would communicate with him.

Athanasius travelling through *Palestine* towards *Alexandria*, preached in every City where he came, exhorting them to eschew the *Arians*, and to embrace such as confessed the Faith of *One Substance:* and in divers of the Churches also he Ordained Ministers, which gave occasion to his adversaries to accuse him again for presuming to make Ministers in other mens Provinces.

Not long after it pleased God, that *Constance* the Emperour of the *West* dyed, and *Constantius* made challenge unto all the Dominions of his Brethren, and being proclaimed Emperour of the *West*, he made an expedition against *Magnentius* & *Bre-*

Bretanion, two Tyrants that had usurped the Government there. The Adversaries of *Athanasius* supposing that now they had gotten a fit opportunity, invent, and charge him with new hainous offences: Informing the Emperour that he had perverted all *Egypt* and *Lybia*: also they urged against him his late Ordination of Ministers in other mens Dioceſs. *Athanasius* in the mean time came to *Alexandria*, convened divers Councils of the Bishops of *Egypt*, where they agreed to the Decrees of the Council of *Sardis*, and of that held at *Jerusalem*. He is again accused by the *Arians*.

The Emperour upon this occasion, who aforetime was addicted to the *Arian Heresie*, wrested all things that he had lately decreed on the contrary part, and first he banished, *Paulus*, the Bishop of *Constantinople*, whom the guides that were to conduct him into exile, very lewdly stifled at *Cucusum* in *Cappadocia*. *Marcellus* was expulsed. *Lucius* Bishop of *Adrianople* was clapt up into Prison, and there choaked with stink. But above all, the Emperour was most incensed against *Athanasius*, giving commandment, that he should be executed where-ever he could be taken: He charged also that *Theodulus*, and *Olympius*, Bishops of *Thrace* should be put to death, and *Arians* were placed in all these Bishops rooms. Bishop *Paulus* murthered. Others persecuted.

But it pleased God that *Athanasius* was made privy to these Bloody Decrees of the Emperour; whereupon he fled from *Alexandria*, and escaped the danger. This the *Arians*, rejoyced at, and grievously traduced him for it: which *Athanasius* hearing of, Apologized for himself, making a relation of the horrible practises committed at *Alexandria* by *Georgius* the *Arian*. *Athanasius* flyeth.

"There came (saith he) to *Alexandria* certain persons that sought us out to Execution: The Souldiers unawares beset the Church, and instead of devout serving of "God, took in hand their bloody swords, *Georgius* also joyned with them: Then were "the Virgins haled, and clapt up into Prison: The Bishops were bound, and led away "by bands of Souldiers: The Fatherless and Widows were dispossessed of their Hou-"ses: whole Familes were rifled: The true Christians were violently trailed and lugged "out of their Habitations: their doors were nailed up: The Clergy mens Brethren "were in great danger for their Brethrens sake: These things were very grievous, but "that which followed was far worse. The Week after *Whitsontide* the people did Fast, "and met in the Church-yard to Pray, because they abhorred the Communion of "*Georgius*: But when this passing lewd man heard of it, he stirred up against "them one *Sebastian*, a Captain, who also was a *Manichee*. He immediately with a "great Troop of Souldiers, all in Armour, and with naked Swords in their hands, "and Bows and Arrows prepared, ran upon the people as they were Praying upon "the *Sabbath*, and finding there but a few, (for the hour being past, the greater "part was gone home) he committed such hainous acts as very well became his person. "He set on fire a great company of faggots, he made the Virgins stand nigh the burning flame to scorch them: He endeavoured thereby to enforce them to confess the "*Arian* Faith: But when he perceived that they would not, and that they despised "the burning heat of the raging fire: He stripped them stark naked: buffetted them "about the head aud face, so that for a long time after they were scearce known of "their own friends. He also took forty persons, and plagued them with a new kind "of torment uever heard of before: He took Palm-twigs newly plucked off from the "Trees, and stripping them, scourged them therewith, and the twigs, having on their "pricking knobs, so rent them that by reason of the stumps sticking in their flesh, "they were fain to repair to *Chirurgeons* to be dressed of their wounds: Others of "them not being able to endure such terrible pains, dyed of their wounds: And "such Men and Virgins as remained alive, he sent away by the Souldiers into exile. "The dead carkasses not yet fully cold, were denyed to their friends being thrown "here and there, and lying unburyed (for that liked them best) the Souldiers insulting over them, as though they had not been faulty in committing such horrible "crimes: This did they, having their mindes besotted with the furious rage of frantick *Heresie*. And when as the dear and familiar friends of the dead rejoyced at "the bold aud constant Protestation of their Faith, yet mourned, because that their "corpses were not covered with Earth, the savage impiety & beastly cruelty of these "Souldiers revealed it self with greater shame and infamy. His Apology for it. The wicked practises of the *Arians*. Their cruelty against the Orthodox.

"Moreover, they baniſhed forthwith ſundry Biſhops of *Egypt* and *Lybia*, and ſome "of the *Presbyters*: and having bereaved them of their Native Soil, they uſed them "ſo mercileſly, that ſome of them dyed by the way, and others in Exile. They put "to death alſo above thirty Biſhops. They followed the ſteps of wicked *Ahab*, imploy- "ing all their art and induſtry to root out the Truth from off the face of the Earth.

Conſtantius his Armies having overcome and ſlain the Tyrants, he preſently removed to *Rome*, there to celebrate the Triumphs for his victories: and hoping that he might by one means or other draw the chief diſſenting Biſhops to an agreement in the Faith, he ſummoned a Council to meet in *Italy*: about which time *Julius* the Biſhop of *Rome* dyed, having been Biſhop 25 years, and *Liberius* ſucceeded him. Whereupon thoſe Biſhops which were againſt the *Nicene* Faith, perſwading themſelves that they had gotten a fit time to diſperſe their calumnies againſt the Orthodox, laboured by all means with the Emperour, that all thoſe Orthodox Biſhops, whom they had depoſed, might not be again reſtored to their Churches, both becauſe they maintained a Form of Faith contrary to theirs, as alſo for that in the life time of *Conſtance*, they had endeavoured to ſow the ſeeds of contention betwixt the two Emperours. And this odious ſuggeſtion they made, becauſe of *Conſtance* his Letters formerly mentioned in the behalf of *Athanaſius*; But their chiefeſt ſpleen was againſt *Athanaſius*: Whereupon about thirty of theſe *Arian* Biſhops meeting together at *Antioch*, they wrote to all other Biſhops, that *Athanaſius* had returned to *Alexandria* againſt all the Laws of the Church: Not by the decree of a Council, but by the contention of ſome that were of his own opinion: whereupon they commanded that none ſhould communicate with him, neither write to him, but that they ſhould hold Communion with Biſhop *Georgius* whom they had Ordained.

A Councell. ſummoned in *Italy*.

Athanaſius condemned by a Conventicle.

But *Athanaſius* little eſteemed theſe their doings, expecting to meet with far greatter afflictions afterwards. For *Conſtantius* being now the ſole Emperour of *Rome*, laboured by all means to draw the *Weſtern* Biſhops to agree with them that denyed *Chriſt* to be conſubſtantial with the Father: yet at firſt he attempted not this by force, but ſought rather to effect it by fraud, and fair means, endeavouring to perſwade them to agree with the *Eaſtern* Biſhops in that ſentence which they had pronounced againſt *Athanaſius*: aſſuring himſelf, that if by this means he could but remove *Athanaſius* out of the way, he could compoſe matters of Religion according to his own mind.

A Council therefore being called to meet at *Millain*, few of the *Eaſtern* Biſhops came to it, ſome being hindred by ſickneſs, and others by the length of the journey: But of the *Weſtern* Biſhops there appeared above three hundred.

The *Eaſtern* Biſhops which were there, required that *Athanaſius* might be condemned, and depoſed from his Biſhoprick: and of the *Weſtern* Biſhops, ſome (through fear,) others being circumvented by fraud, and another part being ignorant of former proceedings, aſſented to it: Only *Dionyſius* Biſhop of *Alba*, *Euſebius* Biſhop of *Verſelle*, *Paulinus* Biſhop of *Trevir*, and *Rhodanus* and *Lucifer* proteſted againſt ſuch proceedings; For (ſay they) if ſuch things be ſuffered, this evil will not reſt here, but the Decrees which are rightly and truly eſtabliſhed concerning God, and the *Nicene* Faith will be utterly ſubverted, and we diſcern that all the care of the Emperour and of the *Arians* is to bring this to paſs: But becauſe theſe men ſpake ſo freely in the Council, they were all of them baniſhed: and the event ſhewed that they did not miſs the mark.

For ſhortly after there was another Council gathered at *Ariminum*, and another at *Seleucia*, both which laboured to introduce new things againſt the Decrees of the Council of *Nice*.

His prudence.

In the mean time *Athanaſius* perceiving that ſnares were laid for him in the Emperours Pallace, and that he could not come thither without apparent danger, he appointed five Biſhops of *Egypt*, amongſt whom *Serapion* was one, a man eminent for Piety, and holineſs of life, and alſo very Eloquent, to go to the Emperor, who was yet in the *Weſt*: And with them he ſent three of his own *Presbyters* to ſee if by any means they could reconcile the Emperor to him, and vindicate him from the calumnies which his

his enemies had caſt upon him, as alſo to tranſact other buſineſſes which much concerned the good, both of him and his Church.

But as ſoon as they were gone from *Alexandria*, he received Letters from the Emperour, requiring his preſent coming to the Court. This much troubled *Athanaſius* and all his people, much doubting what the iſſue might be: For they knew that he could neither ſafely aſſent to the Emperour, who defended a contrary Faith, neither yet could he without apparent danger croſs him therein. Hereupon *Athanaſius* reſolved to abide at *Alexandria*, and ſent him back who had brought the Emperours Letters. He is ſent for to the Emperour.

The Summer after came another meſſenger from the Emperour, who with the aſſiſtance of the Governors of *Egypt* forced *Athanaſius* to depart out of *Alexandria*, and grievouſly moleſted the Clergy of his Church: But when the Meſſenger ſaw the people to be extreamly offended with theſe proceedings, and that they betook themſelves to their weapons, he went his ways without effecting what he came about. He is again baniſhed.

Shortly after the Forces which were called the *Latine Legions*, were commanded to aſſemble out of *Egypt* and *Lybia*, and to go to *Alexandria*, and the Captain of them, being informed that *Athanaſius* lay hid in one of the Churches, he took a Company of Souldiers, and *Hilarius* that brought the Emperours command, and going to the Church, they environed it, and brake in at the windows, ſearching every corner, yet found not *Athanaſius*. For it had pleaſed God by a Divine Revelation to warn him of his dangers, (as in many other ſtraits he had formerly done): Whereupon he had a little before conveyed himſelf out of the Church, and thereby eſcaped. The like alſo had happened once before, when being grievouſly threatned by *Conſtantius*, in the life time of *Conſtance*, he had retired himſelf to a friend, and there lay hid in a Cave, that formerly uſed to be full of water: In that place he continued long, and a certain Maid uſed to Miniſter to his neceſſities: But the *Arians*, making diligent enquiry after him, had by their large promiſes corrupted this Maid to betray him: But God diſcovering the danger to him, a little before they came to apprehend him, he had conveyed himſelf to another place. A ſpecial providence.

The like alſo happened at another time: for *Athanaſius* being forced to fly from *Alexandria*, he entred into a Pinnace, and went up the River *Nilus*, which his Adverſaries being informed of, ſent a Captain and Souldiers in another Ship to purſue him: This being revealed to him by God, he required the Maſter of his Pinnace to turn again towards *Alexandria*, and ſo having the ſtream with him, he ſwiftly paſſed by his purſuers, and returning to *Alexandria*, he hid himſelf in his friends houſes, and by reaſon of the multitude of people was eaſily concealed, thereby eſcaping the danger. For theſe, and ſuch like miraculous eſcapes, his Adverſaries, the *Arians* and *Gentiles* accuſed him as dealing in the *Magical* Art.

Athanaſius being thus (as we ſaid before) eſcaped, his Clergy and people enjoyed the liberty of his Churches, for a ſhort time, *viz.* till the Governour of *Egypt* and the Captain of the Souldiers caſt all that adhered to *Athanaſius* out of the ſame, and delivered thoſe Churches to ſuch as longed for the return of *Georgius* the *Arian*: who ſhortly after came to *Alexandria*, and carryed himſelf very ſternly towards all, but cruelly towards all the friends of *Athanaſius*, caſting both men and women into bonds, and cruelly ſcourging them, ſo that every one looked upon him as a Tyrant: Yea he grew into ſuch hatred of the multitude, that on a time they roſe up againſt him whilſt he was in the Church, and he hardly eſcaped from being torn in peices by them: which ſo affrighted him, that he immediately fled to the Emperour: Hereupon the friends of *Athanaſius* recovered their Churches again, but they kept them but a while, for the *Præfect* of the *Egyptian* Souldiers drave them out, and reſtored the Churches to the followers of *Georgius*: The Emperour alſo ſending his Secretary to *Alexandria*, he grievouſly puniſhed many of the people, whipping and ſcourging them in a cruel manner: and ſhortly after him, came *Georgius*, and for the aforementioned cauſes was far more terrible to them then formerly he had been: which procured him their implacable hatred, both for incenſing the Emperour againſt them, and for his *Heretical* opinions, and cruel uſage of them. The cruelty of the *Arians*,

But

Georgius slain by the *Gentiles*.

But not long after, in a tumult raised by the *Gentiles*, *Georgius* was pulled out of the Church by the Ears, tyed to a Camel, torn in peices, and burned to ashes together with the Beast: *Constantius* the Emperour also dyed, and *Julian* the *Apostate* succeeded him: about which time *Athanasius* returned to *Alexandria*, and was lovingly and chearfully entertained by his people: The *Arians* were banished, and the Church was restored to the Government of *Athanasius*.

But the *Arians* took occasion from his former flight exceedingly to reproach, and traduce him, whereupon he made this Apology.

Athanasius his Apology for his flight

"Behold (saith *Athanasius*) the lewd practises of wicked persons: Although they "are privy to the hainous offences committed against me, yet are they nothing asha- "med of them: but charge me with a foul spot (in their opinion) and blemish of "infamy for escaping the hands of cut-throats and blood-suckers; yea they beshrew "themselves that they dispatched me not out of the way: Moreover, that they may "stain my credit and estimation, they fall to accuse me of faint-heartedness, and a "timorous disposition, being forgetful, that whilest they blaze these things to my "dispraise, they cause the shame to light upon their own pates. For if it be a discre- "dit to fly the hands of a Tyrant, how much more for them to persecute a man to "death? He that flyeth, seeks means to save his life: But he that persecuteth, go- "eth about to procure anothers death.

"That we should fly in such cases the Scripture doth warrant us: but in thirsting "after the blood of our brother, the command is broken, and the Author thereof is "found the chief cause of the flight. If they blame me forgiving them the slip, "they are worthy of far greater shame, and reprehension themselves: For let them "cease from persecuting, and threatning with death, and then will I cease from run- "ning away. But their spite and malice hath no end: They do nought else but de- "vise snares to bring men to destruction: Yea and that, though they know full "well; that the flight of the persecuted is a foul shame to the Persecutors. For no "man flieth from the gentle and meek: but from the cruel and wicked man. They "that were far indebted to others gave *Saul* the slip, and fled unto *David*. Where- "fore these men go about to dispatch such as convey themselves out of their way, "least the lewdness of their Bishops should be manifestly known. Herein also they "seem to be stark blind: For look how evident the flight is, far more apparent will "their slaughter and banishment seem unto the World. If they murther men, "death no doubt lifteth up her voice, and soundeth out their cruelty. If they ba- "nish them, therein they set up monuments for the remembrance of their wicked do- "ings. Had they been in their right wits, they might have perceived their own "folly, and seen themselves overthrown in their own devices. If they reproachful- "ly charge them with hiding themselves from such as seek their lives, and accuse them "for flying from the hands of their Persecutors; what have they to say, when they "read that *Jacob* fled from the face of his brother *Esau*? and that *Moses* for fear of "*Pharoah* conveyed himself to *Madian*? what have these contentious quarrellers to "say unto *David*, who fled from *Saul*, which sent some of his Guard to slay him, "who hid himself in a Cave, counterfeited his person untill he had subtilly past *A*- "*bimelech* the Priest, and avoided their laying of wait for him? what answer can "these rash bablers give, when they see that the great Prophet *Elias*, who so devout- "ly called upon the name of God, and raised the dead, was fain to flie from, and to hide "himself from *Ahab*, and run away because of the threats of *Jezebel*? The sons of the "Prophets also in those days, being sought for, hid themselves, and through the "help of good *Obadiah*, were sustained in Caves. Have they not read these ancient "stories? Are they ignorant also of what the Evangelists have written? For the "Disciples fearing the *Jews* fled, and were scatrered abroad in divers Countries. "*Paul* also being at *Damascus*, and sought for by the Governor of that country, was "let down over the wall in a basket, and so escaped the danger. The Scripture "therefore having shewed us these things, what colour can they find to cloak their "impudent cavils?

"If they charge them with timerousness and fear, the fault recoils, and lights up-

"on

" on their own diſtempered brains. If they ſay it is contrary to the Will of God, " then are they found altogether ignorant of the Word of God: For its commanded " in the Law, that Sanctuaries and Cities of Refuge ſhould be appointed for ſuch as " were purſued to death, where they might live in ſafety. Yea, what ſaith *Chriſt*, " *When they ſhall perſecute you in one City, fly into another*; And again, (ſaith *Chriſt*) " *When you ſhall ſee the abomination of deſolation*, mentioned by the Prophet *Daniel*, " ſtanding in the Holy place, then let them that be in *Judæa*, flie into the Moun- " tains: *He that is on the Houſe top, let him not come down to take ought out of* " *the Houſe: and let not him that is in the Field return home for his rayment.* Holy " men having learned theſe things, framed their lives thereafter. Yea the Word of " God being made man, ſticked not to hid himſelf, as we commonly do, when he " was ſought for; he fled to avoid the conſpiracies of *Herod*, and afterwards of the " *Phariſees* which perſecuted him. For as by his patient ſuffering of hun- " ger and thirſt, and ſuch miſeries, he ſhewed himſelf to be true man, ſo alſo by " flying away from the face of his Adverſaries. And as in his childhood he fled in- " to *Egypt* from *Herod*, ſo when he heard that *Archelaus* reigned in his Fathers ſtead, " it pleaſed him to go aſide into the parts of *Nazareth*. Afterwards when he mani- " feſted himſelf to be God, and healed the withered hand, the *Phariſees* went out, and " took counſel how they might diſpatch him, but *Jeſus* perceiving their conſpiracy, " conveyed himſelf from amongſt them.

" Again, when he reſtored *Lazarus* to life, they took counſel how they might put " him to death: *Jeſus therefore after that time ſhewed himſelf no more openly amongſt* " *the Jews, but departed into a ſolitary place neer to the Wilderneſs.* Again, when our " Saviour avouched, *Before* Abraham *was, I am*, the *Jews* took up ſtones to throw at " him: but our Lord hid himſelf, and went out of the Temple, and paſſing through " the midſt of the throng, eſcaped away. When they ſee theſe examples, and be- " think themſelves of theſe preſidents, are they not inwardly pricked in their conſci- " ences, when they preſume thus to ſit in judgment upon the ſayings and doings of " our Saviour? So alſo when *Jeſus* heard of the beheading of *John* the *Baptiſt*, the Text " ſaith, *that he took Shipping, and went aſide into a Deſert place.* I would to God that " theſe men would now at length be aſhamed of their doings, and preſently ceaſe from " ſlandering true Profeſſors, and proceed no further in their furious dealings, charging " even our Saviour himſelf with timerouſneſs and fear, thereby Blaſpheming the Ma- " jeſty of his bleſſed Name. But no man can away with ſuch perſons as are wholly " given over to all manner of ungracious behaviour. It may eaſily be proved, that " they are altogether ignorant of what the *Evangeliſts* have left us in writing: The " cauſe that moved our Saviour to fly and go aſide, (being laid down in the Goſpel) " was moſt agreeable unto reaſon; and was therefore an example for all his Saints: " For whatſoever things are written to have happened unto him after the manner of " men, the ſame is to be referred unto all mankind, inſomuch as he took our nature " upon him, and lively expreſſed in himſelf the humane affections of our frail conſti- " tutions: He ſuffered not himſelf to be taken before his hour came, neither yet hid " himſelf when his hour was come, but yielded himſelf to the Enemy. In like ſort the " bleſſed Martyrs in the great heat and troubleſome ſtorms of Perſecution, which " often fell out, being purſued by men, fled away, and hid themſelves in ſecret and " ſolitary places: but being taken, they valiantly encountred with their Adverſa- " ries, and ended the combate with Martyrdom.

His return to *Alexandria.*

Though this valiant Champion of *Chriſt*, *Athanaſius*, in the beginning of *Julians* Reign returned to *Alexandria*, yet long could he not reſt in quiet: For his Adverſaries forged falſe accuſations againſt him, complaining unto the Emperour that he had ſubverted *Egypt*, and the whole City of *Alexandria*, ſo that it ſtood with the Empe-perours intereſt to baniſh him the City: Upon theſe ſuggeſtions the Emperour wrote to the Governor of *Egypt*, and greatly incenſed him againſt *Athanaſius*, which he being informed of, ſaid to ſome of his familiar friends; My friends, let us go aſide for a ſeaſon, *Nubecula eſt, & cito tranſibit*, this is but a little cloud, which will quickly vaniſh away, and accordingly taking Ship, he fled away into other parts of *Egypt*:

He is baniſhed by *Julian.*

The

Gods providence over him.

The Enemy hearing of it, made haſt to overtake him: But when they approached (God revealing the danger to him, as was ſaid before) his friends in the Ship gave him counſel to haſte to the ſhore, and to fly into the Deſert; But he on the contrary required the *Pilot* to ſail back to *Alexandria*, and when they met the Purſuers, they enquired of them if they had not ſeen *Athanaſius*; to whom the other anſwered, that if they made haſt they might overtake him, and ſo let them go: But *Athanaſius* returning to *Alexandria*, hid himſelf amongſt his friends till the ſtorm of Perſecution was blown over: And indeed, moſt of that time he lay hid in the houſe of a moſt beautiful, chaſte, and godly Virgin, who was very careful to ſupply him with all neceſſaries, and to borrow ſuch Books for him as he ſtood in need of: & when news came of *Julians* death, *Athanaſius* that very night appeared in his Church, to the great rejoycing of his Friends, and the aſtoniſhment of his Adverſaries, who wondred how he could ſo ſuddenly be there, when he had been ſo diligently ſought after by the Magiſtrates, and could not be found.

Athanaſius in *Alexandria.*

Not long after, hearing that *Jovianus* the Chriſtian Emperour was come to *Antioch*, *Athanaſius*, conſulting with his friends, thought good to viſit him: Some ſay that this good Emperour ſent for him, craving his advice for the eſtabliſhing of the true Orthodox Religion, which when he had done, he was to return to *Alexandria*: But *Euzoius* the *Arian* Biſhop of *Antioch*, joyning with him *Probatius* an *Arian* Eunuch, and ſome others of that Faction, went to the Emperour, and made grievous complaints againſt *Athanaſius*, as that all the time ſince he was made a Biſhop, he lay under great ſcandals, for which by the former Emperours he had been often condemned and exiled: as alſo that he had been the Author of much diſcord in Religion, and of great tumults amongſt the people; whereupon they prayed that another Biſhop might be appointed for *Alexandria*. But the good Emperour knowing that theſe were malicious forgeries, would by no means hearken to them, commanding *Probatius* and the reſt, as they loved their own eaſe and good, to give over ſuch malicious proceedings, adding threatnings in caſe they obeyed not: And as for *Athanaſius*, whom he highly eſteemed for that worth which he found in him, he ſent him back into *Egypt*, bidding him Govern his Church as he ſaw beſt. Commending him highly for the Vertue, Piety, and Prudence which he found in him.

He is again complained of to *Jevianus.*

He returns to *Alexandria.*

Not long after it pleaſed God to take away this good Emperour by an immature death in *Bythinia*, as he was going to *Conſtantinople*, having reigned only eight moneths: and the Army coming to *Nice* in *Bithynia*, choſe *Valentinian* a good and worthy man for their Emperour, who when he came to *Conſtantinople*, choſe his Brother *Valence* for his Companion in the Empire. Theſe, though they were Brethren, yet did they differ in their Religion; For *Valentinian* was Orthodox, and *Valence* an *Arian*. *Valence* Raigning in the *Eaſt*, ſent his Mandate to the Magiſtrates, that ſuch Biſhops as had been depoſed in the time of *Conſtantius*, and returned to their Seats under *Julian*, ſhould be again baniſhed and expelled from their Churches. Hereupon the Magiſtrates of *Egypt* took occaſion to endeavour the expulſion of *Athanaſius* out of *Alexandria*. For the Emperours Letters grievouſly threatned ſuch Magiſtrates with great mulcts and corporal puniſhments, that ſhould neglect to obſerve them. But the multitude of Chriſtians meeting together in *Alexandria*, deſired the *Preſident* that he ſhould not raſhly nor inconſiderately go about to drive away their Biſhop *Athanaſius* from them; but rather ſeriouſly to conſider what the ſcope of the Emperours Letter was: For (ſay they) they extend only to ſuch as were baniſhed by *Conſtantius*, and returned under *Julian*: But *Athanaſius* though he was baniſhed by *Conſtantius*; yet was he by him called back again, and reſtored to his place: and *Julian*, whereas he called from Exile all the other Biſhops, yet *Athanaſius* alone was by him driven into Exile, whom *Jovian* again reſtored to his Seat.

See the Life of *Jovian* in my ſecond Part.

When the *Preſident* would not be perſwaded by theſe arguments, the people reſiſted him, and would not ſuffer their Biſhop to have any violence done to him: Hereupon the people being aſſembled from all parts, a great tumult was raiſed, ſo that every one expected a Sedition to enſue: The preſident ſent preſently to the Emperour to acquaint him with theſe proceedings, and in the mean time ſuffered *Athanaſius* to remain in the City.

Many

Many days after, when the Sedition was well appeased, *Athanasius* privily stole out of the City, and went and hid himself in a certain secret place. The night after the *President* and Colonel of the Souldiers went to his house which joyned to the Church, and there sought every corner for him, but not finding him, they lost their labours: For they thought that now the people were quieted, and feared no such matter, they might easily apprehend him, and so execute the Emperours command: But when *Athanasius* could not be found, every one much wondered at it, believing that God had discovered the danger to him, and thereby preserved him from it. Others say, That *Athanasius* mistrusting the heady and rash motion of the common people, fearing that if any mischief were wrought by them, it would be laid to his charge, retired privily and hid himself for the space of four months in his Fathers Monument. But in the mean time the Emperour *Valence*, considering how many friends *Athanasius* had, which by reason of his absence might happily raise commotions, to the great prejudice of the Empire; and withall considering that *Valentinian*, who was an earnest Defender of the *Nicene* Faith, might take the banishment of *Athanasius* very hainously; Hereupon he wrote very loving Letters to the people of *Alexandria*, signifying that his pleasure was, that *Athanasius* should quietly, according to their hearts desire enjoy his Bishoprick. Yet in other places a great Persecution was raised against the Orthodox, who were driven out of their Churches, and *Arians* placed in their rooms, only the Churches of *Egypt* enjoyed Peace all the life time of *Athanasius*, whose death fell out not long after, when having endured many skirmishes in the quarrel of the Church, and having been Bishop 46 years, in which time he had often been in great hazard of his life, yet at the length through the goodness and mercy of God, he dyed in peace in his own City of *Alexandria*, leaving behind him *Peter*, a godly and zealous man to succeed him *Anno Christi* 375. It was said of him, *Non solum Episcopi*, &c. Not only Bishops, but Emperours, Kingdoms, Nations, and Armies, opposed him: whereupon he used to say: *Though an Army should encamp about me, yet would I not fear.*

Athanasius flyeth again

He is again restored.

The cruelty of the *Arian* Hereticks.

His death.

In the time of *Julian* the *Apostate*, (who made much use of *Conjurers*) the *Magicians* and *Southsayers* in *Alexandria* cryed out, that they could do nothing in their Art, except *Athanasius* were removed out of the City.

It was said of him, *Unus* Athanasius *contra totum mundum*: One *Athanasius* stood firm against all the world. *Gregory Nazianzen* stiles him, *Tubam ingentem, & Columnam Ecclesiæ*: The great Trumpet and Pillar of the Church. *Theodoret* stiles him Προβολον της ἀληθειας The Bulwark of Truth.

His Works are commonly printed in two Tomes, which *Scultetus* distinguisheth into *Germana*, *Dubia*, & *Supposita*. *Germana sunt*

His works.

Oratio adversus Gentes. Oratio de incarnatione verbi. Expositio Fidei. Respons. ad Liberium. Epistola de fide ad Jovinianum. Sermo de incarnatione, Orationes quinq; contra Arianos: Tract. in illud dictum, Omnia mihi sunt tradita à Patre. *Epistolæ, ad Adelphinum fratrem: ad Maximum philosophum: de sententia Dionysii. Refutatio hypocriseos Miletii, Eusebii, & Pauli Samosetani. Sermo de humana natura suscepta. Epistolæ ad Epictetum; de Incarnatione Christi contra Apolinarium. Oratio contra Apolinarium. Oratio contra gregales Sabellii. Epistolæ duæ ad Serapionem de spiritu sancto. Epistolæ de Incarnatione Verbi Dei. Apologiæ ad Imperatorem Constantinum. De fuga sua prima, & secunda. Ad Africanos. Narratio de Concilio Nicæno: Epistola Catholica. Epistolæ ad Antiochenses: ad Seravionem de morte Arii: ad omnes solitariam vitam agentes. De Synodis Arimini, & Seleuciæ: ad omnes ubiq; Orthodoxos: Ad Joan. & Antiochum. Ad Palladium: Ad Dracontium: Ad Ruffianum. De Sabbato, & Circumcisione. De peccato in S. Sanctum. Synopsis Scripturæ sanctæ:* Dubia sunt, *Orationes de Semente: De Ascensione Christi: Symbolum Athanasii. Epistola ad Aremûn. Fragmentum Epistolæ festalis. Vita S. Antonii. De Virginitate, sive de meditatione. Omnia reliqua sunt suppositiitia.*

The Life of Hilarie, *who flouriſhed* An. Chriſti 355.

Hilarie Biſhop of *Poictiers*, was nobly deſcended, and of excellent gifts: He was frequent in Preaching, exemplary in Life: a great oppoſer of the *Arian* Hereſie: whereupon the Biſhops, *Valence* and *Urſacius*, procured the Emperour to baniſh him into *Phrygia*: Afterwards, the Emperour commanding many Biſhops to aſſemble at *Seleucia* to give their opinions about the *Arian Hereſie*, *Hilarie* carried himſelf ſo well there, that he was reſtored to *Poictiers*. After which he travelled over *Italy* and *France*, diligently inſtructing the Biſhops of both thoſe countries in the Canons of the *Catholick Faith:* He was a very Eloquent man, and wrote many things in the *Latine* tongue, amongſt which he wrote 12 Books of the *Trinity*, expounded the *Canon* containing the clauſe *Of One Subſtance*, proved it ſufficiently, and confuted the arguments of the *Arians*. He was a very Heavenly man both in his Life and Doctrine, and by his means, eſpecially, the Faith confirmed in the *Nicene* Council, was propagated and defended in theſe *Weſtern* parts of the World all his life time. He wrote alſo againſt the Emperour *Conſtantius*, one Book. Two Books to the Emperour, againſt *Auxentius* the *Arian*. Commentaries on *Matthew:* Epiſtles to S. *Auguſtine*, &c. He dyed in peace under *Valentinian* and *Valence*.

His works.



CYRIL

The Life of Cyril, *who dyed* Anno Chriſti 365.

Cyrillus, Biſhop of *Jeruſalem*, was, at the firſt an *Arian*, and therefore by that faction was made Biſhop of *Hieruſalem:* but ſhortly after, he was accuſed in a Council, for certain hainous crimes, by whom he was depoſed from his Biſhoprick, and being often called by them to purge himſelf from thoſe crimes, he ſtill abſented himſelf for the ſpace of two years, thinking thereby to eſcape, and the crime to be forgotten; as ſoon as he was depoſed he ſent an appellation in writing to his Depoſers, appealing from them to the Judges of the Higher Court.

He is depoſed.

Conſtantius the Emperour admitted his appellation, ſo that *Cyril* was the firſt and the only man that brought in this preſident, ſo prejudicial to the *Eccleſiaſtical* conſtitutions. At length he came to *Seleucia* to have his cauſe heard, where his Depoſition was confirmed for his communicating with certain *Heretical* Biſhops: and *Herennius* was ſubſtituted, in his room, Biſhop of *Hieruſalem*, and after him *Heraclius*, and after him *Hilarius*;

His appeal.

Theſe

These continued the Government of that Church, till the reign of *Theodosius senior*: At which time. *Cyril* having reformed his former miscarriages, was again placed in the Bishoprick of *Hierusalem* by that good Emperour, and he proved an eminent instrument of God's glory, and his Churches good: Insomuch as one saith of him, that he was *Magnæ sanctimoniæ vir*, a man of great Sanctity, Learning and Wisdom; He endured many heavy things for the testimony of Faith and a good Conscience, being often forced to forsake his place by the rage of the *Arians*: He was very charitable, insomuch that in a great Famine many poor people resorting to him for relief, he gave them all he had, and that not sufficing, he took the Vessels, and Church Ornaments, and sold them to relieve their wants: When *Julian* the Emperour had given command to re-edifie the Temple at *Jerusalem* in his time, one night there was such a terrible *Earth-quake*, that it parted the very stones of the foundation, and so all the upper buildings fell down; and when many *Jews* came together to behold what was done, suddenly there came fire from Heaven that comsumed all the tools and instruments of the workemen.

His reformation.

His patience.

His charity.

God's judgment on the *Jews*.

Epihanus gives him this testimony: He not only not feared to encounter *Acacius* the *Arian*, but did Christianly and faithfully oppose divers other *Heretical* Bishops. *Hierom* also saith thus of him; *Cyril* that valiant Soldier and Combatant for *Jesus Christ*, that most constant maintainer of the *Orthodox* Faith, for many years together strove for the propagation of Divine Truth, suffered various and heavy Persecutions: being exercised in such dangers from almost the beginning of *Constantius* his reign to the reign of *Theodosius*; yet all this while in the midst of these manifold afflictions he kept his first resolution, and dyed in the Faith at last, *Anno Christi* 365.

Testimonies of him.

His death

He used to say, *Some come to the Church to see fashions, others to meet their friends; yet its better to come so, then not at all: in the mean time the Net is cast out, and they which intended nothing less, are drawn into* Christ, *who catches them, not to destroy them, but that, being dead, he may bring them to life eternal.*

His saying. The benefit of hearing.

He wrote divers Treatises, which are called his *Catechismes upon the principal Heads of Divinity.*

His works.

The Life of Ephrem Syrus, *who dyed* Anno Christi 404.

Ephrem Syrus was born in *Nisiba*, and by the care of his Parents was educated in Learning, in the study whereof he was exceeding industrious, insomuch that without the help of an instructer, he attained to an excellent skill in the *Syriack* tongue: He was also a great *Philosopher*, and a very good Orator, so that he far excelled most of the *Greek* writers. *Basil* Bishop of *Cæsera* in *Cappadocia*, did wonderfully admire and commend him for his Learning. He is said to have written three hundred thousand verses, which were much esteemed in those times, many endeavouring to imitate his Learning therein; amongst whom were *Abbas*, *Zenobias*, *Abraham Meras*, and *Symeon*, all of them famous amongst the *Syrians*, and amongst all such as diligently study that language.

His birth & education.

His excellent learning.

But besides his exquisite Learning, he also gat great honour and commendations for his many good works, and exact course of life. He was very grave and severe in his carriage, and living a single life, that he might prevent all calumnies and scandals, he shunned the sight of a woman: For the report goes, that a certain woman dissolute in life and manners, and of an impudent face, either on purpose to tempt the man, or else being hired thereto by some others, on purpose met him in the City gate, and earnestly stared in his face: *Ephrem* taking notice of it, sharply rebuked her, and bade her look down upon the ground: But the woman answered, *How can I do that, who am not made out of the Earth, but of thee? Its more meet that thou shouldst look upon the ground from whence thou hadst thy original, but that I should look upon thee, form whom I was procreated.* *Ephrem* wondering at the woman, went his ways, and wrote a Book of these passages betwixt them, which the learned in the *Syrian* tongue do much esteem.

His Chastity.

His patience.

Its alſo recorded of him, that though by nature he was very cholerick, and all his Youth, could not bridle his anger; yet after he entred into this ſtrict courſe of life, he was never ſeen to be angry with any man.

His humility.

Having faſted divers days, one of his Servants that was bringing him his ſupper, let the Earthen Pitcher fall wherein it was,& brake it,and *Ephrem* ſeeing him overwhelmed with fear and ſhame, ſaid to him: *Be of good cheer, let us go to our ſupper, ſince it will not come to us, and ſo ſitting down by the fragments of the pot, did eat his ſupper.* He was very humble, full of ſelf-denyal, and a great enemy to vain-glory, as will notably appear by this example.

Upon a time he was voted to an *Epiſcopacy*, and they that had choſen and deſigned him thereto, ſought him out to bring him to the place where he was to be created Biſhop, which as ſoon as he underſtood, he ran into the Market place, and there by ſundry ſigns made ſhew as if he was crack-brained; ſo that they that came for him, thinking him to be beſides himſelf, took further counſel what to do: by which means he having gained time, fled privily away, and concealed himſelf, till he had heard that they had choſen another Biſhop to that place.

His charity.

Another notable example of his charitable diſpoſition will appear by this inſtance: Upon a time there was a very great Famine in *Edeſſa*, whereupon *Ephrem* coming out of his houſe, and calling many rich men together, he grievouſly accuſed, and complained of them, that the poor were almoſt ſtarved, whileſt they in a covetous manner, kept their riches by them, which (ſaith he) will in the end turn to your own great loſs, and to the torment of your ſouls, whereas you ought to preſer the wealth of your ſouls not only before all your riches, but before your very bodies themſelves: They hearing this, were much affected with his words, and ſaid thus unto him: *Truly we care not much for our riches, but we know not whom to commit them to, to be faithfully diſtributed amongſt the Poor, ſeeing that almoſt every man is infected with the deſire of lucre and gain, and they uſe to make merchandiſe and advantage to themſelves upon ſuch occaſions:* Then ſaid *Ephrem* to them, What do you judge of me? To whom they anſwered, *We judge you to be a very faithful, good, and upright dealing man, as every man eſteems you to be.* Well (ſaid he) and for your ſakes I will undertake this great and troubleſome work; and ſo receiving their money, he cauſed three hundred beds to be provided, and laid in the cloiſters, placing in them ſuch as were ſick by reaſon of the terrible Famine, for whom he made convenient Proviſion, and not only for them, but alſo for ſtrangers, and for all ſuch as were driven by the Famine out of the Villages to ſeek relief in the City. And thus he continued till the Famine being ceaſed, he returned into his retired houſe again, and not long after he quietly ſlept in the Lord, *Anno Chriſti* 404.

His care for the poor in a Famine.

His death.

He was a great oppoſer of *Sabellius*, *Arius*, *Apollinarius*,& other *Hereticks*: So chaſte, that he repelled the ſhameleſs behaviour of a lewd woman, which being inſtigated by the Devil, thought to have enticed him to luſt; but with grave Exhortations, Admonitions, and Divine ſpeeches, he caught and overcame the tempter: ſo that by his Fatherly advice ſhe proved a grave, modeſt, and religious Matron: In his Will he commanded that they ſhould ſing no verſes in his commendation, bury him in no fine linnens, nor with ointments, raiſe no monuments for him: for (ſaith he) *I am a ſtranger and ſojourner*, &c. He was very merciful to the poor, as in part we have heard before, and having not of his own to give, by his ſweet and attractive Sermons, he ſtirred up the hearts of others to relieve them.

An enemy to Hereticks.

His chaſtity

His humility.

His charity

His ſayings. The benefit of perſeverance.

He uſed to ſay, *That the reſolute Traveller knows that his journey is long, and the way dirty, yet goes on in hope to come to his houſe: ſo let a Chriſtian; (though the way to Heaven be narrow, though it be ſet with troubles and perſecutions) yet let him go on till he hath finiſhed his courſe with joy, for Heaven is his home.* And again, *He that feaſts his body, and ſtarves his ſoul, is like him that feaſts his ſlave and ſtarves his wife.* He dyed under *Valens*.

His works.

His Works are contained in three Tomes upon ſeveral Subjects.

The



BASIL

The Life of Basil, *who flouriſhed* An. Chr. 370.

Baſil was born in *Pontus*, of noble and religious Parents: his Grand-Father, and great Grand-Father, ſuffered Martyrdom under *Galerius Maximus*. He was called *Baſilius Magnus*, for as one ſaith of him, he was great in wit, great in eloquence, great in wiſdom, great in defending, great in propagating Gods glory, great in convincing *Hereticks*, *&c.* His birth.

When he was grown up to years of diſcretion, he went to *Cæſarea* of *Cappadocia*, which was then the moſt famous City of *Aſia* for learning; In which place in a ſhort time he made ſuch a proficiency in his ſtudies, that he excelled all his equals in all ſorts of Learning: From thence he went to *Conſtantinople*, where having ſtudyed a while, he went to *Athens*, where he heard thoſe famous *Rhetoricians Hymerius* and *Proæreſius*; At which place alſo he fell into acquaintance with *Gregory Nazianzen*, and joining ſtudies together, they continued in firm amity all their life after: He was of an excellent conſtitution, but by much watching, praying, faſting, reading, and ſpare dyet, much weakned his body. His education.

Afterwards he went to *Antioch*, in *Syria*, where he frequented the School of *Libanius*, and became an excellent Orator. So that he was thought worthy to deliever to the World the Precepts of *Philoſophy*, and was much ſolicited thereunto by many excellent men: Others perſwaded him to become an Orator: But neither of theſe imployments ſuted with his purpoſe: wherefore having ſufficiently profited in *Philoſophy* under *Libanius*, he provided for himſelf the Commentaries of *Origen* (who then was famous throughout the World) and learned out of them to interpret and expound the Sacred Scriptures: Then did he valiantly encounter with the *Arians*, and when as they alleadged *Origens* Books for the confirmation of their *Heretical* opinions, he refuted their ignorance, and ſhewed by plain demonſtrations, that they underſtood not the minde and meaning of *Origen*. Yea *Eunonius*, a favourer of that Sect, and as many *Arians* as were of greateſt reputation, and accounted the profoundeſt Scholars, when they diſputed with him and *Gregory Nazianzen*, proved themſelves fools and and unlearned perſons. His zeal againſt Hereſie.

He was at firſt Ordained Deacon by *Meletius* Biſhop of *Antioch*, afterwards Biſhop of *Cæſarea* in *Cappadocia* where he was born: after which he gave himſelf wholly

to

to benefit and profit the Church: And when he greatly feared that the new device of *Arius* his brain would creep thoughout the Province of *Pontus*, in all haſte he gat him into thoſe parts, inſtructing the ignorant, and confirming the wavering minds of weaklings in the Faith. A little before, ſome difference aroſe betwixt *Euſebius* Biſhop of *Cæſarea*, and *Baſil*, about their different opinions, which *Valence*, the *Arian* Emperour hearing of, haſted thitherward, and when he came into *Cappadocia*, according to his uſual manner, he grievouſly afflicted the *Orthodox*, thruſting them out of their Churches, and placing *Arians* in their rooms: and he hoped eaſily to do the like when he came to *Cæſarea*, becauſe of the enmity that was betwixt *Euſebius* and *Baſil*. But it fell out far otherwayes; For *Baſil* and *Pontus*, hearing of the Emperours proceedings in *Cappadocia*, haſted to *Cæſarea*, and preſently was reconciled to *Euſebius*, and by his Miniſtry ſeaſonably ſtrengthened the Church: So that when *Valence* came thither, finding his hopes fruſtrated, he returned without effecting what he came about.

A good Paſtor. Not long after *Euſebius* dyed, and *Baſil* was choſen and ordained Biſhop in his room; where he performed the Office of a worthy Shepheard to his flock, as well by duly and truly feeding them with the ſincere milk of God's Word, as by driving away all *Hereticks*, that like Wolves, ſought to devour his Sheep.

A ſpecial providence. At laſt came back the Emperour *Valence* into *Cappadocia*, fully purpoſing to drive *Baſil* out of *Cæſarea*: but the Lord prevented him by this means. The very night after he attempted this wickedneſs, his Wife was grievouſly troubled with dreadful dreams about him, and his only Son *Gallates* fell ſick of a ſharp and violent Feaver, ſo that the *Phyſitians*, deſpairing of his recovery, gave him up for dead: His Wife alſo told him of thoſe ugly ſhapes, and fearful viſions of Devils and wicked Spirits which ſhe had ſeen in her ſleep: adding that their child alſo was viſited with that ſickneſs, becauſe of the evil and miſchief which he had purpoſed againſt *Baſil*.

The Emperour marking diligently the words of his Wife, and muſing with himſelf, caſt in his mind what to do, and at length reſolved ro ſend for *Baſil*, and when he came, ſpake thus unto him; *If thy Faith and Opinion be true, pray that my Son dye not of this diſeaſe.* To whom *Baſil* anſwered; If thou wilt promiſe me to believe as I do, and if thou wilt bring the Church into unity and concord, thy child, no doubt, ſhall live: But the Emperour would by no means agree unto this: Then ſaid *Baſil*, *Let the Lord deal with the child as pleaſeth him*, and ſo departed, and immediately after, the child dyed.

His charity. He was very charitable, inſomuch as in a great Famine, he ſold his lands and all his other goods to relieve the Poor, and ſtirred up other rich Merchants, by Scripture, and ſweet ſpeeches, to contribute to their neceſſities: He was alſo careful to ſee the ſick provided for: and cauſed publick places to be erected for their maintenance, and would often, not only viſit them, but alſo adminiſter to them. *Julian* the Emperour having formerly known him at *Athens*, ſent, and deſired him to write to him,

His zeal. which he refuſed to do, becauſe of his *Apoſtaſie:* Nay *Valence* the Emperour, when he perſecuted the *Orthodox*, and had put eighty *Presbyters* into a Veſſel, thinking to have burnt them at Sea, yet meeting *Baſil*, he ſpake him fair, and ſent alſo to him by many meſſengers to win him to that *Hereſie*; yet neither threats, nor promiſes could

His courage & conſtancy once move him; for when the meſſenger gave him good language, and promiſed him great preferment, he anſwered, *Alas Sir, theſe ſpeeches are fit to catch little children that look after ſuch things: but we that are taught, and nouriſhed by the Holy Scriptures,*

His zeal. *are readier to ſuffer a thouſand deaths, than to ſuffer one ſyllable, or tittle of the Scriptures to be altered:* And when *Modeſtus* the *Præfect* asked him, *Know ye not who we are that*

His courage *command it?* No body (ſaid *Baſil*) whileſt you command ſuch things: *Know ye not* (ſaid the *Præfect*) *that we have honours to beſtow upon you?* To which he anſwered, They are but chargeable, like your ſelves: Hereupon in a rage he threatened to confiſcate his goods, to torment him, to baniſh or kill him: to which he anſwered, He need not fear confiſcation that hath nothing to loſe; nor baniſhment, to whom Heaven only is a Country: nor torments, when his body would be daſht in peices with one blow:

nor

nor death, which is the only way to set him at liberty: The *Præfect* told him that he was mad; to whom he replyed, *Opto me in æternum sic delirare*, I wish that I may for ever be thus mad: yet the *Præfect* gave him that night to resolve what to do; but he was the same man the next morning: whereupon the *Præfect* related all to the Emperour, who went to Church with intentions to have disturbed him in his holy duties; but seeing his reverend carriage, he was so convinced that he made a large offering, which *Basil* refused, as coming from an *Heretick*. An excellent speech. His zeal.

At another time the *Præfect* sending for him, commanded him to comply with the Emperour in his opinion, or else threatned him with death: whereupon *Basil* unfeignedly and freely spake his minde about the Emperours opinion, withall highly commending the Faith *Of One Substance*: and whereas (saith he) you threaten me with death, would it would fall out so well on my side, that I might lay down this carkass of mine in the quarrel of *Christ*, and in defence of his Truth, who is my Head, & Captain. Then said the *Præfect*: *Be not so rash in thy answer, second thoughts may prove better, and therefore I give thee this day and night to consider further of it, and to morrow I will expect thy answer, desiring that thou mayst not wilfully cast away thy self*: Whereupon *Basil* replyed; I have no need to take further Counsel about this matter: Look what I am to day, the same thou shalt find me to morrow; but I pray God that thou change not thy mind: For since I am a creature my self, I can never be perswaded to Worship one that is like me, and to acknowledge him for God; or to conform my self to thine, and the Emperour's Religion. For though you be Illustrious Persons, and command a great part of the World, yet must not I submit to your wills, being but men; nor obey you, with the neglect of my Faith in God, which, God assisting, I will never betray, though you confiscate my goods, though you banish me, or torment me to death: Seeing none of these things will trouble me at all: As for riches, truly I have none besides my torn garments, and a few Books, and I so dwell here in this World, as one that is always ready to leave it: and as for my body, it is so weak, that one only blow will make it insensible both of grief and torments. This resolute answer caused the *Præfect* to dismiss him. Death desired for Christ's cause. His courage and constancy.

Yet after this the *Arians* prevailed again for his banishment; but when the writing was brought to *Valence* to be confirmed, the pens would not write the least title, being often tried; and when the Emperour (being mad with rage) still endeavoured to confirm the Edict for his banishment, he was struck in his right hand with a great trembling: So that at last, being terrified with these judgements of God, he tore the paper in pieces. A Miracle.

So having been Bishop at *Cæsarea* and *Cappadocia* eight years and an half, he departed this life with these words, *Into thine hands, O Lord, I commend my spirit.* His death.

He used to say, *To know thy self is very difficult: for as the Eye can see all things but it self; so some can discern all faults but their own. And again, Divine Love is a never failing treasure: he that hath it is rich; and he that wanteth it, is poor*: When he had read the Bible over, he said, *It's a Physicians shop of Preservatives against poysonous Heresies: a pattern of profitable Laws against rebellious spirits: a treasury of most costly jewels against beggarly elements: and a fountain of most pure water, springing up to eternal life.* His sayings Love. Scriptures.

Erasmus saith, that he rather deserved the name of *Maximus*, then of *Magnus*: Concerning whose Eloquence (saith he) I take it to be a great disgrace to him, if I should compare him with any of those whom the *Grecians* most admired, and endevoured to imitate. For which of all those great Orators did so excel in Eloquence, wherein something was not either wanting or offensive? Did *Pericles* Thunder and Lighten in his Orations? yet it was without Art. *Lysias* was frozen in his *Attick* subtilty. *Phalereus* had much sweetness, but wanted gravity. *Isocrates* was but the shadow of an Orator. *Demosthenes*, whom *Tully* maketh the compleat example of an exquisite Orator, yet wanted affections, and urbanity in his Orations: But S. *Basil* was an incomparable man, in whom was wanting neither Nature nor Art, nor Exercise: He was not only an excellent Orator, but a great *Philosopher*, and exactly skilled in all kind of Learning. But as I said before, its a disgrace to compare such a Christian *Erasmus* his Testimonie of *Basil*.

Christian with any of the Heathens: It's fitter therefore to compare him with Christians, like himself; and truly that Age produced many excellent men, famous both for their Learning and Piety; as *Athanasius*, *Gregory Nazianzen*, *John Chrysostom*, and *Gregory Nissen*. And each of these excelled in their several gifts: *Athanasius* for excellent teaching: *Nazianzen* for his florid and acute Orations: *Chrysostome*, though he answered his sir-name by reason of his golden mouth, yet he hath many superfluous words, and was immoderate in his digressions. *Nissen* was content with his pious simplicity. But I know not what the most *Critical* Reader can desire more then he shall find in *Basil*. He shall find in him a simple and natural form of speech flowing from his most holy Breast, drained of all humane passions: whatsoever Art can do, is to be found in him, yet without the appearance of Art. There thou mayst find the knowledge of mundane *Philosophy*, without the least ostentation of it: there thou mayst discern his skill in the Liberal Sciences, & amongst them of the *Mathematicks*; and yet he makes them all handmaids to Piety. In his discourses he doth exquisitely mingle Divine testimonies of Scripture, that they are like to precious stones not sowed to, but bred in purple clothes.

His works.

His Works are these;

In Opificium sex dierum. Hom. 11. *In Psalmos. Hom.* 17. *Variorum argumentorum. Hom.* 28. *De Virginitate. De Paradiso. Contra Apologeticum Eunomii. Contra Sabellianos, & Arium. De S. Sancto. De Libero Arbitrio. De Baptismate. Exercitamenta per aliquot Sermones. Præfatio de judicio Dei. De Fidei Confessione. Moralium Summæ. Quæstiones diffuse Explicatæ. Aliæ compendio Explicatæ. Constitutiones Exercitatoriæ. Epistolæ. Explicationes in Psalmos Davidis.*

All printed at *Basil* by *Froben. Anno Christi*, 1566.



GREGORI NAZIANZEN

The Life of Gregory Nazianzen, *who flourished*, Anno Christi 370.

His Character.

His Education.

Gregory Nazianzen was first Bishop of *Sasima*, then of *Nazianzum* in *Cappadocia*, and lastly, of *Constantinople*: He was a living Library of *Philosophy* and *Divinity*: exceeding Eloquent: A defender of the poor and oppressed; and a comforter of the afflicted. In his younger days he became acquainted with *Basil*, and joyned studies with him: So that with

with him at *Athens*, he heard thoſe famous Rhetoricians *Hymerius* and *Proæreſius*. At *Antioch* in *Syria* he frequented the School of *Libanius*, and by theſe means he became an excellent Orator. His education.

By reading the Commentaries of *Origen*, he learned to expound, and interpret the Sacred Scriptures. In diſputation he foiled and overthrew the moſt learned amongſt the *Arians*: and fearing leaſt thoſe Errors ſhould infect the Churches of *Cappadocia*; he got him thither to oppoſe them, where he was made Biſhop of *Nazianzum*, a mean City of *Cappadocia*, whereof his Father had been Biſhop before him. His zeal againſt Hereſie. He is made Biſhop of *Nazianzum*

What inſight he had into mens diſpoſitions by their *Phyſiognomies*, may appear by that which he wrote concerning *Julian* the Apoſtate, in his ſecond Oration againſt the *Gentiles*, where he thus writeth, *I foreſaw* (ſaith he) *long ago in* Julian *that which is now come to paſs, when I knew him at* Athens: *For he came thither when the Empreſs had procured Licenſe of the Emperour for his voyage, and when his Brother* Gallus *had conſpired the death of the Emperour* Conſtantius. There were two cauſes that moved him to repair to *Athens*: The firſt was tollerable, the ſecond had ſmall honeſty in it: The firſt was to ſee *Greece*, and the Schools that flouriſhed therein: The ſecond (which was more ſecret, and was known unto few) was to conſult with *Southſayers*, and *Sacrificers*, about his affairs in time to come, becauſe it was not permitted openly for the Authors of ſuch impiety to practiſe ſuch divelliſh inventions. And I my ſelf in conjecturing of him at that time, (although I am not of the number of Prophets) yet was not much deceived: For his wavering mind and frantick diſpoſition made me a Prophet good enough. I ſaw not one ſign in him that gave me any hope that ever he would become an honeſt man. His judgment on *Julian*.

He had a running head: his ſhouldiers did never leave waging: He had winking eyes that continually rouled in his head: His countenance was ſtaring: He had a ſliding and limping pace: His viſſage was ſcornful. He had a fleering face of his own, the which, his immoderate laughter, and continual ſcorning did declare. His manner was without all honeſty, to ſay and unſay: His words came tumbling out with vehemency and ſtops, the ſentence broken in the midſt: His queſtions and objections were raſh and fooliſh: His anſwers were little better, which oftentimes followed one after another, and as there was little hold of them, ſo were they propoſed without order. But what need I to run over all particulars? I foreſaw in him before he was created Emperour, that which afterwards proved to be moſt true. If there were any of my familiar friends preſent which heard me thus divining of him, I am ſure they would teſtifie this to be no otherwiſe then what I do report it: In whoſe hearing alſo at the foreſight of theſe things, I uttered theſe words; *O good God, what a Monſter the Empire of* Rome *doth nouriſh?* When I had uttered theſe words, I deſired of God, that in this matter I might be found a lyar. For that had been far better, then that the whole World ſhould have been viſited with ſo many miſchiefs, or then that ſuch a Monſter ſhould have been ſeen amongſt men, the like unto whom had never been remembred before: For in his time happened many deluges, and flouds over-flowing the Countries, the which both young, and old, do at this time remember: Beſides great loſſes by fire, terrible Earth-quakes, and gapings of the ground: Men alſo of a ſtrange ſhape were born into the World, of mixt and compound natures, being half Men, half Beaſts: But he purchaſed to himſelf ſuch an end as his frantick diſpoſition juſtly deſerved: Theſe things did *Gregory* report of *Julian*. A deſcription of *Julian*

Not long after, in the reign of *Theodoſius ſenjor*, *Gregory* was tranſlated from the City of *Nazianzum* to govern a little Church within the walls of *Conſtantinople*, unto which the Emperour afterwards annexed a goodly Temple, called the *Reſurrection*: But *Gregory* being a famous man, and excelling in vertue and godlineſs all that flouriſhed in his time, when he perceived that ſome murmured, and objected to him, that he was a ſtranger, and foreigner, although he rejoyced at the Emperours coming, yet was utterly refuſed to continue any longer at *Conſtantinople*.

He had ſuch a dexterity of wit, that which way ſoever he turned himſelf, he could happily effect it: In opening the Myſteries of the Sacred Scriptures he was an excel- His excellent parts.

lent Teacher, diligent, cautious, plain, and without offering violence to the Text. Nature ſeemed to have framed him for *Panegyrick* Orations, yet did he ſo temper his ſpeeches therein to the mindes, and ears of the multitude, that he was very plain to the ignorant, and yet at the ſame time to be admired by the learned. In his diſputations againſt *Eunomius*, he ſhewed admirable acuteneſs, yet never receded from his perſpicuity of ſpeech: and ſo contained himſelf within the bounds of defence of the *Catholick* Truth, that he never brake forth into reproaches extravagant from the cauſe.

His modeſty.

His excellent gifts.

Neither was he unlike himſelf in his work to *Amphilocus* about the Holy Ghoſt. But what argument ſoever he handled, wholſome and pleaſing ſpeeches were never wanting to him, and thoſe not acquired, but natural. According to his name in all his works there appears a certain Kingly Majeſty, mixed with admirable humanity. He ſo inveighed againſt the evil manners of men, that they could not but love him whileſt he chid them. And look what his Doctrine was, ſuch was his life.

By this dexterity of his wit, when *Euſebius* Biſhop of *Cæſarea*, by his ambition ſtirred up Sedition, of an *æmulus* he made him his very good friend. By this he ſo contented *Modeſtus*, the Emperour's *Præfect*, that he drew that wicked man by the ſhining of his virtue to admire him. By this, when the Emperour *Valence* himſelf entred into his Church, he firſt aſtoniſhed him, and afterwards by his diſcreet conference, deterred him from his cruelty, yea, reclaimed him from the faction of the *Arians*, though afterwards thoſe wicked men prevailed to bring him over to them again. He had always a mind ſo prepared for Martyrdom, that he deſired it as a great favour.

His deſire of Martyrdom.

In all his writings there is ſuch a peculiar grace, and excellency, that he never tires his Reader; but always diſmiſſeth him with a thirſt after more. One ſaith of him, that the true beauty of his ſoul did ſhine forth in his Eloquence, *Rhetorick* being both his companion and ſervant. *Hierom* was his ſcholar. He was of ſuch Authority in the *Greek* Churches, that whoſoever durſt oppoſe his teſtimony, was ſuſpected for an *Heretick*. He ſo loved ſolitude that when for his excellent Learning and Sanctity, he ſhould firſt have been made a Biſhop, he retired himſelf into obſcurity; but being diſcovered, the people choſe him for their Biſhop. At laſt, growing old, and unfit for his publick imployment, he conſtituted another Biſhop, and returned to his former ſolitude. He flouriſhed under *Theodoſius*.

Eloquence.

His ſaying. Preaching.

He uſed to ſay, *That in a great multitude of people of ſeveral Ages, and Conditions, (who are like an Harp with many ſtrings) it is hard to give every one ſuch a touch in Preaching, as may pleaſe all, and offend none.* He wrote divers works both in proſe, and verſe.

The Life of Epiphanius, *who flouriſhed* Anno Chriſti 370.

His birth and education.

Epiphanius Biſhop of *Salamine* in *Cyprus*, was born in *Paleſtine*, in an obſcure Town called *Baſanduces*, of poor and obſcure parents; his Father dying when he was young, he was adopted, and brought up by one *Tryphon* a Jew, whereby he attained to an excellent knowledge in the *Hebrew*: He was converted to the Chriſtian Faith by one *Lucianus*, famous for his Learning, and Virtue: *Lucianus* put him to *Hilarion* to learn, under whom he profited exceedingly.

His Converſion.

Hereticks ſeek to enſnare him.

Whileſt he was a boy, certain *Hereticks*, called the *Gnoſticks*, cunningly ſought to inveigle him, and to draw him over to their opinions: But it pleaſed God to preſerve him from the temptation, and to keep him in the Truth. In his riper years he was famous in the Church for his Piety, Holineſs of Life, and for the Sincerity of his Doctrine, and Elegancy of his Stile, as his Books witneſs, which ſhew their Author to be a man of great reading, skilful in the Tongues, well acquainted with Contro-

His commendations.

verſies,

verſies, prudent in aſſerting the Truth, and acute in confuting Errors; whereupon *Melanchthon* ſaith of him; We have no fuller an Hiſtory of thoſe ancient affairs of the Church then the writings of *Epiphanius* do contain, in which, whileſt he intends the Confutation of *Hereſies*, he inſerts many Hiſtorical paſſages: So that out of this Author may be collected almoſt a continued Hiſtory of the ancient Church, if any would with prudence joyn his Narrations together: and I wiſh that ſome Prince would take care to ſee ſuch a work done.

He was of a very liberal, and charitable diſpoſition, inſomuch as he ſpent all his eſtate in relieving the Poor. Being afterwards choſen Biſhop of *Salamine* in *Cyprus*, he at firſt modeſtly refuſed that dignity, but importunity prevailing with him, he ſo lived, that *vitam doctrinâ, doctrinam vitâ comprobaret*, his Doctrine approved his Life, and his Life defended his Doctrine: He was *ſemper Hereticorum acerrimus oppugnator*, always a ſharp oppoſer of *Hereticks*: He purged all *Cyprus*, defiled and ſlurried with divers *Hereſies*: and having gained an Edict from *Theodoſius* the Emperour, he caſt all the *Hereticks* out of the Iſland.

Made Biſhop of *Salamine*.

Preachers pattern.

His zeal againſt Hereſies.

About this time *Theophilus* Biſhop of *Alexandria*, having upon ſome falſe ſurmiſes conceived diſpleaſure againſt *John Chryſoſtom* Biſhop of *Conſtantinople*, he ſought cunningly to thruſt him out of his Biſhoprick: whereupon he ſent Letters to the Biſhops throughout every City, concealing his principal driſt, and only pretending that he miſliked the Books of *Origen*: *Epiphanius* alſo being at this time very old, *Theophilus* wrought upon his weakneſs, and prevailed with him to call a Council in *Cyprus*: In which Council the Biſhops Decreed, that thenceforth none ſhould read the works of *Origen*: and by the inſtigation of *Theophilus*, they wrote alſo to *Chryſoſtom*, exhorting him to abſtain from the peruſing of thoſe Books, requeſting him to ſummon a Council at *Conſtantinople*, and to ratifie that Decree with the uniform conſent of all.

Epiphanius abuſed by *Theophilus*.

Origens books condemned.

After this, *Epiphanius* went to *Conſtantinople*, contrary to the Canons of the Church Ordained ſome Miniſters there, and adminiſtred the Sacrament: Yet *Chryſoſtom* honoured him highly, went with the reſt of his Clergy to welcome him to the City; invited him to lodge at his own houſe, and to make uſe of his Church during his abode there: But *Epiphanius*, being prepoſſeſſed with prejudice, anſwered that he would neither lodge in his houſe, nor joyn with him in Prayer, except he would condemn the Books of *Origen*, and drive away *Dioſcorus* with his aſſociates from him, who were favourers of *Origen*. But *Chryſoſtom* anſwered, that it would be great injuſtice to condemn men before their cauſe was heard; eſpecially conſidering that the time for adminiſtration of the Sacrament was now near: and with this anſwer he left him.

Epiphanius his weakneſs.

His conteſts with *Chryſoſtom*.

Preſently after the Enemies of *Chryſoſtom* came to *Epiphanius*, and perſwaded him, publickly before all the people, to condemn the Books of *Origen*, and alſo *Dioſcorus* & his followers, and withall to tax the Biſhop of the City for favouring theſe perſons: *Epiphanius* being of too facile a diſpoſition, went out the next day to perform theſe things, which *Chryſoſtom* hearing of, ſent *Serapion*, who met him not far from the Church, and proteſted, that if he did theſe things, he would do that which was neither juſt nor equal, nor convenient for himſelf: For that hereby he might bring himſelf into danger, if any tumult ſhould be raiſed amongſt the people. Hereupon he deſiſted; yet privately he called together ſome Biſhops that ſtayed in the City, and ſhewed them the Decrees which condemned the Books of *Origen*, and drew ſome of them to aſſent to the ſame: but the greateſt part refuſed, and *Theotymus*, Biſhop of *Scythia*, blamed him to his face for it, and told him that it was altogether unlawful thus to calumniate and aſperſe a man that was dead long ſince, eſpecially being of ſo great worth, and his writings approved of by their Predeceſſors, &c.

At laſt he reſolved to return into *Cyprus*, and for a farewel to *Chryſoſtom*, he ſaid, *I hope that thou wilt not dye a Biſhop*: To which *Chryſoſtom* replyed, and *I hope thou wilt never return into thy own Country*: Both which came to paſs: For a while after, *Chryſoſtom* was caſt out of his Biſhoprick: and *Epiphanius* dyed upon the Sea: and when he found himſelf mortally ſick, he called his friends, and ſaid to them,

Two Predictions.

His death. *Salvieſtote filii*, &c. God bleſs you my children, for *Epiphanius* ſhall ſee your faces no more in this life; and ſhortly after he dyed, aged 115 years, having been Biſhop 55 years, His loſs was exceedingly lamented at *Salamine*.

His ſayings. Hatred cured. He uſed to ſay, *That he never let his adverſary ſleep; not that he diſturbed him in his ſleep; but becauſe he agreed with him preſently, and would not let the Sun go down upon his wrath.*

His works. His Works are printed together, being moſt of them againſt the *Hereſies* of his time, the names are.

Opus contra Octuaginta Hæreſes. Panarium Appellatum. Compendium Fidei Chriſtianæ. Anchoratus, docens de Fide Chriſtiana. Anacephalæoſis, ſive ſumma totius operis Panarii appellatum. Libellus de menſuris & ponderibus. Hiſtoria de Prophetarum vita, & interitue. Epiſtola ad Johannem, Epiſc: Conſtantinopolitanum.



AMBROSE

The Life of Ambroſe, *who dyed* Anno Chriſti 397.

His birth. *Ambroſe* was Biſhop of *Millain*; His Father was a *Præfect* in *France:*

A Prodigy. when *Ambroſe* was an Infant, a ſwarm of Bees (as he lay in his Cradle) ſetled on his Face, and flew away without hurting of him, whereupon his Father ſaid, *Si vixerit infantulus iſte, aliquid magni erit*, if this child live, he will be ſome great man.

His Education. Afterwards he went to *Rome*, and gained great knowledge in the Liberal Arts, and was excellently accompliſhed with Eloquence, and ſweet behaviour, whereupon he was made Governor of *Inſurbia*, and ſo went to *Millain*, where he was made Lieutenant, and being made Lieutenant thereof, about the ſame time this ſtrange act happened; When *Auxentius*, whom the *Arians* had choſen to be Biſhop of that Sea, dyed, all was there on an uprore about the Election of another Biſhop, and great ſtrife there was, whil'ſt ſome would prefer this man, and ſome others that man unto the Biſhoprick. The tumult being raiſed, *Ambroſe* the Lieutenant of the City, who alſo was a Conſul, fearing greatly leſt that *Schiſm* would breed miſchief in the City, came purpoſely into the Church to appeaſe the Seditions: And his preſence prevaling very much with the people, after he had given them many notable exhortations,

A ſpecial providence. and thereby mitigated the rage of the heady and raſh multitude; All on a ſudden, with one voice, and, as it were, with one mouth, nominated *Ambroſe* for their

Biſhop

Biſhop, hoping hereby that all things would be reconciled, and that all would embrace one Faith and Opinion.

The Biſhops that were preſent, thought verily that the uniform voice of the people was the voice of God himſelf: Wherefore, without any further deliberation, they took *Ambroſe* (who was but a *Catechumeniſt*) and Baptized him, purpoſing alſo to enſtal him in the Biſhoprick: *Ambroſe* came willingly to Baptiſm, yet denyed utterly to be a Biſhop; whereupon the Biſhops made the Emperour *Valentinian* privy to their doings: He wondering at the conſent and agreement of the people, judged that which was done to be the work of God himſelf: he ſignified therefore to the Biſhops, that they ſhould obey the Will of God, and create *Ambroſe* Biſhop, ſaying, *that God, rather then men, preferred him to this dignity.*

Ambroſe baptized.

He is made Biſhop.

Thus *Ambroſe* being made Biſhop, the Citizens of *Millain*, who aforetime were at diſcord amongſt themſelves, thenceforth embraced Peace and Unity. Whereupon the good Emperour publickly returned thanks unto God in theſe words; *I give thee humble thanks O Omnipotent God, and our Saviour* Jeſus Chriſt, *that whereas I had committed the Government of their Bodies to this man, thou haſt alſo committed their Souls to his care, and thereby haſt declared that my ſentence was juſt in appointing him to ſuch a place.*

Not long after *Ambroſe* ſpake very freely to the Emperour, complaining of divers things which were ill adminiſtred by ſundry of the Magiſtrates: To whom that worthy Emperour anſwered; I knew long ago that thou waſt a free-ſpoken man, for which cauſe I was ſo far from reſiſting thine Ordination to the Biſhoprick, as that I gave my free and full conſent to it; wherefore according to the rule of Gods Holy Word, do thou prepare a medicine for our erring mindes.

His fidelity and courage

This good Emperour a whlle after dying, *Juſtina* his Wife; being infected with the filth of *Arianiſm*, yet whileſt her husband lived, ſhe could no kind of way moleſt thoſe that embraced the Faith of *One Subſtance*: But after his deceaſe, removing to *Millain*, together with her young ſon, ſhe raiſed ſuch tumults againſt *Ambroſe*, the Biſhop, that in the end ſhe prevailed for his baniſhment: But the people, who bore ſingular love and affection to *Ambroſe*, withſtood her Act, and hindred their force that went about to convey him into exile; and it pleaſed God, that juſt at the ſame time, news came that *Maximus* a Britain had Rebelled, and that *Gratian* the Emperour was ſlain in *France* by *Andragathius* the Captain of *Maximus*: Which news ſo cooled the heat of *Juſtina's* ſpleen, that ſhe was content to let *Ambroſe* alone.

The people reſiſt her.

Juſtina's malice,

Yet did ſhe proceed to work upon the tender and flexible minde of her young ſon *Valentinian junior*, and to inſtil into him the Principles of *Arianiſm*, and the young man, deceived by the enticements of his Mother, too greedily drank in the poiſon thereof, whereupon at length he began to communicate his minde to *Ambroſe*, ſuppoſing that if he could but draw him to his opinion, he could eaſily overcome the reſt: But *Ambroſe* began to minde him of the Piety and Sincerity of his Father, exhorting him to defend the Truth which he had received from him, as he would defend his Empire: He alſo opened to him the difference between thoſe two opinions, ſhewing him, how that of the *Arians* was directly contrary to the Doctrine of *Chriſt*, and his holy Apoſtles, and that of the *Orthodox* was moſt conſonant thereunto: But the young man, as a young man that was blinded with the Error of his Mother, was ſo far from hearkening to the good counſel of *Ambroſe*, that on the contrary, being inflamed with wrath, he compaſſed the Church where *Ambroſe* was, with a great number of armed Souldiers, thinking thereby to terrifie him.

The Emperour enraged againſt *Ambroſe*.

But when he ſaw that this valiant Champion and Souldier of *Chriſt* was no whit affrighted, he grew into ſuch a rage, that he commanded him to come forth of the Temple: To whom *Ambroſe* anſwered: *That will I never willingly do, neither will I betray the Sheepfold of my Sheep to the Wolves, nor deliver up this Temple of God to the Authors of blaſphemy: but if thou pleaſeſt to kill me, here is my breaſt, peirce it either with thy ſword or ſpear as thou pleaſeſt, for I deſire and am willing to embrace ſuch a death: This his reſolute anſwer made the Emperour to withdraw.*

His courage and conſtancy.

A little before this time, *Theodoſius* the great, reigning in the *Eaſt*, there fell out a great Sedition in the City of *Theſſalonica*, which ſome of the Magiſtrates coming to quiet, by the furious people, they were not only greatly reproached, but ſtoned to death: The news hereof being carried to *Theodoſius*, he was ſo grievouſly incenſed againſt the Citizens of *Theſſalonica*, that he ſent an Army againſt them, and ſlew ſeven thouſand of them, even the innocent amongſt the guilty, without ever examining the fact, and proceeding judicially againſt the nocent: And preſently after he went into the *Weſt* againſt the Tyrant *Maximus* (whereof you may read the ſtory in my ſecond Part of the *Marrow of Eccleſiaſtical Hiſtory*, in the life of *Theod. ſenior*). And having obtained a wonderful victory, he went to *Millain*; But as he was about to enter into the Church, *Ambroſe* met him at the door, and ſaid unto him: "Its very likely "(O Emperour) that you know not the greatneſs of that murther that was committed "by you, neither after your anger was appeaſed, did you, by reaſon, weigh the great- "neſs of your crime. For it may be the greatneſs of your Imperial Dignity would "not ſuffer you to acknowledge your ſin; but your Power blinds your Reaſon: For you "ought to conſider the weakneſs and frailty of our Humane Nature, and to bend your "Eyes upon our Mother Earth, from which you had your Original, and into which "you muſt return: neither ought you by reaſon of the ſplendor of your Purple gar- "ments, to be ignorant of the weakneſs of that body which is ſhrowded in them: "Conſider further that you rule over thoſe who are partakers of the ſame Nature "with you, and therefore are your fellow-ſervants. For God, the Creator of the "Univerſe, is Lord and King of all men: With what eyes then can you behold his "Temple who is Lord of all? With what feet can you tread in his Courts? How dare "you (I pray you) ſtretch forth before him, thoſe hands which are defiled with "murther, and unjuſt blood-ſhed, and with the ſame receive the Holy Sacrament "of *Chriſts* Body? Or how dare you put his Holy Blood into your mouth, which be- "ing inflamed with anger, commanded unjuſtly the ſpilling of ſo much blood? De- "part therefore, and do not increaſe your former ſin by adding a new one to it, but "embrace that Bond which the Lord of all doth from Heaven impoſe upon you: which "Bond truly hath force to cure you of the diſeaſe of your Soul, and of reſtoring you to "health.

A paſſionate act of *Theodoſius*.

Ambroſe his ſpeech to *Theodoſius*.

He excommunicates *Theodoſius*.

The godly Emperour willingly ſubmitted to him (for having been religiouſly trained up, he knew full well what was the duty of Gods Miniſters, and what was proper for Kings to do in ſuch caſes) and accordingly returned to his Palace full of ſighs and tears. About eight moneths after, the Feaſt of *Chriſts* Nativity being to be celebrated, the Emperour ſate ſtill in his Palace, giving himſelf to lamentations, and pouring out abundance of tears: which *Ruffinus* the Maſter of his Hall taking notice of, being very dear unto the Emperour, went to him, and asked him the cauſe of his weeping: Then the Emperour mourning more bitterly, & pouring out more abundance of tears, ſaid; *Surely Ruffinus thou doſt but mock me! or knoweſt not with how great miſery I am afflicted: For I ſigh and bewail my calamity, whilſt I conſider in my minde how open the Church is to my ſervants, yea to Beggars, who have free leave to pour out their Prayers before God: But not only that place, but even Heaven it ſelf is ſhut up againſt me: For that ſaying of our Saviour comes into my minde, Whoſe ſins you bind on Earth ſhall be bound in Heaven:* To this *Ruffinus* anſwered, Therefore if it pleaſe you, I will run to the Biſhop, I will intreat, beſeech, and perſwade him to free you from this Bond. *But I fear* (ſaid the Emperour) *that he will not hearken to you. For I know that* Ambroſe's *ſentence is ſo juſt and equal, that he will not violate the Law of God for fear of the Imperial Power.* But when *Ruffin* was not yet ſatisfied, promiſing that he would prevail with *Ambroſe*, the Emperour bade him run quickly: and himſelf, hoping that *Ruffin* might prevail, immediately followed him.

Theodoſius his humility

He ſeeks for abſolution.

"But as ſoon as *Ambroſe* ſaw *Ruffin*, he ſaid unto him: Thou ſeemeſt unto me "(*Ruffin*) to imitate the impudency of dogs: For although, by thy perſwaſion, that cru- "el ſlaughter was committed, yet thou haſt ſo ſteeled thy Face, that thou art not a- "ſhamed, neither art thou grieved, that by ſo great madneſs thou ragedſt againſt "the Image of God: But when *Ruffin* had earneſtly entreated him to be pacified,

and

and told him that the Emperour would preſently be there, *Ambroſe* being kindled with an holy zeal, ſaid, I profeſs, *Ruffin*, that I will forbid him entrance into the Church, and if he will turn his power into Tyranny, I am willing to be ſlain by him. *Ruffin* hearing theſe things, preſently ſent a meſſenger to the Emperour, intreating him to ſtay in his Palace. The Emperour meeting with this meſſage in the Market place, ſaid, *Yet I will go that I may undergo his juſt reproofs which are due to me:* And when he came to the Church door, he entred not, but went to the Biſhop, deſiring him to abſolve him from his Excommunication. But *Ambroſe* told him, that his coming was Tyrannical, and that he was enraged againſt God, and trampled his Laws under his Feet. To whom the Emperour anſwered: *I do not oppoſe thoſe Laws with an obſtinate mind: neither do I deſire wickedly to enter into the Church, but I intreat thee to abſolve me, and to ſet before thine eyes the clemency of him who is Lord of all things: neither ſhut thou thoſe doors againſt me which he opens to all that truly repent of their ſins.* The Emperour's mildneſs.

To which Ambroſe anſwered: *What repentance doſt thou ſhew after ſo grievous a ſin committed? What medicines haſt thou applyed for the healing of ſuch great wounds?* It is thy part (ſaid the Emperour) to prepare the medicine, and to apply it, and when the wound is cured, to remove it: It's my part to follow thy directions. Then ſaid *Ambroſe*; "Becauſe thou gaveſt way to thy anger, and didſt not temper it with "reaſon, but pronouncedſt ſentence with an inflamed mind, I deſire that thou make "a Law, that all ſentences pronounced in anger ſhall be void: and that in all cau- "ſes which concern death, or confiſcation of goods, thirty days intervene between "the ſentence and execution, that ſo if there be juſt cauſe, the ſentence may be re- "voked: and that at the end of the thirty days they which wrote thy ſentence, ſhew it "to thee, that ſo, laying aſide all anger, thou mayſt weigh the cauſe with judgment, "and ſo either eſtabliſh it or make it void. How to prevent ſinful anger.

The Emperour judging this moſt prudent counſel, willingly imbraced it, and preſently commanded a Law to be Enacted, which he confirmed by his ſubſcription: which being done, *Ambroſe* abſolved him, and the Emperour preſently entring the Church, fell proſtrate, pronouncing that verſe of the Pſalm; *My ſoul cleaveth to the duſt, quicken me according to thy Word*; and then with many tears and teſtimonies of ſorrow, he begged pardon, and afterwards was made partaker of the Sacrament of the Lord's Supper. *Theodoſius* abſolved.

Upon a time a certain Witch ſent his Spirits to kill *Ambroſe*; but they returned anſwer, that God had hedged him in as he did *Job:* Another came with a ſword to his bed-ſide to have killed him; but he could not ſtir his hand, till repenting, he was by the prayer of *Ambroſe* reſtored to the uſe of his hands again: Special providences.

When *Eugenius* was Emperour, *Flavianus* the *Præfect* deſired leave of him to build the Altar of Victory at *Millain*, which *Ambroſe* hearing of, departed from thence to *Bononia*; But after a while (*Eugenius* and *Flavianus* going to war againſt *Theodoſius*) he returned to *Millain* again: But before they went, they ſent word, that when they returned Conquerors, they would make the great Church in *Millain* a Stable for Horſes: but God prevented them: For *Eugenius* was ſlain by his own Souldiers, and *Theodoſius* got the victory. Profaneſs puniſhed.

This *Ambroſe* was very abſtinent, full of watchings and prayer, diligent in writing, never dining but on the *Sabbaths:* He was very couragious for the Truth, and merciful to the Poor, and Captives: he would weep when he heard of the death of any godly Miniſter. Falling ſick, he appointed *Simplicianus*, a godly old man to ſucceed him, and continuing inſtant in Prayer, he departed this life the third year after *Theodoſius*, *Anno Chriſti* 397. His charity. His death.

He uſed to ſay, *When gold is offered to thee, thou uſeſt not to ſay, I will come again to morrow and take it, but art glad of preſent poſſeſſion: But Salvation being profered to our Souls, few men haſt to embrace it:* And again, *It is not ſo much to be enquired how much thou giveſt, as with what heart: It's not liberality, when thou takeſt by oppreſſion from one, and giveſt it to another:* And again, *A clear Conſcience ſhould not regard ſlanderous ſpeeches, nor think that they have more power to condemn him, then his own Conſcience* Repentance not to be delayed. True charity. Conſcience

Death. *ſcience hath to clear him:* And again, *Death is the burial of all vices; for it is the progreſs and accompliſhment of the full mortification of all our Earthly members, wherein that filthy flux of ſin is dryed up in an inſtant: It is a voluntary ſacrificing of the whole man, Soul and Body to the Lord, the greateſt and higheſt ſervice we can do him upon Earth.*

His works His works are printed in five Tomes.

The Life of Gregory Niſſen, *who flouriſhed* Anno Chriſti 480.

His parentage. *Gregory* was ſirnamed *Niſſenus* from the City whereof he was Biſhop; He was born in *Cappadocia* in the fourth age after *Chriſt*. His Fathers name was *Baſil*, his Mothers *Emmelia:* His Brothers names were *Baſil* Biſhop of *Cæſarea*, and *Peter* Biſhop of *Sebaſtia*. He had a Siſter called *Macrina*.

His learning From his childhood he was much affected with the ſtudy of *Rhetorick*, wherein he grew as famous as any of the ancient Fathers. He affected not that ſolitary life which his Brother *Baſil* did, but imployed himſelf in inſtructing others. Firſt he was a Profeſſor in a School of *Rhetorick:* Afterwards he became a Reader of Divinity in the Church: Yet, after a while, he return to his *Rhetorick*-School again, but was reduced to his former work of reading Divinity by *Gregory Nazianzen*. *Suidas* ſaith, that he was *Vir inſignis, omnique Doctrina exuberans*; A famous man abounding with all manner of Learning: Neither was he leſs ſignal for his Piety, and Holineſs of Life, as *Nicephorus* teſtifies. For his great worth he was preferred to the Biſhoprick of *Nyſſa*, a chief City in *Cappadocia*.

He is made Biſhop.

He is baniſhed. He was baniſhed by the *Arian* Emperour *Valence*, and from the ſeventh to the fifteenth year of his Reign, he wandred up and down; yet ſtill went to ſuch places where the neceſſity of the Church required his preſence, and where he might do moſt good; In which godly imployment he was much encouraged by *Gregory Nazianzen*.

His zeal to do good.

He lived under *Conſtantius*, *Julian*, *Jovian*, *Valentinian*, and *Valence*, *Gratian*, and *Theodoſius*, the Great: in which time, together with *Gregory Nazianzen*, he was Preſident in the Univerſal Council of *Conſtantinople* againſt the *Macedonian Hereticks*, *Anno Chriſti* 492. When *Hierom* wrote his Catalogue of Illuſtrious men, he was a live; But the year of his death is not expreſſed by any Author. He was admired for his Eloquence, and one calleth him *pervigilem Antiſtitem*, the faithfull and vigilant Prelate: He uſed to read the Scriptures with all diligence, reverence and ſtrictneſs, having a ſpecial regard to the genuine ſenſe of them: He was a ſtrong oppoſer of *Eunomius* his *Hereſie:* By the *Oecumenical* Council of *Conſtantinople* he was appointed as a man moſt fit to viſit the Churches planted in *Arabia*.

Scriptures.

After the deceaſe of his brother *Baſil*, he finiſhed his Commentaries which he had left imperfect upon the *Six days works*. He alſo preached at *Conſtantinople* a Funeral Sermon upon the death of *Miletius* Biſhop of *Antioch*. He wrote an admirable Book againſt *Eunomius*, and another, no leſs famous, of the *Creation of Man*, beſides many Excellent Sermons which he made: But the Treatiſe *Of the Soul*, which he wrote to his ſiſter *Macrina*, deſerves the praiſe of Learned men in all ſucceeding Ages.

His works. Many things are fathered upon him, but judicious *Scultetus* owneth only theſe; *Exegetica Scripta in Eccleſiaſten. In Cantica Canticorum. In Pſalmos. De Occurſu Domini. De Deo & Trinitate. De Creatione. De Providentia. De Chriſto* διανοίγοντι. *De Baptiſmo. De cultu Dei in genere. De cultu Dei in ſpecie.* viz. *De Peregrinatione ad loca ſancta: De Oratione. De Pauperum Amore. De Beatitudinibus. De Fornicatione fugienda. De iis qui ægre ferunt reprehenſiones. De iis qui temere alios damnant. De Uſuariis. Funebres Orationes ſive de morte piorum. De Reſurrectione mortuorum. De Theologia Univerſa in Oratione Catechetica magna.*

He

He compared the *Uſurer to a man giving water to one in a Burning-Feaver, which doth him no good, but a great deal of miſchief: ſo the Uſurer, though he ſeem for the preſent to relieve his brothers want, yet afterwards he doth greatly torment him:* He gave this Character of an Uſurer, *He loves no labour but a ſedentary life: The Pen is his plough: Parchment his field: Ink his Seed: Time is the Rain to ripen his greedy Deſires: His Sickle is calling in of Forfeitures: His Houſe the Barn where he winnows the Fortunes of his Clients: He follows his Debtors as Eagles and Vultures do Armies, to Prey upon the dead Corps:* And again, *Men come to Uſurers as Birds to an heap of Corn; they deſire the Corn, but are deſtroyed in the Nets:* And again, *There is no excuſe for hard-heartedneſs; for where can a rich man caſt his eyes but he may behold objects of his charity?* &c. He dyed under *Valentinian* and *Valence.* His ſayings. Uſury.

The Life of Theodoret, *who flouriſhed* Anno Chriſti 420.

Theodoret Biſhop of *Cyrus*, was born at *Antioch*, of Noble and Religious Parents: His Mother, before ſhe had him, was much grieved in mind, becauſe ſhe was barren, and without hope of iſſue to inherit their large poſſeſſions, whereupon ſhe with her husband, reſolved to bequeath all their Revenues to the maintenance of Poor Chriſtians: Yet at laſt God was pleaſed to anſwer her requeſts, giving her a ſon which ſhe named *Theodoret, The gift of God*: His Parentage. His birth.

He proved of great acuteneſs, and in a ſhort time profited ſo in Piety, and in Letters, that he was made a Biſhop whileſt he was yet a young man: and ſhortly after he ſet forth that excellent work which he called *The Hiſtory of the Lovers of God:* He was a great oppoſer of *Hereticks*, and wrote much againſt them, and reduced many round about him that were *Marcionites*, even to the hazard of his life: He was wondrous charitable, viſiting and refreſhing the bowels of the poor: He was a careful imitator of *Chryſoſtom*, whom he always propoſed as a worthy pattern for his ſtyle in his writings: and by this means he proved very fluent and eloquent, which his learned Works do plainly declare: His learning. His zeal againſt Hereſie. His charity.

His Commentaries upon the Scriptures are very excellent, wherein he reſolved many of the hardeſt queſtions in the Old Teſtament. He ſhewed much learning in his Divine Treatiſe *Of Gods Providence:* He very ſtrongly opened and confuted the fond conceits of abundance of *Hereticks:* as of *Simon Magnus*, *Menander*, *Baſilides*, *Carpocrates*, &c. A *Synod* being appointed at *Epheſus* to ſtop the *Hereſie* of *Neſtorius*, and *Cyril* coming firſt thither, (not knowing that the Biſhops of *Syria* were coming alſo) he of himſelf condemned *Neſtorius*, which afterward cauſed much contention, eſpecially between *Theodoret* and *Cyril:* but *Theodoſius junior* calling them together to *Conſtantinople*, by his care and wiſdom healed this breach, and *Theodoret* and *Cyril* were wondrous loving each to other ever after. His works. *Theodoſius* his wiſdom.

In that famous Councll of *Chalcedon*, wherein were above ſix hundred biſhops, he was ſtiled by their unanimous conſent, *Catholicus & Orthodoxus Eccleſiæ Paſtor, & Doctor ſincerus.* A Catholick and Orthodox Paſtor of the Church, and a ſincere Teacher of the Truth. *Gennadius* teſtifieth of his writings that they were ſtrengthened with impregnable and undeniable Arguments, by which with Reaſons and Teſtimonies of Scripture, he proves and confirms that *Chriſt* was truly incarnate of the Virgin *Mary*. *Bellarmine* ſtiles him *Virum plane doctiſſimum*, An abſolute learned man. He wrote an *Eccleſiaſtical* Hiſtory which is of great uſe to the Church: He dyed in the reign of *Theodoſius junior*, being not very old; but rather ſpent with labors and ſtudies then with age. His death.

He uſed to ſay, *That the delights of the Soul are to know her Maker, to conſider his Works, and to know her own Eſtates.* His ſayings.

His Works were printed in two Tomes, at *Collen Anno Chriſti* 1617. Which beſides his *Eccleſiaſtical* Hiſtory, contain Expoſitions upon many portions both of the Old and New Teſtament. His works.



JEROM

The Life of Hierom, *who dyed* Anno Christi 422.

His birth & parentage.

Ierom was born in a Town called *Seridon* in the confines of *Dalmatia* and *Pannonia*, *Anno Christi* 331. His Fathers name was *Eusebius*, a pious and godly man, who, before his Country was over-run and sacked by the barbarous *Goths*, (who about this time laid all waste before them) he was a man of a middle and competent estate, and very careful of the education of this his Son: His Mother also was a religious Woman: and therefore from his infancy he was trained up (like another *Timothy*) in the knowledge of *Christ* and of the sacred Scriptures, and as he grew in years, so did he also in learning; and when he was a Boy, he was by his parents sent to *Rome*, at that time the most famous place both for Piety and Religion, in the *West*, where he was brought up in the study of the Liberal Sciences. For they seemed to fore-see that they had begotten a son for the good of the World, and therefore in his Education they did not indulge their private affections, but sought to promote the publick good:

His education.

He goes to *Rome*.

His studies

He quickly, by reason of his ingenuity, became very expert both in the *Greek* and *Latine* Tongues: He also became a very good *Grammarian* and *Rhetorician*, having an excellent Wit, and being of an indefatigable disposition. And it was his hap to have excellent School-masters: *Donatus* for the *Grammer*, and *Victorinus* for *Rhetorick*, who were at that time famous men in *Rome*.

Afterwards being grown riper, in years, he fell to the study of *Philosophy* of all sorts, as *Aristotles*, *Platoes*, the *Stoicks*, *&c.* Yet he spent not too much time herein, but proceeded to the study of *History*, *Cosmography*, and *Antiquities*: And because he perceived that even to that time amongst the *Latines*, *Theology* was but an Infant, whereupon many abhorred reading of Divinity Books, he therefore thought, that if a man could attain to set forth the Dignity of *Theology* with excellency of speech, it would come more into request: Besides, he thought by this means to stop the mouths of the *Ethnicks*, who reproached Christians as barren and Barbarous persons.

He had for his fellow Students, *Pammachius* of Noble Parentage, a man of such Learning and Integrity, that he Was solicited to be Bishop of *Rome*: *Bonosus*; who

who alſo proved very famous: *Heliodorus* whoſe vertue advanced him to a Biſhoprick.

Having now ſufficiently profited in the knowledge of Humane Arts, he proceeded to more grave and weighty ſtudies, and after the example of other worthy men, for the further poliſhing of his minde with Wiſdom and Experience, he travelled all over *France*, procuring the acquaintance of, and familiarity with the moſt worthy men of that Country: *Bonoſus* alſo was his companion in theſe travels: He was very diligent in ſearching the Libraries in every place where he came: and at *Trevir* he wrote out with his own hand, a great Volume of *Hilary de Synodis*; and having much profited himſelf, not only in Learning, but Religion alſo, after a long time, he returned to viſit his Countries, both where he was born, and where he was new born [*Rome.*] His travels.

Then did he begin to conſider what courſe of life to betake himſelf to, and in what place to fix his habitation; knowing that it would much conduce to his comfort, if he undertook ſuch a courſe with judgement as was moſt ſutable to his *Genius*. He ſeriouſly conſidered that *Rome* was as yet over ſpread with *Paganiſm*, and that it was not ſafe for a young man to be in a place of ſo much pleaſure, which himſelf ſometimes called *Babylon:* He alſo conſidered, that his own Country was corrupted with Barbarous pleaſures, as himſelf ſomewhere notes in one of his Epiſtles: Whereupon he conſulted with ſome of his intimate friends, reſolving to depart to ſome place where he might with more privacy follow the ſtudy of Divinity, and wholly dedicate himſelf to *Chriſt*. He conſiders what courſe of life to chooſe.

It was alſo a great trouble to his mind, to conſider how Chriſtians and Pagans were intermixed together, whence it neceſſarily came to paſs, that many who profeſſed *Chriſt*, were Chriſtians rather in name then in truth. He conſidered further, that in marriage, beſides other incumbrances, he ſhould loſe his freedom; And that in the life of Miniſters and Biſhops there was a great deal of danger; that will he, nill he, he muſt be intangled with riches, honours, and cares of the World, and thereby be caſt upon many temptations: Beſides, the lives of many of them diſpleaſed him, ſeeing the ancient Piety of the Miniſtry to begin to degenerate into Pride and Tyranny. All theſe things ſeriouſly conſidered, he began to be in love with a *Monaſtick* life, which in thoſe times did far differ from their lives in future Ages, being afterwards intangled with many Ceremonies and Superſtitions. For in thoſe times they had liberty to change their condition when they pleaſed, to go whither they pleaſed; they had a great deal of freedom to attend their ſtudies, and to betake themſelves to Faſting and Prayer; They were not bound under any humane conſtitutions. Their Apparel was mean, yet not enjoyned, but left to every ones free will, not which was noted for prodigious novelty, ſo that every one might point at them with the finger, but which was moſt agreeable with Chriſtian ſimplicity; They were tyed by no Vows but ſuch as every true Chriſtian ought to be ſubject to.

Having reſolved upon this courſe of life, his next endeavour was to aſſociate ſome companions to him therein: But *Pammachius*, who hitherto had been his chamber-fellow, and fellow-ſtudent, for his courſe of life was wholly of another diſpoſition: The greateſt freedom was moſt pleaſing to *Hierom*, and a married life to *Pammachius*. *Bonoſus* having ſetled his affairs, forſaking his Country, Parents and Friends, and only accompanyed with his Books, was departed into a ſolitary Iſland; and therein had out-run *Hierom*, extricating himſelf from the ſnares of the World to enjoy more freedom in the ſervice of *Chriſt*.

Not long after, *Hierom* having ſetled his affairs, and provided things neceſſary for his journey, eſpecially a fair Library, he ſailed into *Syria*, having *Heliodorus* for his companion, who having remained a while with him in *Syria*, diſliking that courſe of life, left him. Yet did not *Hierom* at all break off his good eſteem of him for the ſame. Then did *Hierom* go to *Hieruſalem*, veiwing all the obſervable places about that once famous City: But ſhortly after, by reaſon of the change of Ayr and Country, he fell into a grievous ſickneſs, at which time *Evagrius* entertained him into his houſe, and ſhewed much kindneſs to him. *Hierom* goes into *Syria*. His ſickneſs

Having recovered his health, he was inflamed with an earneſt deſire of proſecuting his former reſolution for the manner of his life, and thereupon retiring himſelf into a Deſart between the *Syrians* and *Saracens*, he had no company beſides wilde Beaſts and Serpents, and here and there a Monks Cell that had betaken himſelf to the ſame courſe of life, as *Hierom* now did. But before his fixing in this Wilderneſs, he ſpent ſome time in *Antiochia*, which yet he ſtayed not long in, partly by reaſon of the celebrity of the place, and partly becauſe of a *Schiſm* that was in their Church: Neither could he ſtay long in *Chalcis*, becauſe of the neighbour-hood of ſome *Arians*, which moleſted him: and indeed this holy man was grievouſly vexed by their wicked practiſes, who daily cited him before them to give an account of his Faith. In brief, he met with ſo many moleſtations, that many times he repented his coming into *Syria*. And thereupon at length he ſhut up himſelf far from the commerce of men in that forenamed Deſart, thinking it far better to live amongſt Thieves, and wilde Beaſts, then amongſt ſuch Chriſtians. And continuing there four years together, he only converſed with *Chriſt*, and his Books, ſeriouſly buſying himſelf according to his former purpoſe.

His troubles by the *Arians*.

His retreat into the wilderneſs.

His carriage there.

And having in his youth fallen into ſome looſneſs, the firſt thing he did was with ſhowers of tears to bewail his ſins, and to endeavour to make his peace with God; Then by abſtinence, watchings, and incredible auſterity of life to beat down his body, and to bring it into ſubjection to his ſpirit, that ſo he might be freed from all temptations to fleſhly luſts: And leſt his carnal affections ſhould impede his heavenly life, he preſcribed and exacted of himſelf a daily task wherein he was imployed.

His induſtry.

He diſtributed his time into two parts, one for his ſtudies, the other for meditation and prayer, wherein alſo he ſpent a good part of the night: He allowed himſelf the leaſt part for ſleep, leſs for his food; and none for idleneſs: when he was aweary of ſtudy, he betook himſelf to Prayer, or ſinging of a *Pſalm*: and then preſently returned to his ſtudies again. He read over all his Library, and then rubbed up his old ſtudies: He learned moſt of the Scripture by heart. He meditated much upon the Prophets, labouring to find out the Myſteries of their Propheſies: He extracted Chriſtian wiſdom out of the Evangeliſts and Apoſtolical Writings, as out of moſt pure Fountains. For it is the firſt ſtep to Piety, to acquaint our ſelves with the Truths of God.

His ſtudy of the Scriptures.

Then he read over the Works of ſuch as had Commented thereon, with great Judgement, not pretermitting the Works of *Ethnicks* and *Heretick*s. For he knew how to gather Gold out of a Dunghil, and Honey out of Weeds, leaving the Poyſon to Spiders: Then did he collect what he could out of the *Egyptian* Writers, endeavouring to beautifie the Houſe of God by the ſpoils of his Enemies: And for the help of his Memory, and to make him more prompt, he digeſted all that he read into certain heads and common places. But eſpecially he read over *Origens* Works, whom he called *Suum*, his own: and ſome of whoſe *Homilies* whileſt he was a young man, he had turned into *Latin*: His reading alſo he mixed with writing.

About this time he interpreted the Propheſie of *Obadiah Allegorically*, becauſe he knew not the Hiſtory, as himſelf afterwards confeſſed in his Preface to his ſecond Interpretation of that Propheſie, in which he makes amends for his former youthly precipitation. In brief, he pretermitted nothing that might make him an admirable Doctor of the Church, and a moſt accompliſhed Divine: that ſo nothing might be wanting in his Learning: nothing amiſs in his Life, which might any whit tend to the diminiſhing of the credit of his Doctrine.

His ſtudy of the *Hebrew* and other Eaſtern languages.

Afterwards alſo, finding by experience, that many ſecrets could not be underſtood, nor handled as they ought to be, without learning thoſe Languages wherein they were firſt written, and taught, by hard ſtudy and induſtry he overcame the difficulties which are in the *Hebrew* tongue; Yea, he did not only labour for the knowledge of it, but to give the right ſound & pronountiation to ſome barbarous and ſtrange Languages which he ſtudied. And for his perfecting in the *Hebrew*, he did with great charges hire the moſt learned of the *Jews* to inſtruct him; emptying his Purſe to enrich

rich his Soul with Learning. He alſo learned the *Chalde*, becauſe the Books of *Daniel*, and ſome other Portions of the Old Teſtament, though they were w in *Hebrew*, yet much uſe of the *Chaldean* Language is made therein. He ſtu alſo the *Syriack*, becauſe through their commerce with the *Hebrews*, their ſpeec nere of kin to it.

In theſe holy labours, though he ſpent ſome years, as alſo in his rigorous courſe Life, yet he profeſſeth that he took much pleaſure therein: For that which at fi ſeemed difficult and troubleſome, by degrees became eaſie and familiar to him, and that which was beſt in its own nature, became moſt pleaſant alſo. Yea, he was ſo far from prizing and deſiring the delights of *Rome*, that living in a Wilderneſs, he ſeemed to converſe with Angels. Sometimes his friends viſited him, and ſometimes himſelf viſited his neighbour *Monks*, and by intercourſe of Letters he enjoyed the ſociety of his abſent friends. And though he could have deſired all his life long to enjoy this pleaſing retiredneſs, yet it much conduced to Gods-glory, and the good of the Church, that this Champion of *Chriſt* ſhould at laſt appear in publick, and that this excellent Light ſhould no longer be hid under a Buſhel: and therefore, though he ſeemed unwilling thereto, yet Divine Providence ſo ordered it, that at laſt he was drawn back to *Rome*, and that by the means of *Epiphanius* Biſhop of *Salamine* in *Cyprus*, and *Paulinus* Biſhop of *Antiochia*, by whom he was formerly Ordained a *Presbyter*. At *Rome* he became acquainted with ſome Noble Matrons, and amongſt the reſt with *Marcella*: all whom he inflamed with the deſire of ſtudying the Sacred Scriptures, yea himſelf became an Interpreter thereof unto them, eſpecially to *Marcella*, who ſo profited under him, that afterwards when any controverſie aroſe about the teſtimony of Scripture in ſuch and ſuch points, they repaired to her to be a Judge therein.

His return to *Rome*.

His imployment.

By theſe means the fame of *Hierom* grew ſo great, that every one judged him worthy to ſucceed *Damaſus* in the Biſhoprick of *Rome*. But as there is never a ſhadow but when the light is preſent, ſo the eminency of this holy man wanted not envy. There were not ſome wanting who calumniated him for his firſt departure into *Syria*, and in his abſence wounded him with the darts of their virulent tongues: Notwithſtanding which he was very dear to, and highly prized by *Damaſus* the preſent *Romane* Biſhop, and living three years in ſtrict friendſhip with him, and *Paula* a Noble Matron, he procured the greater envy to himſelf thereby, which at length brake forth into open burning. For certain of the *Arian* Faction were cloſely crept into *Rome*, who the better to conceal themſelves, had taken upon them the name of *Origeniſts*; Theſe men that they might the better ſtrengthen themſelves, ſcrewed themſelves, into familiar acquaintance with ſundry Noble Matrons, amongſt whom they ſecretly ſpred the poyſon of their Doctrines: and becauſe *Hierom* was much taken with *Origens* wit, and had highly commended him, they ſought to make him a partner of their Faction: Being ſo much the more dangerous by how much under a pretence of friendſhip they plotted his ruine, ſo that he began to conſult about leaving *Rome*, of which himſelf in a certain place ſpeaks thus. *I was accounted a ſcandalous perſon, a turn-coat and inconſtant, a lyar, & one that deceived many by Satans artifices. They kiſſed my hands, whileſt like Vipers, they detracted from me behinde my back; They ſeemed to grieve for me with their lips, whileſt in their hearts they rejoyced at my hurt. One jeared at my gate, another at my laughter, another, under my ſimplicity, ſeemed to fear ſome miſchief.*

He is envyed by ſome.

The ſubtility of the *Arians*.

Their diſſimulation.

He had many reaſons to induce him to leave *Rome*: The remembrance of his former eaſe and freedom from the troubles and diſtractions of the City as alſo the troubleſome celebrity of the City, the more troubleſome delights, together with the pride and luxury which attended the ſame.

For about this time the riches of the Church increaſing, Chriſtian ſimplicity began to decreaſe: Alſo the malice and envy of the *Origeniſts* againſt him grew daily more violent: eſpecially *Ruffinus* who living in the City at this time, as he never was a ſincere Friend to him, ſo now he was a ſecret, yet peſtilent Adverſary againſt him.

Upon

His return into *Syria*.

Upon theſe and ſuch like reaſons, *Hierom* left *Rome*, and went back to *Syria*: concerning which journey, himſelf thus writes; When (ſaith he) I touched at *Cyprus*, I was entertained lovingly by the venerable Biſhop *Epiphanius*: when I came to *Antiochia* I enjoyed the ſociety of that excellent Confeſſor *Paulinus*, and departing from him in the midſt of Winter, the weather being extream cold, I came to *Hieruſalem*, where I viewed all things, and ſaw thoſe places with mine Eyes which I had only read, or heard of before. From thence I went into *Egypt*, where I ſaw Aſps lurking in the *Monks* Cells: Laſtly, I returned to *Bethlehem*. I ſaw alſo the famous Lake: neither did I indulge my ſelf, but by travelling up and down, learned many things which before I knew not.

His travels and ſtudies.

Aſphaltites.

In this journey he grew acquainted with *Gregory Nazianzen*, whom he calls his *Maſter*, and profeſſeth, that he learned much out of the Scriptures by his aſſiſtance. He alſo often heard *Apollinarius* at *Antioch*, and had much familiar ſociety with him; by whoſe perſwaſion he went to *Alexandria*, and there compleated his ſtudies in Divinity by the help of *Didymus*. Laſtly, by the help of *Barhanina* a *Jew*, he perfected his ſtudies of the *Hebrew* Tongue.

Thus by long experience having got much Wiſdom, and by the ſociety of many Learned and Excellent men, having attained to a great meaſure of Learning, he buckled himſelf to the handling of Divinity. Undertaking the Office of a Divine: ſetling himſelf at *Bethlehem*, which place, by his Vertues and Writings, he made famous all over the World; and in which place he lived a very quiet and comfortable life in the company of ſome godly, learned, and faithful friends, ſpending his time in Singing *Pſalms*, Tranſlating the Bible, and Preaching to his Auditors.

His labors at *Bethlehem*.

Very many reſorted to him out of all Countries, all whom according to his ability, he entertained lovingly and bountifully, driving none from his houſe but ſuch as were branded for *Hereſie*: He wrote much againſt the *Hereſies* of thoſe times, ſo that there was no chief *Heretick* but looked upon *Hierom* as his great Adverſary: And indeed there were never any times more full of Sedition, and Confuſion then thoſe, wherein the *Hereticks* had ſo diffuſed their Errors, that it was a peice of great Art to be *Orthodox*. Eſpecially the *Arians* by their writings, weapons, and countenance of the Emperours, had not only diſturbed the Peace of the *Eaſt*, but almoſt of all the World: And when that *Hereſie* was in ſome meaſure lulled aſleep, it revived in the *Origeniſts*, who were crept into *Rome* it ſelf, and there ſecretly and cunningly ſpread abroad the poyſon of their Doctrines: The Captain of whom was *Ruffinus* of *Aquileia*, who in his childe-hood had been very intimate with *Hierom*: But afterwards theſe great friends became great enemies: though the firſt breach betwixt them was peiced up by the Prudence of *Hierom*, who ſaw, and yet connived at his ſecret devices and clancular detractions: But when *Ruffin* began to charge the Truth with *Hereſie*, and to make *Hierom* a partner in his impious Opinions, the Holy man could bear no longer, but breaking the bands of friendſhip, they wrote moſt bitterly one againſt another, *Hierom* thinking that all forbearance towards a *Heretick* was impiety, not a vertue.

His zeal againſt Hereſie.

The Increaſe of *Arianiſm*.

His great troubles.

Many were ſtirred up by *Ruffinus* means to write againſt *Hierom*, and to charge him with many and foul aſperſions both in his Life and Doctrine; But he, like to an old and well rooted Oke, brake the windes that aſſaulted him on every ſide: He remained in all theſe ſtorms unbroken, and unconquered, and was ſo far from departing from that which was honeſt; That the more his Enemies barked againſt him, the more he was provoked to the ſtudy of Piety. And againſt the violence and fraud of *Hereticks*, he was ſomewhat holpen by *Epiphanius* and *Theophilus*, Biſhops of *Alexandria*: At *Rome*, he had *Pammatius* and *Chromatius* to take his part.

By reaſon of theſe troubles his Life was a continual Martyrdom: He ſpent whole Thirty years in the ſtudy of the ſacred Scriptures and Divinity, and to extream old age continued in Teaching and Writing: He was of a very weak conſtitution, and conflicted with many painful diſeaſes, before old Age came upon him: which diſeaſes he procured by the great auſterity of life, and his nightly ſtudies: But eſpecially by his indefatigable labours in writing ſo many great Volumes, for which cauſe it was

that

that ſometimes he was forced to make uſe of Notaries: And at laſt having worn out himſelf with his great pains, and continual labors, he quietly ſlept in the Lord in the ninty firſt year of his Age, *Anno Chriſti*, 422. *Honorius* and *Conſtantine* being Emperours. His death.

His holy Life and his Books ſtuffed with ſo much Learning and Eloquence, procured him ſo much credit and authority, that Learned *Greece*, which uſed to undervalue the Learning of all Nations but their own, took care that his Commentaries ſhould be tranſlated into *Greek*. He was ſo famous in his Life time, that if any difficulty did occur in Expounding Scriptures, all men had recourſe to him as to the Oracle of the Chriſtian World. Frequent Letters and Meſſengers were ſent to him out of *Italy*, *Spain*, *France*, *Germany*, and *Africa*: He was conſulted with by Biſhops, by Noble men, by Matrons, and by the chiefeſt of all ſorts: Many from all parts repaired to *Bethlehem*, not ſo much for Religion ſake, as to ſee and conſer with *Hierom*. *Auguſtine* held a ſtrict bond of friendſhip with him, and was willing to learn of him as of his Maſter. *Paulus Oroſius* the *Hiſtoriographer* learned many things by conference with him. His induſtry was admirable, whence *Eraſmus* ſaith of him; *Minima pars vitæ dabatur ſumno, minor cibo, nulla otio. Et Sacras literas ad verbum ediſcebat.* His uſual Prayer was; *Lord, let me know my ſelf, that I may the better know thee the Saviour of the World.* His great eſteem.

He uſed this excellent ſaying, *If my Father ſtood weeping on his knees before me, & my Mother hanging on my neck behinde, and all my Brethren, Siſters, Children, and Kinſfolk howling on every ſide to retain me in a ſinful life, I would-fling my Mother to the ground, run over my Father, deſpiſe all my Kinred, and tread them under my feet that I might run to* Chriſt. His ſaying. Chriſtian fortitude.

Eraſmus ſaith of him, *Quis docet aptius? quis delectat urbanius*, &c. Who teacheth more diſtinctly? who delights more modeſtly? who moves more effectually? who praiſes more candidly? who perſwades more gravely? and who exhorts more ardently? *Trithemius* ſaith, *Vir in ſecularibus valde eruditus*, &c. He was a man well ſeen in Secular Learning, but in Divinity he was inferiour to none of the Doctors of the Church, and famous for his skill in the Languages: a rooter out of *Hereticks*, and a defender of the Truth. Love of Chriſt.

He uſed to ſay, *Dead fleſh is to be cut off for fear of a Gangreen:* Arius *at firſt was but a ſpark, but being not ſuppreſſed betimes, he proved the Incendiarie of the whole Church:* And again, *You muſt be a Dove, and a Serpent: one, not to do hurt to others; the other, not to be hurt by others:* And again, *That woman is truly chaſte, that hath liberty and opportunity to ſin, and will not.* The danger of Hereſie. Chaſtity.

What ever he did, he ſtill thought that that voice was in his Ears, *Surgite mortui, & venite ad judicium*, Ariſe you dead, and come to judgement: And again *he ſaid, All vertues are ſo linked together, that he that hath one, hath all; & he that wants one, wants all.* Judgement. Vertue.

He tranſlated the Bible out of the Originals into *Latine*.

His Works were printed in nine Tomes at *Paris*, *Anno Chriſti* 1534. with *Eraſmus* his *Scholia* upon them: where he alſo ſhews which of them are genuine, which doubtful, and which ſpurious. His works.

The



CHRYSOSTOM

The Life of Chryſoſtom, *who flouriſhed* Anno Chriſti 400.

His parentage.

John Chryſoſtom was born in *Antioch*, a City of *Cœloſyria*; his Father was called *Secundus*, his Mother was *Anthuſa*: He deſcended of the Noble Race of Senators: He was the Diſciple of *Libanius* the *Sophiſt*, and the Auditor of *Androgathius* the *Philoſopher*: His firſt purpoſe was to apply himſelf to the ſtudy and practice of the Law, and to handle the publick affairs of the Common-wealth: But when he perceived how lewd and unrighteous a trade of life they led which buſied themſelves therein, he left that troubleſome and dangerous courſe, and betook himſelf to a quiet and more retired manner of life: and ſo changing both his habit and behaviour

His ſtudies.

he addicted himſelf wholly to the ſtudy of the Sacred Scriptures, deviſing with himſelf how he might be moſt uſeful and profitable to the Church of *Chriſt*.

He perſwaded *Theodorus* and *Maximus* his fellow-Students, who, together with him, had frequented the School of *Libanius*, to forſake that trade of life, which was wholly ſet on lucre and gain, and to follow that which was contented with a little. He alſo aſſociated himſelf with *Baſil*, and was a partner in his ſtudies; After which he was made Reader in the Church of *Antioch* by *Zeno* Biſhop of *Hieruſalem*, and a while after was made Deacon by *Meletius*, and afterwards, for three years ſpace, he lived a retired life, ſevered from all the troubleſome affairs of the World: at the end whereof he was made a *Preſbyter* by

His Ordination.

Evagrius, then Biſhop of *Antioch*.

His Character.

He was a man of marvellous great temperance, very auſtere in life, and rather harſh then curteous in his deportment: He had no great forecaſt, made no account of the World, and becauſe of his plain and ſimple meaning, was ſoon deceived: He was very copious and free of ſpeech with all ſuch as had any conference with

His diligence in his Miniſtry.

him. In his Miniſtry he was very diligent and painful, endeavouring all that poſſibly he could to reform the lives and manners of his Auditors: and he had an excellent faculty in perſwading, wherein he excelled moſt men of that age. He was very frequent and earneſt in reproving ſin, not only in his publick Miniſtry, but by going to the houſes of ſuch as were ſcandalous, and dealing privately

vately and plainly with them, laying to heart the diſhonour done unto God, as if himſelf had been perſonally wronged by them:

By this means he became very grateful to the common people: but moſt ungrateful to great and rich men, who uſually take moſt liberty in ſinning. Hereupon his fame ſpread all over the *Roman* Empire: Such as knew him, prized his great experience; ſuch as knew him not, were drawn by the fame of his great Learning: Inſomuch as the Biſhoprick of *Conſtantinople* being void, he of all others was thought moſt worthy to ſucceed therein: and thereupon he was unanimouſly choſen both by the Clergy and Laity; the Emperour himſelf approving well of their choice, and ſending ſome meſſengers to fetch him. In the mean time alſo the Emperour convocated a *Synod*, that by that means his Ordination to the Biſhoprick might be better approved of. He is choſen Biſhop of *Conſtantinople*.

Aſterius the *Præfect* of the *Eaſt*, having received the Emperours Letters, ſent to *Antioch* for *John*, as if he meant to confer with him about ſomething: But as ſoon as he came, taking him up in his Coach, he carryed him to *Pagra*, where he delivered him to the Emperours Meſſengers: and this he did becauſe he knew the tumultuous diſpoſition of the *Antiochians*, who would have raiſed ſome Sedition rather then have parted with him, and would never but by force have ſuffered him to have gone from them.

When he came to *Conſtantinople*, the Clergy were called together: But *Theophilus* Biſhop of *Alexandria* oppoſed his Ordination; endeavouring to prefer to that place one of his own *Presbyters* called *Iſidore*, who had been his Inſtrument in an action very prejudicial to the Emperour. But when *Eutropius* one of the Courtiers had told him, that except he conſented with the reſt for the choice of *John*, he ſhould be queſtioned for that former fact, he alſo gave his ſuffrage for him.

Thus *John* being ſetled in the Biſhoprick of *Conſtantinople*, his firſt ſtudy and care was to reform the lives of his Clergy, and making a diligent Inquiſition into their converſation, their dyet, and other carriages, he reproved, corrected, yea and caſt ſome of them out of the Church. For *John* being of a cholerick and haſtly Nature, and now armed with Authority, would not indulge their faults, but laboured throughly to reform them: And this he did, not only to the Clergy of his own Church, but being of a great ſpirit, and inflamed with zeal, he endeavoured the Reformation of all within his Juriſdiction. And finding alſo a great Rent and *Schiſm* between the *Eaſtern* and *Weſtern* Churches, he did all that poſſibly he could for the healing and making up of the ſame, and prevailed ſomewhat therein, though he could not perfectly attain his deſire. He reforms his Clergy. He endeavours the peace of the Church.

His Government and Miniſtry (through Gods mercy) proved, very effectual in *Conſtantinople*, ſo that he converted many *Pagans* to Chriſtianity, and reduced many *Hereticks* from their Errors. Many flocked dayly to him, ſome for the profit and benefit which they got by his Doctrine; others for the tempting of him, all whom he held Captive, and prevailed with them to agree with him in matters of Religion. So great a confluence of people reſorted to his Sermons, with an inſatiable deſire after them, that they were ready to ſtifle one another whileſt every one crowded to come neereſt to him. The great ſucceſs of his Miniſtry.

About this time *Chryſoſtom* was informed that the Churches in *Aſia* were generally governed by unworthy Biſhops, who either for affection or Bribes preferred unfit perſons to the Miniſtry, whereupon he went to *Epheſus*, and examining theſe things, he depoſed thirteen Biſhops, ſome in *Lycia*, ſome in *Phrygia*, and the reſt in *Aſia*, placing more fit perſons in their rooms. At *Epheſus* finding the Biſhop to be lately dead, he placed there *Heraclides*, born in *Cyprus*, and ſometimes a Diſciple of *Evagrius*. His zeal.

But upon the removal of theſe Biſhops, they with their adherents raiſed many ſlanders againſt *Chryſoſtom*, accuſing him every where as a violator of their Country Laws: and amongſt others, they ſtirred up *Eutropius*, an *Eunuch* in the Emperours Court againſt him, who was in great favour, and was eſteemed as the Father of the Emperour, and made one of the Conſuls of the City. This *Eutropius* procured a Law to be Enacted, that Malefactors taking Sanctuary in the Church, ſhould be drawn thence and puniſhed according to their demerits. Shortly after himſelf was He is hated for it.

accuſed for uſing the Emperours wife unworthily, whereupon he fled to the Church, and there lay under the Communion-Table: And *Chryſoſtom*, being to Preach the next day, took occaſion to ſpeak againſt the Pride and Inſolency of Great men, and to ſhew the vanities and uncertainty of all worldly glory: and afterwards *Eutropius*, according to his own Law, was fetched out of the Church and beheaded.

The ſubtilty of the *Arians.*

About the ſame time alſo the *Arians*, who by the Emperour *Theodoſius* were driven out of all the Churches within *Conſtantinople*, held their *Conventicles* in the Subburbs, where firſt they met together in the night-time, and made certain ſongs and reſponſories in favour of their own *Hereſies*, and in diſgrace of the *Catholicks*, and at laſt they grew ſo bold, that they went about the ſtreets every morning, eſpecially on the firſt and laſt days of the Week, ſinging them as they went. *John Chryſoſtom* ſuſpecting leaſt ſome of his people might be ſeduced by theſe means, ſtirred them up to the like practice: whereupon the *Hereticks* being enraged, fell upon the *Orthodox*, ſo that ſome of both ſides were ſlain; which ſo incenſed the Emperour againſt them, that he forbad all the *Conventicles* of the *Arians*: by which means the people were more in love with *John*, both for his Prudence and profitable Preaching.

Chryſoſtom counterplots them.

Yet many of the Great, Rich men, and of the Clergy hated him, becauſe he was ſo free and impartial in his reproofs: for as oft as any of his Clergy offended, he puniſhed them: and ſuch as abuſed their Riches to Pride, Luxury, and diſhoneſt Pleaſures, he laboured by all means to reduce them to Virtue. Some of the Clergy, joyning with ſome *Monks*, reproached him as a cholerick and implacable man; and endeavoured to alienate the affections of the people from him by ſuggeſting that he was unſociable, never inviting any man to his Table, nor going to any Feaſt when he was invited: whereas the true reaſon of it was, becauſe of his great temperance, and by reaſon of his hard ſtudies he was troubled with Rhumes and Headach, which made him ſhun ſuch meetings.

The danger of riches.

Ignorant Monks

About this time there aroſe a great contention amongſt the *Monks* in *Egypt*, whileſt ſome of the more ignorant and illiterate held God to have a body like unto man; others denyed it: *Theophilus* Biſhop of *Alexandria* held with, and favoured the former, laying ſnares to entrap ſome of the latter, who thereupon went to *Conſtantinople* to complain of him to the Emperour, and to *John*: Theſe he received very courteouſly, and admitted them to the Prayers of the Church, but not to the Sacrament till their cauſe was heard before the Emperour. But a rumour being ſpread in *Alexandria*, that he had admitted them to the Sacrament, *Theophilus* was extreamly offended with him, and ſought to put him out of his Biſhoprick: Whileſt he meditated theſe things, he wrote to all the Biſhops thereabouts that they ſhould condemn the Books of *Origen*: and conſidering that it would much advance his affairs, if he could draw *Epiphanius* Biſhop of *Salamine* in *Cyprus*, a man famous for his Life and Learning, to ſide with him, he wrote very flattering Letters to him, whereby he made him his friend.

Epiphanius his weakneſs.

Then did he perſwade him to call a *Synod* in *Cyprus* to condemn the Works of *Origen*, which the good man too eaſily aſſented to: and calling a Council, they condemned them: Then did *Epiphanius* write to *Conſtantinople* to *John*, to call a Council and to condemn them likewiſe there. *Theophilus* in the mean time, conſidering that he might ſafely do what ſuch a famous man as *Epiphanius* had done, he alſo ſummoned a Council of all the *Egyptian* Biſhops, where they alſo condemned the Books of *Origen*. But *John* thought that this buſineſs did not deſerve the calling of a Council, and therefore neglected it, ſhewing to his friends the Letters ſent him by *Theophilus* and *Epiphanius*: Hereupon the Clergy, and the Rich and Great men who were angry with him for the reaſons aforeſaid, perceiving that the purpoſe of *Theophilus* was to remove *John* from his Biſhoprick, they ſtudyed how they might promote the ſame, and ſo far prevailed with the Emperour, that a very great Council was ſummoned to meet at *Conſtantinople*, which *Theophilus* much rejoycing at, preſently commanded all the Biſhops of *Egypt* to repair thither: He wrote alſo to *Epiphanius*, and to all the *Eaſtern* Biſhops that they ſhould haſten to *Conſtantinople*, himſelf following them.

A Council called.

Epiphanius

Epiphanius was the firſt that arrived, and in a Town near to *Conſtantinople* he went into the Church, were he made publike Prayers: From thence going to the City, *John* with all his Clergy met him with all the reſpect that might be: But *Epiphanius* ſhewed by his carriage, that the calumnies raiſed againſt *John*, had made too deep an impreſſion in him: For when he was invited to the Biſhops houſe, he refuſed to go in, and ſhunned to have any ſociety with *John*: Yea more-over calling pivately together ſuch Biſhops as were at *Conſtantinople*, he ſhewed what they had Decreed againſt the Books of *Origen*, and prevailed with ſome to give their ſuffrage to the ſame, though the greater part protracted the doing of it. And *Theotinus* Biſhop of *Scythia*, blamed him to his face for it, ſaying that it was altogether unlawful thus to condemn a man that was dead ſo many years before; & that it was not without Blaſphemy thus to calumniate the judgment of our Anceſtors, and to reject thoſe things which they had Decreed: and withall plucking forth a certain Book of *Origens*, he reads part of it. and ſhews how uſeful and profitable it was for the Church: ſaying further, *They that diſcommend theſe things, ſhew their great folly, and its to be feared that in time they may condemn the Scripture it ſelf, about which theſe Books are written.*

Origens books condemned.

Notwithſtanding theſe things, *John* did much reverence *Epiphanius*, intreating him to partake with him both in his Houſe and Table; yea and in the Church too: But he returned anſwer, That he would neither come into his Houſe, nor Communicate with him at Church, except he would condemn the Books of *Origen*, and drive away *Dioſcorus* with the reſt of the *Monks* his companions: *John* thought this very unequal thus to drive them away before their cauſe was heard, the rather becauſe he had appointed a Sacrament in the Apoſtles Church. Then did the Enemies of *John* ſuborn *Epiphanius*, that he ſhould come forth in publick, and before all the people condemn the Books of *Origen*, with *Dioſcorus* and his companions, for holding the ſame opinions, and that withall, he ſhould tax the Biſhop *John* for favouring of them; The deſign of theſe men which thus ſet him on, was to alienate the affections of the people from their Biſhop. Accordingly two days after *Epiphanius* went to the Church to accompliſh theſe things: at which time *John* hearing of his purpoſe, ſent *Serapion*, one of his *Presbyters* to meet him, and to proteſt to him that he was going about that which was neither juſt nor ſafe for himſelf: for that hereby he might bring himſelf into danger if any Tumult or Sedition ſhould ariſe amongſt the people, whereof he would be judged the Author: This cooled his heat, and made him deſiſt from his purpoſe.

Johns meekneſs.

About this time a young ſon of the Emperours fell ſick, whereupon the Empreſs ſent to *Epiphanius*, requeſting him to pray for him. *Epiphanius* anſwered, that the childe ſhould live, and do well, if ſhe would forſake *Dioſcorus* and his *Heretical* Aſſociates. Nay (ſaid the Empreſs) I leave my childe in the hands of God; Let him do with him as he pleaſeth, he gave him me, and he may take him away again, But for thy part, if thou canſt raiſe the dead, why didſt thou ſuffer thy Arch-Deacon *Criſpion* to dye, who was ſo dear unto thee? Shortly after *Epiphanius* departed towards *Cyprus*, and as he went down to the Heaven to take Shipping, he ſaid to *John*, *I hope thou ſhalt never dye a Biſhop*: And *John* anſwered him again, *I hope thou ſhalt never come alive into thy Country*: Both which came to paſs: *Epiphanius* dying by the way in the Ship, and *John* being depoſed and baniſhed, as afterwards we ſhall hear.

Epiphanius reproved.

Two Predictions.

After the departure of *Epiphanius*, *Theophilus* came to *Conſtantinople*; but none of the City Clergy went to meet and entertain him, becauſe they knew that he was an Enemy to their Biſhop; yet ſome Mariners of *Alexandria* which were then at *Conſtantinople*, met him, ſinging ſongs in his praiſe, and ſo he went to the Emperours Palace, where a lodging was provided for him: He alſo cunningly found out many which hated *John*, and were ready to accuſe him, whereupon he went to *Quercus*, a Suburb of *Chalcedon*, where he gathered a Council, and there again condemned the Books of *Origen*. The Council alſo ſent to *Conſtantinople* to ſummon *John*, and ſome of his *Presbyters* to appear before them, and to anſwer to ſuch things as ſhould be objected againſt them. *John* anſwered, that he refuſed not to come to his trial, if

first he might know his Accusers, and the crime objected against him, and he brought before a free Council: But (said he) I am not such a fool as to appear before such Bishops as are my professed Enemies, and to suffer them to be my Judges.

Most of the Bishops were much incensed at this answer; only *Demetrius*, and some few that favoured *John*, departed out of the Council: Then did the rest cause *Iohn* to be called four times, and because he appeared not, but had appealed to an *Oecumenical* Council, they deposed him. When tidings hereof was brought to *Constantinople*, the whole City was on an uproar, and they watched his house all night, lest he should be thrust out of the City: They cryed out also, that he should have been heard before a fuller *Synod*: But the Emperours command was that he should be carryed into Exile: Hereupon *John*, the third day, after his deposition about noon, unknown to the people, (for he was loth there should be any ado for his sake) yeelded himself into the hands of his Adversaries, and so privately went away; This being known, the people were all in a Sedition, and many that hated him before, changing their minds, pittied his case; yea some that before desired to see his deprivation, now cryed out that he was falsly accused, & craftily dealt withall. Many cryed out against the Emperour, but more against the Council, and most of all against *Theophilus*, whom they knew to be the Author of all this mischief.

John condemned by the Council unjustly.

He is banished.

Hereupon in all haste, the Emperour caused *John* to be sent for again; The Messenger was an *Eunuch* of the Empresses, who found him at *Prenetum*, a Mart Town over against *Nicomedya*, and brought him to *Constantinople*: Yet *Iohn* though he was thus brought back from Exile, resolved not to enter into the City till his innocency was cleared, and he were acquitted by the sentence of higher Judges, and thereupon he stayed in the Suburb called *Mariana*: But because he returned not into the City, the people fell a rayling upon the Magistrates, which necessitated him to come home. As he came into the City multitudes of people met him, brought him to the Church with great reverence, requested him to continue their Bishop, and thenceforward, after the usual manner, to pray for the peace and prosperous estate of the Church of God.

And recalled.

Shortly after a Silver Picture of *Eudoxia* the Empress was made and erected upon a Marble Pillar near to the Church called *Wisdom*, and common Plays and Shews were celebrated at the same time: and *Iohn*, believing that these things were very scandalous and dishonourable to the Christian Religion, not forgetting his wonted audacity and liberty of speech, sharply reproved the Authors and Abettors of such vanities: whereupon the Empress, applying these things to her self, and supposing that they were spoken in disgrace and reproach of her, she caused another Council of Bishops to be called together against him. *John* being informed hereof, in his Sermon used these expressions; *Herodias rageth afresh, stomacketh anew, danceth again, seeketh the head of* John *in a Platter*, which Sermon more enraged the Empress against him.

His sharp reproof.

Then did divers Bishops meet together, as *Leontius* of *Ancyra* in *Galatia*, *Ammonius* Bishop of *Laodicea*, *Briso* Bishop of *Philippi*, *Acatius* Bishop of *Berœa*, &c. who called the late accusers of *John* before them, to accuse him again: *John* trusting to their just dealing, requested only that the accusations against him might be equally and indifferently examined: In the mean time the Emperor sent *John* word that he would not communicate with him before he had cleared himself from the crimes laid to his charge: But the accusers being stricken with shame, could prove nothing; so that the Bishops then present, affirmed that they ought not to examine any other offence, saving whether after his Deposition he had not of himself assumed his Bishoprick again without the admission of a Council? To this *John* answered, That he had the consent of fifty Bishops which communicated with him. *Leontius* replyed that there were more against him. Again, *John* said that that Canon belonged not to their Church, for that it was made by the *Arians* at *Antioch* against *Athanasius*: But they making no account of this answer, proceeded

A Council summoned.

ed to paſs ſentence againſt him, not conſidering that they which were Authors of this Canon, were alſo Depoſers of *Athanaſius*. He is condemned.

Upon this, the Emperour ſent *John* word that he had no Authority to go into the Church, for that he was depoſed, whereupon he kept himſelf in his houſe, till, by the Emperours command, he was carryed into Exile: But God ſuffered not this wickedneſs to go long unpuniſhed; for *Cyrinus* Biſhop of *Chalcedon*, who had railed upon him, had a ſore brake forth in his Leg, ſo that he was forced to ſaw it off, yet then did the ſore grow in his other Leg, which he was forced to cut off alſo: and preſently after ſo great a hail fell in the Suburbs of *Conſtantinople*, as the like was never ſeen; and four days after dyed the Empreſs: Baniſhed. Gods judgments on his perſecutors.

John was carryed to *Cucuſus* in *Armenia*: and divers Miniſters that adhered to him, were carryed to *Chalcedon*, and there caſt into Bonds: and his Enemies going about *Conſtantinople* ſought out as many as were favourers of him, dragging them to priſon, and forcing them to curſe *John*, *John* whileſt he was at *Cucuſus* in *Armenia* grew very famous; For having much money ſent him by his friends, he wholly imployed it for the Redemption of Captives, and for the relief of the Poor: He alſo by his Miniſtry gat him many friends, ſo that he had great reſort to him, not only of the *Armenians*, but out of *Syria* and *Cilicia*, which ſo incenſed his Enemies at *Conſtantinople*, that they gat a new Order from the Emperour to carry him to far remoter parts, which alſo they put in practice: But by the way, he being grown weak, and not able to endure the ſcorching of the Sun in thoſe hot Countries, made an end of his Earthly Pilgrimage, to receive his Crown in Heaven. His charity. His death.

Chryſoſtom was ſo ſtiled *ob venuſtatem Eloquii*, for his graceful Eloquence: He was Diſciple to *Euſebius*: of an admirable wit in framing his Homilies; Beloved and reverenced of all men: *Sophronius* teſtifies *numquam eum mentitum fuiſſe*, &c. that he never told Lye, never curſed any, never ſpake any ſcurrilous matter, and never admitted of vain ſports: His ſtyle was neither too lofty, nor too mean, but fitted to the profit of the hearers: Holineſs and Scholarſhip are joined in one, his works throughout: He ſtudyed not *aures titillare*, but *corda pungere*, to tickle the Ears of his hearers, but to prick and raviſh their hearts: He uſed to tell his Auditors, That they were not only to learn, but exerciſe themſelves in practiſing and ſearching the Scriptures, to avoid idleneſs: He contemned Riches, and hated vices: was full of ſweet ſimilitudes: Why ſo called. Lying abhorred. Preachers pattern.

Theodoret ſtyles him *Eximium orbis terrarum luminare*, The eminenteſt light of the whole world. By authority from the Emperour, he imployed ſome to throw down and demoliſh all the Idols, and their Temples throughout all *Phenice*, and reformed all the Churches in *Aſia*, ſtirring up the Miniſters to the ſtudy of Piety: He ſent many Miniſters and Deacons into *Scythia*, which was over-run by the *Arian Hereſie*, reducing many thereby to the *Orthodox* Faith. Hearing alſo that the *Scythian Nomades* by the River *Iſther* thirſted after the knowledg of *Chriſt*, he ſent ſome to bring the glad tidings of the Goſpel to them: And whereas ſome of the *Marcionites* had infected the parts about *Ancyra* with their Errors he procured an Edict from the Emperour, which he ſent to the Biſhop of *Ancyra*, to expel them out of their places: Alſo, whereas one *Gainas* a great man in *Scythia*, of an Inſolent and Tyrannical ſpirit, had importuned the Emperour for a Church for himſelf and his followers being *Arians*; the Emperour acquainted *Chryſoſtom* with it, telling him that he durſt not ſay him nay: *Chryſoſtom* deſired to ſpeak with this *Gainas* before the Emperour, where, in his preſence he ſo daunted the proud Tyrant with his ſtout and reſolute ſpeeches, that he cauſed him to be aſhamed of his requeſt, and to be content without it: Yea he afterwards ſo prevailed with *Gainas*, that when he had invaded ſome parts of the Empire, he brought him not only to make peace with the Emperour *Arcadius*, but alſo to ſet his Priſoners free. He ſtoutly told *Eudoxia*, the Empreſs, that for her covetouſneſs ſhe would be called a ſecond *Jezabel*: ſhe thereupon ſent him a threatning meſſage, to which he anſwered, Go tell her, *Nil niſi peccatum timeo*, I fear nothing but ſin. Yet when ſhe, confederating with ſome others, his Enemies had procured his baniſhment into *Hieron* as he went forth of the City, he ſaid, None of theſe thing His Zeal. His zeal againſt Hereſie. His Magnanimity. His Courage

trouble

trouble me; but I ſaid within my ſelf, If the Queen will, let her baniſh me; *The Earth is the Lords and the fulneſs thereof* If ſhe will, let her ſaw me as under; *Iſaiah* ſuffered the ſame: If ſhe will, let her caſt me into the Sea, I will, remember *Ionah*: If ſhe will, let her caſt me into a burning fiery Fornace, or amongſt wilde Beaſts; the three Children and *Daniel* were ſo dealt with: If ſhe will, ler her ſtone me, or cut of my head; I have S. *Steven* and the *Baptiſt* my bleſſed companions: If ſhe will, let her take away all my ſubſtance; *Naked came I out of my mothers womb, and naked ſhall I return thither again.* He was ſo beloved, that on a time when he was like to be ſilenced, the people cryed out, *Satius eſt ut Sol non luceat, quam ut non doceat* Chryſoſtomus, We had better want, the ſhining of the Sun, than the Preaching of *Chryſoſtom.*

Love to the Miniſtry.

His ſayings. Meditations Danger of. riches. His love. His faith. His Tentation. His works.

He uſed to ſay, *As a great ſhowr of rain extinguiſheth the force of fire: ſo meditation on Gods Word puts out the fire of luſt in the ſoul:* And *As a Boat over-laden ſinks: ſo much wealth drowns men in perdition.* And, *A bulkwark of Adamant is not more impregnable, then the Love of Brethren.* And, *As a rock, though windes and waves beat againſt it, is unmovable; ſo Faith grounded on the Rock,* Chriſt, *holds out in all temptations, and ſpiritual combates.* And, *the Divels firſt aſſault is violent; reſiſt that, and his ſecond will be weaker: and that being reſiſted, he proves a coward.*

His Works were printed very acurately in *Greek* by Sir *Henry. Savill* at *Eaton* Colledge, *Anno Chriſti*, 1613. in eight Volumes.



AVGVSTINVS

The Life of Auguſtine, *who dyed* An. Chriſti. 430.

His birth & parentage.

Auguſtine was an *African* by birth, of *Thagaſta*, of pious parents, *Patrius* and *Monica*, who by breeding their ſon in Learning much weakned their eſtate: He attained to ſingular skill in the liberal Arts, wherein he was much holpen by the bountiful contribution of *Romanian*, a Noble Gentleman.

In his youth, he was vitious in maners, and erroneous in judgement; tainted with the Error of the *Manichees.* He firſt taught *Grammer* in his own City where he was born: Then *Rhetorick* in the Regal City of *Carthage*; Afterwards he went to *Rome*, and from thence to *Millain*, where he was Tutor to *Valentinian* the Fifth; And by the Doctrine

rine & Wiſdom of *Ambroſe*, he was reduced from his Error, and Baptized: After which, he wholly ſet his heart to ſeek the Lord, regarding neither honour nor riches, being then about thirty years old. He is reclaimed by *Ambroſe*.

This much rejoyced *Monica* his Mother, then a Widow, who was more glad that her ſon devoted himſelf to the Service of God, then ſhe would have been of having Grand-children by him: He alſo gave over reading of *Rhetorick*, leaving his Scholars to ſeek them a new Maſter. After this he returned into *Africa*, ſpent his time in Watchings, Faſtings, and Prayer, ſerving God both day night, and at laſt was choſen Miniſter in *Hippo*, where he Preached both by Life and Doctrine diligently. Preachers pattern.

But before this, it fell out, that a certain Great man at *Hippo*, hearing the fame of *Auguſtine*, both for his Life and Learning, was very deſirous to ſee and ſpeak with him, promiſing to himſelf that he ſhould eaſily be perſwaded to forſake the World with the allurements of it, and all the luſts of the fleſh, if he could but once hear the Word of God taught by him: which when *Auguſtine* was informed of by faithful witneſſes, being deſirous to deliver a ſoul from the perils of this life, and eternal death hereafter, he haſted to *Hippo*, where he viſited and often preached to the man, exhorting him to remember his promiſe, and to perform his Vows to God; yet he deferred the performance of it from day to day; neither did *Auguſtine* at that time ſee his deſires accompliſhed. His zeal.

At this time one *Valerius* was Biſhop of *Hippo*, who (the neceſſity of the Church requiring it) was very ſolicitous to procure a Miniſter for that place: whereupon, when the Congregation was aſſembled, he exhorted and perſwaded them, ſeeing they now had experience of the Life and Doctrine of *Auguſtine*, to make choice of him: *Auguſtine* not ſuſpecting any ſuch matter, was preſent amongſt them. Hereupon the people laid hold of him, and preſented him to the Biſhop, all of them with one heart and mouth earneſtly deſiring that he might be their Miniſter. At this *Auguſtine* wept very much, which ſome of them miſinterpreting, laboured to comfort him, ſaying, *that though he deſerved a better place, yet being called to the Miniſtry, he was in the next degree to a Biſhop:* whereas indeed the cauſe of his weeping was, becauſe he foreſaw how many and great perils hung over his head by undertaking the Government of that Church. His humility.

Thus being made a *Presbyter* for that place, he aſſociated to himſelf ſome others which might live with him according to the example of the Primitive Church, having all things in common. *Valerius* the Biſhop being a very godly man, rejoyced exceedingly, and gave thanks to God for anſwering his Prayers, by ſuch a ſpecial Providence ſending him one ſo able by his Doctrine to edifie the Church of *Chriſt*: and this he did the rather, becauſe himſelf, being by Nation a *Grecian*, was not ſo fit nor able to inſtruct that people as was *Auguſtine*; and contrary to the uſe and cuſtom of the *African* Churches, he permitted, yea urged *Auguſtine* often to Preach in his own preſence; for which ſome other Biſhops reproached him: But this Venerable and good man, knowing that it was uſual in the *Eaſtern* Churches, and ſeeking the glory of God and the good of the People, regarded not the reproaches of evil tongues, whileſt his Miniſter did that which himſelf was leſs apt and fit to do. By this means *Auguſtine*, like a bright Candle ſet in a candleſtick, gave light to all that were in the houſe. The fame of this thing flying abroad, was the occaſion that many *Presbyters*, being allowed by their Biſhops, Preached the good Word of God to the People in the Biſhops preſence. He is made a Presbyter in *Hippo*. His diligence.

At this time the *Manichæan Hereſie* had infected many, both Citizens and Strangers in the City of *Hippo*, who were deceived by a certain Peſtilent *Heretick*, by name *Fortunatus*, a *Preſbyter*, remaining in that City: Hereupon many of thoſe Citizens and Strangers, both *Catholicks* and *Donatiſts* came to *Auguſtine*, requeſting him to confer and diſpute with this *Manichæan Preſbyter* (whom they judged a learned man) about his opinions: *Auſtin* willingly imbraced the motion, being ready to render a reaſon of the Faith, and Hope, that was in him, to every one that ſhould ask it; being able alſo, not only to exhort with wholeſome words of ſound Doctrine;

but

but to convince the gain-ſayers: Only he enquired whether *Fortunatus* was willing to do the like? Hereupon they haſted to *Fortunatus*, exhorting, perſwading, and earneſtly intreating him to imbrace the motion. But truly *Fortunatus* was very fearful to encounter with *Auguſtine*, whom he had formerly known at *Carthage* infected with the ſame Error. But being overcome by their importunity, and aſhamed to decline the encounter, he promiſed to give *Auguſtine* a meeting, and to diſpute with him.

He diſputes with a *Donatiſt.*

The time and place being appointed, multitudes flocked to it; publick *Notaries* were appointed to write down what paſſed, the Diſputatiou continued two days: The event was, that this Maſter of the *Manichees* was neither able to overthrow the *Catholick* Faith, nor to defend his own Erroneous opinions: and ſo wanting an Anſwer, he which before was accounted a great and learnen man, was now judged of no value nor ability to defend his Errors; which did ſo fill him with confuſion and ſhame, that preſently after he forſook *Hippo*, and never after returned again. And ſo, through the bleſſing of God upon *Auguſtines* labors, many who before were infected with that Error, were reclaimed, and imbraced the true *Catholick* Faith.

The ſucceſs of it.

His zeal againſt Hereſies.

Auguſtine continued to Preach the Word of Truth frequently, both in the Church and from houſe to houſe, confuting the *Hereſies* of the times, eſpecially the *Donatiſts*, *Manichees*; and *Pelagians*: The ſame alſo he did by his writings, the Chriſtians wonderfully admiring and rejoycing in it: ſo that, through Gods bleſſing, the *Catholick* Church in *Africk* began to lift up her head, which formerly had been wonderfully corrupted and dejected by reaſon of *Hereticks*, eſpecially through the Rebaptizings of the *Donatiſts*, whereby they had infected and ſeduced many.

Auguſtines Books alſo and Tractates, being diſperſed, filled with Learning and the Authority of the Holy Scriptures, ſo prevailed, through the Grace of God, that not only the *Catholicks*, but many *Hereticks* flocked to *Hippo* to hear him: and every one that could write, or get others to do it for them, wrote forth his Notes for their future benefit ſo that the ſweet ſmell of the Doctrine of *Chriſt* was by this means diſperſed all over *Africk*, which the Churches beyond-Sea hearing of, much rejoyced therein: For *as when one member ſuffers, all the Members ſuffer with it, ſo when one member is honoured, all the members rejoyce with it.*

He diſputes in a Synod.

At the ſame time the *African* Biſhops holding a *Synod* at *Hippo*, by their command *Auguſtine*, being yet but a *Presbyter* diſputed before them of *Faith*, and the *Creed*, which he performed to the joy of them all, eſpecially of the good old Biſhop *Valerius*, who gave much thanks to God for his mercy vouchſafed to him therein: and fearing leaſt ſome other City which wanted a Biſhop ſhould chooſe *Auguſtine*, and ſo get him away from him (which indeed had come to paſs unleſs *Valerius* hearing of it, had cauſed *Auguſtine* to go to another place, and there hide himſelf, ſo that when they ſought him he could not be found) wherefore this good old man, fearing the like again, and finding himſelf much weakned by Age, wrote privately to the *Primate* of *Carthage*, alleadging the weakneſs of his body, and the infirmities of his old Age, and therefore deſired that *Auguſtine* might be made his Coadjutor in the Biſhoprick of *Hippo*, which by his importunity he alſo obtained: So that the *Primate* coming to viſit the Church of *Hippo*, and bringing ſome other Biſhops with him, *Valerius* before them all, and before all the people which were aſſembled together, declared publickly his deſires; which they all approved very well of, and the People earneſtly deſired that it might be effected: But *Auguſtine* refuſed the Biſhoprick, being contrary to the cuſtom of the Church whileſt his own Biſhop lived. But many perſwaded him that it was not ſuch an unuſual thing, producing many examples both of the forreign and *African* Churches for it, ſo that he was forced to yeeld his conſent, and was ordained to the charge of the Biſhoprick.

He is made Biſhop of *Hippo.*

When he was thus ordained a Biſhop, he Preached the Word of Life more frequently, fervently, and with greater authority then he did before, and that, not only in his own City and Country, but in all places where he was requeſted. whereby the Church of God exceedingly encreaſed: Many alſo of the *Donatiſts* frequented

his

his Sermons, took Notes, and carryed them to their Biſhops, which when they had read, they uſed to contradict; but they that carryed them, either anſwered them themſelves, or elſe carryed their anſwers to *Auguſtine*, who with much meekneſs and gentleneſs confirmed the Truth, and refelled their Errors.

He alſo wrote many private Letters to the Biſhops and many principal Lay-men of the *Donatiſts*, admoniſhing and exhorting them that they would either reform their Errors, or come to a publick Diſputation: But they, diſtruſting their own cauſe, would never write back to him again, but being enraged with anger, uſed to exclaim againſt, and both publickly and privately to rail upon *Auguſtine* as a deceiver of ſouls, and that, as a Wolf, he ought to be ſlain in defence of the Flock and without all ſhame, neither fearing God nor men, they proclaimed that whoſoever would murther him ſhould without all doubt have all their ſins remitted unto them. The malice of the Schiſmaticks.

Theſe *Donatiſts* had in their Churches a perverſe and violent kinde of men, who went up and down under the pretence of chaſtity, who were called *Circumcelliones*; and there were very great numbers of theſe who were diſperſed through all the Regions of *Africk:* Theſe being inſtructed by evil Treachers, were ſo inflamed with Pride, and grew to ſuch audacious boldneſs, that many times, they neither ſpared their own nor other men, requiring them to do things againſt all right and reaſon; and if any one oppoſed them, he was ſure either to be ſoundly beaten, or baſely murthered by them, they being uſually armed with ſundry weapons, raging up and down through Villages and Countries, having no fear to ſhed blood. The *Circumcellians.*

But whileſt the Word of God was diligently Preached, and Peace was endeavoured to be held with theſe haters of Peace, they committed many Acts of hoſtility: And whil'ſt the Truth was made known againſt their Erroneous opinions, they which were Lovers of Truth ſhunned their ſociety, and endeavoured to preſerve the unity of Truth in the bond of Peace. Hence it came to paſs that theſe men, ſeeing their number to be diminiſhed, and envying the encreaſe of the Church, being incenſed with extream anger, raiſed intolerable perſecutions againſt the true members of *Jeſus Chriſt*, often ſetting upon the godly Miniſters both night and day, and many times robbing them of all they had; and not contented therewith, they often murthered them: and often threw Lime and Vinegar into their Eyes to blinde them: For which cauſe theſe Rebaptizing *Donatiſts* grew hateful to their own Diſciples: And (through Gods mercy) the Word of God prevailed the more in *Hippo* by the Miniſtry of *Auguſtine* and his Colleagues: and the fame thereof ſpreading abroad, many Cities ſent to chuſe their Biſhops out of that Society, which exceedingly conduced towards the furtherance of the Peace of the Church. They perſecute the Orthodox, eſpecially Miniſters.

He Preached and writ alſo very learnedly againſt the *Donatiſts*, *Pelagians*, and other *Hereticks*, whereby the *African* Churches recovered their ancient ſplendor. He went not ſo willingly to a Feaſt as to a conference to reduce any that erred. He would not receive gifts to the Church from thoſe which had poor kindred of their own.

Auguſtines Books alſo being diſperſed, and ſome of them tranſlated into *Greek*, and ſent beyond-Sea into the *Eaſtern* Churches, were a means of very much good. But theſe things ſo much the more enraged the *Circumcellions*, inſomuch as when *Auguſtine* went abroad to Preach to, and to viſit his Churches, which he frequently uſed to do, they often lay in wait for him by the way to have murthered him, and had certainly one time effected it, but that the perſon who was his guide, by a ſpecial Providence of God, miſtook his way, and ſo led him by a By-way to the place whereby he eſcaped their hands, as afterwards came to his knowledge, for which he praiſed God as his only deliverer: But theſe men in the mean time neither ſpared Miniſters, nor Lay-men. The malice of Schiſmaticks. A ſpecial providence.

One notable example we have of their wickedneſs which is not to be paſſed over in ſilence: One of *Auguſtines* Society, being called to be Biſhop at *Calamen*, was very careful and Induſtrious to propagate the Truth, and to beat down *Hereſies:* but whil'ſt he was going from Town to Town about this buſineſs, he fell into the hands of the Rebatizing *Donatiſts* who lay in wait for him; Theſe men took away the Beaſts The cruelty of Schiſmaticks.

both from him and his company, and all their neceſſaries, beating the Biſhop very cruelly: Hereupon the Proconſul, being made acquainted with it, ſent for *Criſpin* the Biſhop of the *Donatiſts* in that place, and ſet a fine upon him according to the wholeſome Laws made againſt *Hereticks*. But *Criſpin* denyed himſelf to be an *Heretick*, whereupon a Diſputation was appointed at *Carthage* between theſe two Biſhops, which was to be in the preſence of *Auguſtine*, and the Eyes of all *Africk* were fixed upon the event of it: To be brief, the Biſhops met, and after three days Diſputation *Criſpin* was overthrown, and by the Proconſul was adjudged and condemned for an *Heretick*: but he, not ſtanding to this ſentence, appealed to the Emperour, who patiently heard all the cauſe, and at laſt concluded that the *Donatiſts* were *Hereticks*, that they ought not to be ſuffered in any Publick places, and that the Laws againſt *Hereticks* ſhould be put in Execution againſt them: whereupon *Criſpin* was fined in two pounds of Gold: But the *Catholick* Biſhops, and eſpecially *Auguſtine* ſo prevailed with the godly Emperour that the rigour of his ſentence was taken off from them: which Piety and Charity of theirs much conduced to the encreaſe of the Church.

The *Donatiſts* condemned for Hereticks,

A Council at *Carthage*

Not long afte[illegible] was a Council held at *Carthage* by the appointment of the good Emperou[illegible] who ſent thither a Tribune, and a publick *Notary* to ſupply his own [illegible]uncil conſiſted of the Biſhops both *Catholicks* and *Donatiſts*: whe[illegible]*ſts* being heard to the full whatſoever they could ſay for the defence o[illegible] opinions, were fully confuted by the *Catholicks*, and condemned for their Errors, and by the Emperours Judge were declared to be *Hereticks*: Their Perſecutions alſo againſt the *Catholicks* were declared even to the cutting off their members, & taking away of their Lives to the great diſturbance of the Peace of the Church? But after this Council was diſſolved, many of their friends reported that they were not ſuffered to ſpeak all they could for themſelves and their cauſe, becauſe that the Judge, appointed by the Emperour, was too favourable to the *Catholicks*: which yet appeared to be but a poor ſhift to excuſe the weakneſs of their cauſe, ſeeing that they knew him to be a *Catholick* before the Diſputation began, and yet never excepted againſt him.

A Council at *Caſarea*.

Not long after there was another Council aſſembled at *Caſarea*, a chief City in *Mauritania*, for the ſetling of other affairs of the Church. In this City was *Emeritas* the Biſhop of the *Donatiſts*, a chief defender of his Sect, and one whom they moſt relyed upon: Him therefore *Auguſtine* ſingled out, and in the Publick Congregation challenged him to a Diſputation. Deſiring him now to produce what he had further to ſay for his Opinions, ſeeing his friends gave out that formerly he could not be ſuffered to do it at *Carthage*; but now he had full liberty & ſecurity, being in his own City, and environed with his friends: Notwithſtanding which, neither by his Exhortation of *Auguſtine*, neither by the Inſtant requeſt of his Parents and Friends, could he be perſwaded to it, though they told him that they would all be of his Communion, though they loſt their Eſtates, or underwent any other temporal puniſhment, if he could overthrow the *Catholick aſſertions*: yet nothing would prevail with him, having indeed nothing to ſay more then he had ſpoken before: which diſtruſt of his cauſe, through Gods mercy, turned to the great advantage of the Church, which was much encreaſed and confirmed hereby.

Manichees converted.

At another time at *Carthage*, many *Manichees* being brought before him, of thoſe whom they called *Elect men*, and *Elect women*, *Auguſtine* who had formerly known that execrable Sect, produced their damnable Blaſphemies out of their own Books, and at length brought them to an acknowledgement of their Blaſphemies: and thoſe *Elect women* alſo confeſſed what filthy things had been (according to their cuſtoms) committed amongſt them: all which things exceedingly redounded to the benefit of the Church, and to the ſecuring of the flock againſt ſuch Thieves.

The craft of an *Arian*.

There was alſo a certain Noble man called *Paſcentius*, an *Arian*, by whoſe authority the tribute was exacted with much rigour, the *Catholick* Faith was much oppoſed, and many godly Miniſters were much moleſted and troubled; *Auguſtine*

tine coming to *Carthage* where he was, profered to diſpute with him in the preſence of many Noble men: But this *Heretick*, though he accepted the challenge, would by no means ſuffer any thing to be written which paſſed betwixt them: and his pretence was, leaſt that which was written might be made uſe of againſt him to his prejudice becauſe of the Law: Hereupon *Auguſtine* conſented privately to diſpute with him without *Notaries*; yet withall, he foretold that after the Diſputation, every one would take liberty to make what reports of things never ſpoken, becauſe there was nothing ſet down in writing to refel them. *Auguſtine* in the conference declared his Faith and Judgement, requiring an account of the ſame from the other; Alſo By Arguments and Authority of the Scriptures he confirmed his own, and refelled the Errors of the other; which ſo enraged this *Arian* that he brake up the conference, and when he departed, he falſly reported that he had overcome *Auguſtine*, and ſcattered abroad many ſuch lyes; which coming to the Ears of *Auguſtine*, he was compelled to write to *Paſcentius*, and therein to ſet down all the paſſages of the conference, which if he ſhould deny, he was able to produce many witneſſes for the proof thereof both worthy and Honorable men, who were then preſent: But he, being thus twice written to by *Auguſtine* ſcarce returned a ſingle anſwer, wherein alſo he rather railed, than [illegible]ed his Opinions. Hereticks, Lyars.

Alſo when the *Goths* came into *Africk*, there cam[illegible] them one *Maximus* an *Arian* Biſhop, who coming to *Hippo*, at th[illegible]ſt of many godly and eminent men, and in their preſence *Auguſti*[illegible]ne Liſts with him, having *Notaries* to write down all that paſſed be[illegible]n: His Adverſary ſhewed more ſubtilty then ſolidity, but the Truth prevailed: yet this impudent *Heretick* when he was returned to *Carthage* amongſt his own *Sectaries*, lyingly boaſted that he came away with the Victory: whereupon *Auguſtine* was enforced to publiſh in writing a Narrative of the whole Diſputation with all the Objections and Anſwers, withall ſhewing wherein *Maximus* failed, and to what Arguments he was able to give no Anſwer. *Auguſtine* confutes an *Arian*.

He took great pains alſo by the ſpace of ten years againſt the *Pelagians*, who were ſubtle Diſputants, & publiſhed their *Hereſies* by a very cunning way, endeavouring to propagate them, not only in Publick but from houſe to houſe: Againſt theſe *Auguſtine* wrote many Books, and often diſputed with them in the Congregation, both to reduce them, and preſerve others from the infection of their Errors. He was the Author alſo of calling many Councils in *Africk* againſt them; He wrote to the Biſhop of *Rome* that that *Hereſie* was abominable, and to be condemned by all that adhered to the *Catholick* Faith: whereupon the Godly Emperour *Honorius* taking cognizance of it, condemned it by his Laws, and appointed the holders of it to be reckoned amongſt the *Hereticks*; whereby many of them, forſaking their Errors, returned to the true Church again. Thus was this holy man of God *Auguſtine* very ſolicitous about, and careful of the ſafety of the whole Church; and truly God gave him much comfort and occaſion of rejoycing in the fruit of his labors even in this life: Firſt in *Hippo* and the Country there-abouts, which was more immediately under his charge, the Churches thereof enjoying much Unity and Peace: Then in other more remote parts of *Africk*, which either by his labors, or by the labors of ſuch of his Society as were called forth to be Biſhops and Miniſters in other places, were very much eſtabliſhed in the Truth; many *Manichees*, *Donatiſts*, *Pelagians*, and *Pagans* being converted from their Errors, & rejoycing that they were now made Members of the true Church. He was very patient towards all men: He bore with the infirmities of the weak, mourned for the ſins of the wicked, that both of ſuch as were within and without the Church, rejoycing when any were gained to the Lord, and weeping when any were loſt. His zeal againſt *Pelagians*. The ſucceſs of his Miniſtry. His patience.

So many things were dictated and publiſhed by him, ſo many Diſputations held in the Church, ſo many things written againſt *Hereticks*, and ſo many Books of Sacred Scripture expounded by him for the edification of the godly, that a ſtudious man all his life long can ſcarcely know and read over. And knowing the duty impoſed by Saint *Paul*, 1 *Cor.* 6. 1. &c. of endeavouring to decide His great labors.

Controverſies, he was very forward whenſoever he was requeſted either by Chriſtians, or by men of any other *Sect* to compromiſe and decide their Controverſies, with much patience and prudence hearing both parties, that ſo he might paſs a righteous ſentence; and that he might the more fully take cognizance of the cauſe, he uſed ſometime to ſpend a whole day faſting to hear the ſame; always taking advantage thereby to do what poſſible good he could to their ſouls. Like a good Steward, *Preaching the Word in ſeaſon, and out of ſeaſon, Exhorting, Inſtructing and Reproving with all long ſuffering and Doctrine*, endeavouring to inſtruct the Ignorant, and to quicken thoſe that were remiſs in the way to Heaven. Many Letters he wrote to ſuch as ſought to him for counſel and direction in their ſecular affairs: But this he thought a trouble to him, and an hinderance from better imployments, and therefore he always thought beſt of thoſe who would either write or ſpeak to him about Heavenly buſineſſes. He ſeldom was abſent from the Councils which were often held in divers Provinces, yet always ſeeking therein the things which were of God, and not his own advantage: His endeavour was that the Faith of the Holy *Catholick* Church might be preſerved inviolate: That ſuch Miniſters as were unjuſtly Excommunicated might be abſolved: That ſuch as were wicked and obſtinate might be caſt out. In the Ordination of Miniſters he always judged that the conſent of the godly ſhould concur in it, and that the cuſtom of the Church ſhould not be violated.

His humility.

Upon a time, *Auguſtine*, forgetting the Argument which he firſt propoſed to proſecute, fell upon a confutation of the *Manichees*: and one *Firmus* a rich Merchant, and a *Manichee*, hearing him, was ſo convinced, that he came to him after, and with tears, on his knees, confeſſed his Errors, and promiſed Reformation. Alſo one *Felix* a *Manichee*, coming to *Hippo* to ſpread his *Hereſie*, in a Diſputation with *Auguſtine* after the third time, was ſo convinced, that he recanted his Errors, and was joyned to the Church.

A ſpecial Providence.

He was termed *Hereticorum Malleus*, The hammer againſt *Hereticks*. He won alſo many Pagans to embrace the Truth. He took much pains in ending differences. His Apparel was neither ſumptuous nor ſordid: his Diet uſually was Broth and Roots, (He uſed to ſay, *Non ego immunditam obſonii timeo, ſed immunditiam cupiditatis. Scio enim* Noe *omne genus carnis quod cibo eſſet uſui manducare permiſſum, &* Heliam *cibo carnis refectum*, &c.) Though for his Gueſts and ſick-folks, he had better: His Diſhes for his meat were of Earth or Wood, or Marble: His Table was rather for Diſcourſe and Diſputation then for rich Banquetting, and it had Ingraven upon it,

His humility.

Quiſquis amat dictis abſentem rodere famam
Hanc menſam indictam noverit eſſe ſibi.

He that doth love an abſent friend to jeer,
May hence depart, no room is for him heer.

Which rule ſome of his Fellow Biſhops upon a time forgetting, he ſharply reprehended them for it, and told them that he muſt either blot thoſe Verſes out of his Table, or ariſe from dinner, and go to his chamber.

His prudence.

He would never buy either Houſe or Land: But any thing that was given to the Church he would not refuſe it: yet he often refuſed Inheritances, when dying perſons would have given them to the Church; not but that he thought they might be profitable to the Poor: but becauſe he judged it fit and equal that their Children, Parents, or Kindred ſhould rather inherit them: often ſaying, that it was fitter that *Legacies* ſhould be left to the Church then Inheritances; which are troubleſome, and ſometimes chargeable; yet thoſe *Legacies* he would have freely given, and not begged or extorted from men.

His charity.

He was almoſt wholly taken up with heavenly affairs, wherein he laboured both day and night, with *Mary*, chooſing the better part, which could not betaken from him. He was very careful of the Poor, and in caſe of great want, would ſell the

the Ornaments of the Church for their Relief. And when the Church ſtock was ſpent, he uſed to declare to the people, that he had nothing left wherewith to relieve the Poor, that thereby he might ſtir up their charity to contribute to ſo good a work. All his *Presbyters* lived with him in the ſame Houſe, fed with him at the ſame Table, and were maintained and clothed out of the common purſe. He always judged it fit that Miniſters ſhould be preſent at Marriages, both to teſtifie the mutual conſents and compromiſes, and to beſtow his Benediction upon the married perſons. He always kept Scholars in his houſe, whom he fed and clothed. He was ſo ſevere againſt Oaths, that he abated of their allowance to thoſe that ſwore. Oaths.

He never admitted women into his houſe, though of his own kindred; no not his own Siſter when ſhe was a Widdow, and had wholly devoted her ſelf to the Service of God; nor his Uncles daughter; nor his Brothers daughter; ſaying, that though they might dwell in his houſe without ſuſpition; yet they could not be without Maids, or other Women would come to viſit them, which could nor be without offence and ſcandal; and when any Women ſent to him, being deſirous to ſee or ſpeak with him, he would always have ſome of his Miniſters preſent, and would never ſpeak with them alone. He praiſed one, who when he was ſick, ſaid; *I have not lived ſo, that I am aſhamed to live longer; nor do I fear to dye, having ſo good a Maſter to go to.*

In his latter days he looked over all his Books: Thoſe which he wrote at his firſt Converſion whil'ſt he was a Lay-man, and thoſe which he wrote when he was a Miniſter; and laſtly, thoſe which he wrote when he was a Biſhop; and whatſoever he found in them leſs agreeing with the Word of God, and the *Eccleſiaſtical* Conſtitutions, he corrected, or retracted: Of which he wrote two Volumes, which he called his *Retractations.* He complained alſo that ſome Miniſters had gotten and divulged ſome of his Books, before he had perfected them, though afterwards he amended them. His Retractations.

Yet being prevented by death he left ſome of his Books unperfected. And being deſirous to profit all, knowing that many were deſirous to read much, which yet for want of time they could not do, out of the Old and New Teſtament he collected ſuch Precepts as concerned the rule of a Chriſtian Life; and ſuch things as were forbidden in the ſame; which he compoſed into a Book, adding a Preface to it, that ſo every one which pleaſed might read it, and thereby diſcern how obedient or diſobedient he was unto God; and this he called, *A Looking Glaſs.* His works.

But ſhortly after brake out (by the permiſſion of God) that hideous inundation of *Goths* and *Vandals*, and other Northern people, who were *enſis Dei*, God's ſword to puniſh the pride of the *Romane* Empire. Theſe ſailing out of *Spain* arrived in *Africk*, over-running the whole Country of *Mauritania* and other *African* Provinces and Countries, laying all waſte before them, and deſtroying all they could with Barbarous cruelty and inhumanity, filling all places with torments of all ſorts, murthers, burnings, and with innumerable and abominable depopulations, ſparing neither ſex nor age; no not the Miniſters of *Jeſus Chriſt:* The Churches Ornaments they plundered, the Churches themſelves they demoliſhed, and, like incarnate Devils, made havock of all. This holy man of God lived to ſee theſe grievous calamities, and was not affected with them only as other men were: but conſidering them more deeply and profoundly; and in them foreſeeing the great danger of ſouls, he poured forth Prayers and Tears day and night. For he ſaw Cities ſubverted, Villages deſtroyed; the Inhabitants being either ſlain or driven away: Churches deſtitute of Miniſters: holy Virgins defloured; ſome of them dying under their torments: ſome ſlain with the ſword; ſome led into captivity, in danger of having their ſouls infected with Error and *Hereſie*, and their bodies enſlaved under a cruel Enemy. The coming of the *Goths* into *Africk*. Their horrible cruelties. See more of it in my *General Martyrology.*

He ſaw the *Pſalms* of Thankſgiving ceaſed in the Congregations: The Temples burned: and the ſolemn Aſſemblies to be given over: The Sacraments either not to be ſought after; or none to diſpenſe them to thoſe that deſired them: And for thoſe which fled into Mountains, Woods, Deſarts, Caves of the Earth, or to any other places of refuge, they were either hunted out and ſlain, or periſhed with famine and

and drought. The Biſhops and Miniſters of Churches, (which had by the goodneſs of God) eſcaped their bloody hands, being ſpoiled of all things, went about begging their bread.

He ſcarce ſaw of all the innumerable Churches of *Africk*, three remaining, *viz. Carthage*, *Hippo*, and *Circe*, which through Gods mercy, yet remained in ſome ſafety: though not long after his death, *Hippo* being forſaken of her Inhabitants, was burned by the Enemy. Theſe things this good man much bewailed; and that which much encreaſed his ſorrow was, that juſt now the Enemies were coming to beſiege *Hippo*, the Governor whereof was one Earl *Boniface*. This ſiege laſted fourteen moneths, wherein *Auguſtine* with his fellow Biſhops that were fled thither for refuge, and his *Presbyters*, exerciſed themſelves wholly in Prayers and Tears, intreating the Father of Mercies to be merciful to them, and to preſerve his Church from the rage of the Adverſaries. And one day as they ſate at dinner together, *Auguſtine* ſaid to them; *You know Brethren, that from the beginning of this ſiege, my daily Prayers have been, that God would either free us from it, or give his ſervants patience and courage to undergo what he impoſeth, or to take me out of this preſent evil World; and I believe that God will anſwer my deſire.* And indeed accordingly to the third moneth of the ſiege he fell ſick of a Feaver, which proved his laſt ſickneſs; neither would God defraud his ſervant of the fruit of his Prayers; Indeed he was very powerful in Prayers, ſo that ſometimes by it he hath caſt out Devils, and reſtored ſick men to their health.

Auguſtine dies before the taking of *Hippo*.

His faith.

The power of his prayers.

His death.

His poverty

His feaver proved ſo violent, that he dyed in the ſame third moneth of the ſiege. In his ſickneſs he breathed forth moſt pious ejaculations: He made no Will, having nothing to beſtow, but only Books upon ſeveral Libraries. He dyed Aged 76. *Anno Chriſti* 430. having been a Miniſter 40 years.

It's written of him, that after his firſt Converſion to the Faith he was grievouſly vexed with inward conflicts againſt his corrupt affections, complaining of his inward hereditary, habitual, inveterate vices, and after long ſtrugling with them by purpoſes, vows, ſtrong reſolutions, watching, faſting, ſelf revenge, and other good means, finding ſtill his own weakneſs, and the encreaſing violence of his corruptions, as he was intentively muſing and meditating what to do more, he heard a voice ſaying, *In te ſtas, & non ſtas*; whereupon rightly apprehending that his own ſtrength of wit, carnal reaſon, and other powers and helps of nature could not ſerve the turn for the effecting of that which was the proper and peculiar work of Grace, he betook himſelf to his Saviour by humble, faithful, and fervent Prayer; and at laſt found ſuch aſſiſtance from the Holy Spirit of Grace, as ſtrengthned him to ſtand and make good his reſolutions with more comfort then before.

His uſual wiſh was, that *Chriſt* when he came might finde him *aut Precantem, aut Prædicantem*, either Praying, or Preaching. When the *Donatiſts* upbraided him unworthily with the impiety and impurity of his former Life, *Look* (ſaid he) *how much they blame my former faults, by ſo much the more I commend and praiſe my* Phyſitian.

An excellent ſpeech.

His ſayings.

He uſed to ſay, *Holy Marriage is better then proud Virginity.* And again, *Prayer that is pure, and holy, pierceth Heaven, and returns not empty. It's a ſhelter to the Soul, a ſacrifice to God, and a ſcourge to the Divel.* And again, *There is nothing that more abateth ſin, than the frequent meditation of Death: He cannot die ill that lived well; and ſeldom doth he die well that lived ill. A Chriſtian at home in his houſe muſt think himſelf a ſtranger; and that his Country is above where he ſhall be no ſtranger.* And again, *If men want wealth, it is not to be unjuſtly gotten: if they have it, they ought by good works to lay it up in Heaven. He that hath taſted the ſweetneſs of Divine love, will not care for temporal ſweetneſs. The reaſonable ſoul made in the likeneſs of God, may here find much diſtraction, no full ſatisfaction; for, it being capable of God, can be ſatisfied with nothing but God. Not to be without affliction, but to overcome affliction is bleſſedneſs. Love is ſtrong as death; as death kils the body, ſo love of eternal life kils worldly deſires and affections.* He called *Ingratitude the Devils Sponge, wherewith he wipes out all the favors of the Almighty.* He ſo admired and loved the ſeven Penitential *Pſalms*, that he cauſed them to be written in great letters, and hung within

Prayer.

Death.

Chriſtians are pilgrims.

Ingratitude

within the curtains of his Death-bed, that ſo he might give up the Ghoſt in the contemplation and meditation of them. His Prayer was, *Lord give firſt what thou requireſt, and then require of me what thou wilt.* And, *He that prays well, cannot chuſe but live well.*

His Works are printed in nine Tomes at *Baſil* by *Froben.* His works.

The Life of Cyril *of* Alexandria, *who flouriſhed,* Anno Chriſti 430.

THeophilus Biſhop of *Alexandria* falling into a Lethargy, ſhortly after dyed; whereupon a great contention aroſe about the Election of a new Biſhop: ſome ſtanding for *Timotheus* the Arch-deacon, and others for *Cyrillus*: *Abundatius* the Captain of the Garriſon laboured all that he could to prefer *Timothy*: But the other party prevailed, and ſo *Cyril* was choſen and ſetled in the Biſhoprick. He is choſen Biſhop of *Alexandria.*

About this time *Neſtorius* the *Heretick* vented his blaſphemous opinions againſt the Deitie of our Saviour *Chriſt*, whom *Cyril* anſwered and confuted: upon this the Emperour *Theodoſius minor* ſummoned a Councel at *Epheſus*, in which *Cyril* was choſen Preſident, and where, with much learning and judgement, he confuted *Neſtorius*, and *Pelagius.* So that the Council after ſerious examination and deliberation, pronounced this ſentence; *To omit the other abominable wickednesſes of* Neſtorius, *becauſe being ſent for by us, he hath refuſed to appear, neither would he receive thoſe godly and religious Biſhops whom we ſent to confer with him: being therefore forced by neceſſity, we proceeded to the examination of his wicked opinions, and finding, partly by the Epiſtles and Books that he hath written; and partly by his words which in this famous City he hath lately ſpoken, which by ſufficient witneſs have been proved before us, that he holds and publiſheth* Heretical *opinions contrary to the Word of God and the Canons of the holy Councils; we therefore, not without many tears, are forced to paſs this ſevere ſentence againſt him: and our Lord and Saviour* Jeſus Chriſt, *whom he hath ſo groſly and grievouſly blaſphemed, doth by us Decree, that* Neſtorius *be depoſed from his Biſhoprick, and excommunicated from the holy Aſſemblies of the Miniſters of God. Which ſentence the Emperour* Theodoſius *did alſo approve of and confirm,* and withall baniſhed him to *Oaſis*, & God to ſhew the ſeverity of his juſtice againſt blaſphemers, ſtrake him with an incurable diſeaſe whereby his tongue rotted, and breeding many Worms, was devoured by them, ſo that he ended his wretched life after a moſt miſerable manner. A Council, *Neſtorius* depoſed and excommunicated. Baniſhed by the Emperour. His fearful death.

This *Cyril*, was by birth a *Grecian*, and as one teſtifies of him, was *Vir doctus & ſanctus*, a learned and holy man: He was Preſident in the Council at *Epheſus*, where with much learning and judgement he confuted *Neſtorius* and *Pelagius:* He was admirably experienced in the holy Scriptures: flouriſhed under *Theodoſius junior:* He was ſo famous for piety, eloquence, and wit, that the *Grecian* Biſhops gat ſome of his *Homilies* by heart, and recited them to their people. After twenty two years labor in the Government of that Church, he quietly yeelded up his ſpirit unto God, *Anno Chriſti* 448. under *Theodoſius junior.* His knowledge in the Scriptures. His learning His death.

He uſed to ſay, *It's the beſt way for a rich man to make the Bellies of the Poor his Barn, to ſuccour the fatherleſs and needy, and thereby to lay up treaſure in Heaven, that he may be received into everlaſting habitations.* And, *Where the Scripture wants a tongue of expreſſion, we need not lend an ear of attention, we may ſafely knock at the Council door of Gods ſecrets, but if we go further, we may be more bold then welcome.* And again, *The Devil runs with open mouth upon Gods children to devour them: they manfully reſiſt him: he thinks to weaken their Faith, and they, by his aſſaults are made the ſtronger: he fights againſt them, but they get ground upon him; and ſo, what he intended for their deſtruction, full ſore againſt his will, makes for their advantage.* He was called the Champion of the Catholick Faith. His ſayings Charity. Modeſty. Tentation.

His Works are printed in two Tomes at *Paris*, *Anno Chriſti* 1605. *The*

The Life of Peter Chrysologus, *who flourished* Anno Christi, 440.

His birth. and education.

Petrus Chrysologus, so called because of his golden Eloquence, was born at *Imola* in *France*, of honest Parents; bred under *Cornelius* Bishop of that City, whose care it was, not only to instruct him in good Manners and Learning, but to fit him for the Work of the Ministry, that he might bring glory to God in the service of his Church: And not long after, he was made Arch-bishop of *Ravenna*.

Preachers pattern.

He excelled in Learning, Vertue, and all praise-worthy qualities. He was present at two Councils, the one at *Ravenna*, the other at *Rome*: and sent Letters full of Learning to the *Synod* of *Chalcedon* against *Eutiches* the *Heretick*. He was powerful in Eloquence, especially in his Sermons to the people, and very holy in Conversation, by both which he won many to the Truth. Always before he penned any thing, he would with great ardency and humility set himself to Prayer to seek unto God for direction therein. He lived long, having been Bishop about 60 years, flourished under *Martian* the Emperour, and dyed *Anno Christi* 500.

Prayer.

His sayings. Charity. Mercy. Faith and works. Drunkeness & gluttony

He used to say, *Let not thy care be to have thy hands full, whilst the Poors are empty: for the only way to have full Barns is to have charitable Hands*: And, *God had rather men should love him than fear him: to be called Father then Master: he wins by Mercy, that he may not punish by Justice: If thou wilt be like thy Father, do likewise.* And, *Neither in the Flint alone, nor in the Steel alone any fire is to be seen, nor extracted but by conjunction, and collision: So, nor by Faith alone, nor by good Works alone is Salvation attained, but by joyning both together.* And, *As the Clouds darken Heaven, so intemperate Banquetting the Minde: as the violence of windes and waves sinks a Ship; so drunkenness and gluttony sinks our souls and bodies in the depth of hell.* And, *Vertues separated, are annihilated: Equity without goodness is severity; and Justice without Piety cruelty.* And, *some that lived commendably before they attained to dignity, being set in the Candlestick of the Church, turn their light into darkness: It had been better for such lights still to have been hidden under a bushel*, &c.

His works.

He was a man of an Excellent Wit, and by his Ministry, and example won many to a love of the Truth.

He wrote 176. *Homilies: Lib. ad Eutychen, & Epistolas alias.*



PROSPER

The Life of Prosper, *who dyed* Anno Christi, 466.

Rosper was born in *Aquitane*, and preferred to be Bishop of *Rhegium* in *France*; He was Scholar to S. *Augustine*, famous for Learning and Piety; He learnedly confuted the *Pelagian Heresie*: He was assiduous in reading, especially of the Scripture: He usually had the four Evangelists in his hands: He distributed his goods freely to the Poor: His special care was to take away all strife and contentions from amongst his people. He was a Father to all ages and sexes that were in the City: He much addicted himself to Watching, Fasting, Prayer, and Meditation. He continued Bishop there twenty years: flourished under *Martianus*. Upon his death-bed, speaking to many of his people that wept sore, he said, *The Life which I have enjoyed was but given me, upon condition to render it up again, not grutchingly, but gladly: For me to have stayed longer here, might seem better for you, but for me it is better to be dissolved*, &c. And so Praying and lifting up his hands to God before them all, he departed *Anno Christi*, 466.

His birth & education.

Scriptures delighted in.

His charity.

A peace maker.

His speech at death.

His death.

He was excellently versed in the Sacred Scriptures: and no less famous in Humane Learning: He was a very good Poet, and an Eloquent Orator: of a profound Judgement, subtile Wit, a nervous Writer, and holy Liver.

His character.

His works.

His sayings.

Pride.

His Works are all printed in *Octavo* at *Cullen*, *Anno Christi* 1609.

He used to say, *Thou shalt neither hate the man for his vice; nor love the vice for the mans sake.* And, *Thou boastest of thy wealth, honour, strength, beauty*, &c. *consider what thou art by sin, and shalt be in the grave, and thy plumes will fall: For every proud man forgets himself.* And, *As the Soul is the life of the Body, so the life of the Soul is God: when the Soul departs the Body dies, and when God departs the Soul dies.* And, *Those things which God would have searched into, are not to be neglected; but those which God would have hidden, are not to be searched into: by the later we become unlawfully curious, and by the neglect of the former, damnably ingrateful.* And, *The envious man hath so many tortures, as the envied hath praisers: It's the Justice of envy to kill and torment the envious.* And, *The Life to come is blessed Eternity, and Eternal blessedness: there is certain security, secure quietness, quiet joyfulness, happy Eternity, eternal Felicity.*

The Life of Fulgentius, *who dyed* Anno Christi, 529.

His Parentage.

Unerick the *Arian*, King of the *Vandals*, having subdued *Carthage*, banished all the Senators thereof into *Italy*, amongst whom was *Gordian*, Grand-father to *Fulgentius*: And after the decease of *Gordian*, *Claudius* his son returned unto *Carthage*; and though his house was given to an *Arian Priest*, yet he recovered a great part of his Inheritance by some favour which he found at the Kings hands, and so departing to *Lepte*, he there setled his habitation: But shortly after dying, he left his son *Fulgentius* to the care of his Mother, *Mariana*, who was very careful to train him up in Learning, causing him to be instructed in the *Greek* Tongue, before he learned *Latine*, that thereby he might attain to the greater perfection in that Language: And as his years encreased, so did he highly profit in all sorts of Learning, to the great joy of his Mother, who exceedingly rejoyced to see his wisdom and towardness, which also much refreshed her after the loss of her dear husband: yea she was so well satisfied with his Prudence, that she committed to his care the government of her whole house: and he so well behaved himself therein, that he pleased his friends, silenced his ill-willers, and both by direction and correction procured an awful respect from the servants: He was also very careful to preserve his Patrimony.

His education.

His prudence in governing a family.

His Conversion.

By this his deportment he gat so much credit and esteem, that he was made the Kings Collector, and required to be rigorous in exacting the rated payments: But after a while, it pleased God, that this multiplicity and burden of worldy businesses began to be very heavy to his Soul; and the vain flattering felicity of the World yeelding disgust, by little and little the love of spiritual life seemed to take root in his Heart, and this begat in him a desire frequently to pray, and to read, and study the holy Scriptures: Then did he often resort to such men as sequestred themselves from worldly businesses, and betook themselves to *Monasteries*, where he learned by experience the sweet conversation of Gods Servants, those places being not yet degenerated into such superstition and profaneness as afterwards they were.

His speech.

Amongst them he perceived that as they had no worldly solace, so had they no wearines in their present condition: as they had no temporal joyes, so neither had they that vexation of spirit which other men were subject to by reason of their worldly businesses: whereupon with himself he brake out into these words. *Why travel I in the World, which can yeeld me no future nor durable reward answerable to my pains? Though it be better to weep well than joy ill: yet if to joy be our desire, how much excelleth their joy who have a good conscience before God, who dread nothing but sin: study to do nothing but to accomplish the Precepts of* Christ? *Now therefore let me change my trade; and as before, I endeavoured amongst my Noble Friends to prove more Noble, so now let my care and imployment be amongst the humble and poor servants of the Highest, to become more poor and humble than they, and like S.* Matthew, *let me turn from a Publican to a Disciple.*

His prudence.

Thus being resolved to renounce all terrene and worldly delights, and to make himself a partaker of that kinde of life which upon mature deliberation and examination his judgement approved as most excellent: yet withall, wisely considering that sudden changes might breed some distemperature either in body or minde, or both, he began by degrees to accustom himself to Fasting, to avoid the company and accustomed complements of his old acquaintance and familiar friends, addicting himself to solitarines, to much reading and prayer.

Hereupon all that knew him were stricken with great wonder and amazement at this sudden and unexpected change: imputing this strict demeanor in a man so delicately brought up, to proceed from necessity, and privy poverty: But he having thus made some proof of such things, wherein he conceived difficulties might occur, and

now

now finding by experience that nothing was hard to a willing minde, as alſo lighting upon, and reading that Divine Treatiſe of St. *Auguſtine* upon the 36 *Pſalm*, his love to and longing after that more retired courſe of life much encreaſed in him, ſo that he reſolved without any further delay to put his former purpoſes into practiſe, and accordingly, going to *Fauſtus*, who was one of thoſe Biſhops whom the *Arian* Tyrant *Hunerick* had confined to a certain place not far from his own Country, he beſeeched him to admit him into his *Monaſtery*. The prudent Biſhop well knowing the worldly converſation of the young man in times paſt, gave no credit to his ſpeech, nor comfort to his requeſt, but willed him, firſt to learn to live leſs delicately before he entred upon ſo ſtrict a courſe of life: But he humbly kiſſing the Biſhops hand, earneſtly requeſted him that he would not reject him, but graciouſly admit him for one of his Diſciples; and ſo by importunity declaring his ſincere affections, he procured admittance; He retires himſelf from the world.

The fame of this thing ſpreading abroad, ſome diſpaired of his perſeverance becauſe of his former delicate life; others, conſidering the excellency of his wit, were raiſed in expectation of ſome notable and worthy conſequence. Divers of his Familiars, excited by his example, betook themſelves to the like courſe of life: only his inconſiderate and worldly-minded mother grew exceedingly diſcontented at it, as if her *Fulgentius* were already dead, and ſo, impatiently running to the Biſhop, ſhe brawled with him, crying out; *Reſtore the Son to his Mother, the Maſter to his Servants and Houſhold: It becomes you to comfort ſuch diſconſolate Widdows, not to deſtroy my forlorn houſe.* The Biſhop mildly reprehended her, but wiſely concealed her ſon; wherefore ſhe filled the Ayr with her exclamations, ever calling upon the name of *Fulgentius:* This violent temptation did he meet with at his firſt entrance into this ſtrict kinde of life; But having his heart fixed in Heaven, he gave no Ear to her exclamations: ſo that his Mother, verily thinking that he had not been there, ſorrowfully departed: The Biſhop having hereby had experience of the valour of his young Diſciple, judged that he that could thus overcome his natural affections, no labour would be hard, nor conqueſt difficult for the time to come. His mothers. Impatiency at it. Tentation reſiſted.

Whil'ſt he continued in this place, he wholly abſtained from Wine and Oil, and was ſo rigorous in Faſting, that it much debilitated his body, and procured ſome diſeaſes: But his heart being wholly ſet upon the working forth of his Salvation with fear and trembling, he committed himſelf to God, ſaying, *The daintieſt feeders avoid not ſickneſs:* and after he had a while been habituated to this courſe, he, through Gods mercy, recovered his health and priſtine beauty. His Inheritance (though he had a younger Brother called *Claudius*) he wholly left it to his Mother, that at her deceaſe ſhe might leave it to *Claudius*, if he deſerved well of her; by which means his Brother (for the Living-ſake) was made more dutiful and ſubmiſs, and his Mother by this gift received no ſmall conſolation to counterpoiſe the ſorrow of his abſence. His abſtinence. His ſickneſs and recovery. He gives away his inheritance.

Shortly after the *Arians* renewing their perſecution (which for a ſpace they had diſcontinued under a pretence of more moderation) Biſhop *Fauſtus* was conſtrained by frequent removes from one place to another, to hide himſelf, and *Fulgentius* had no better ſhift then to flee to another little *Monaſtery* governed by one *Fælix*, who having ſufficiently heard of his Learning and Vertue, would have reſigned the government thereof to *Fulgentius*; But he conſtantly refuſed it: yet at the great importunity of the Brethren, he was enforced to take part of the Government upon him: So that theſe holy men, equal in their love to God and their neighbors, equal in Vertue, and like in Conditions, mutually governed the place, each fearful of offending the other; each vigilantly attending the good of the Society. But the Perſecution growing more hot, they together with their Diſciples were forced to remove into more remote and unknown parts of *Africa:* and at laſt ſetled in the Territories of *Sicca*, where they exceeding profited the people, and gained many Souls to *Chriſt*. The *Arians* renew their perſecution His remove to *Sicca*.

But the old Enemy of mankinde enving their godly labours, ſtirred up an *Arian Prieſt* called *Fælix*, who not far off, had corrupted many with his *Heretical* opinions, to moleſt and trouble them. This fellow, great in Power and Authority, but greater Heretical malice.

in malice, fearing leſt by the means of *Fulgentius* (whoſe Learning now grew famous) many of his ſeduced Diſciples ſhould be reclaimed to the Truth, he cauſed all the ways to be beſet by which theſe two Fathers uſed to go to inſtruct the people; and it pleaſed God, that as theſe two walked by the way, they fell into theſe watchmens hands, who preſently loaded them with Irons, and carried them to the *Arian Prieſt*. *Fælix* when he ſaw that he was like to be apprehended, threw away ſome money into a buſh which he happened to have about him for the Brethrens ſuſtenance.

The *Arian Prieſt* when they came before him, uſed them very roughly, demanding of them why they came out of their own Country to ſubvert his Chriſtian hearers? And as they were about to anſwer, he would not hear them, but firſt commanded them to be ſcourged: whereupon *Fælix* requeſted that his Brother *Fulgentius* might be ſpared: For (ſaith he) he cannot endure the extremity of the torment, but in all like-lihood will breath forth his innocent Soul under your hands. But rather let your wrath be wholly wreaked upon me, who am moſt guilty of that which you charge us with: *Fælix* therefore was moſt cruelly beaten: but not that *Fulgentius* ſhould be ſpared, who being of Noble Parentage was of a tender conſtitution, and ſo the blows with the ſtaves were the more grievous to him, whereupon he earneſtly deſired to be heard having ſome what to ſay; and ſo the ſtripes and baſtinadoes being intermitted, he began with his Eloquent mouth to relate the cauſe of their travel into thoſe parts, cauſing his very Adverſaries to wonder at his Eloquence and flowing Language. So that the *Prieſt* had almoſt forgotten his cruelty, and ſhame of the injury, was ready to embrace his obdurate heart: Yet leaſt he ſhould appear to be overcome with his words, he cryed out; *Lay him on luſtily, and multiplying your blows rend this pratler. What? Thinks he by his words to ſeduce me alſo?* Hereupon he was again beaten moſt mercileſly: Then were both of them ſhaven deformedly, their clothes pulled off, and ſo they were ſent packing all naked. Forth then from the *Arians* houſe they departed no otherwiſe then as from a glorious combat, and as crowned with Lawrels of Victory: In their return they found the money which *Falix* had hidden, which was a great refreſhing to them.

Cruelty of Hereticks

He is cruelly beaten.

Rejoyceth in ſufferings for Chriſt.

The fame of this deteſtable fact gave great offence to many, and in particular to the *Arian* Biſhop of the Dioceſs, who had a good opinion of *Fulgentius*, and much favoured him, and would have puniſhed the *Prieſt*, if *Fulgentius* had deſired it of him: and indeed many urged him to ſeek revenge; but he gave them this humble denyal, ſaying, *It is not lawful for a Chriſtian to meditate revenge: our Lord* Chriſt *well knoweth how to repay the injuries inflicted on his ſervants. If my caſe be avenged, then loſe I the reward of my patience; eſpecially ſeeing it might ſcandalize many little ones, if I, a Catholick ſhould require judgement at an* Arians *hand.*

He ſeeks not revenge.

A while after *Fulgentius* having heard and read much of the ſtrict lives of the *Monks* in *Egypt*, had a great minde to ſee the ſame, and ſo leaving his *Monaſtery*, he took ſhipping for *Egypt*: But a ſtorm meeting him by the way, he was driven into the Haven of *Syracuſe*, the chief City of *Sicily*: At this time *Euſalius* was Biſhop there, who very curteouſly entertained *Fulgentius*, and upon converſe, finding his ſufficiency, enquired the cauſe of his voyage, and underſtanding by him the cauſe, he much diſſwaded him from it, and perſwaded him to continue at *Syracuſe* that winter: which when he conſented to, he maintained him all that time, and *Fulgentius* out of that little allowed him, careſully miniſtred ſomewhat to the neceſſities of others.

He ſails into *Sicily*.

Summer, being come, he ſailed to *Rome*, where, beholding the glory of the *Romane* Nobility, the triumphant pomp of King *Theodorick*, and the univerſal ſplendor and joy of the City, he was ſo far from being taken with ſuch worldly toys and delights, that it raiſed up his deſires after heavenly joys, ſaying thus to ſome of his friends that accompained him; *How beautiful may the Cæleſtial* Hieruſalem *be, when Terreſtial* Rome *ſo glitteretht If ſuch honour be given to lovers of vanity, what glory ſhall be imparted to the Saints who are lovers and followers of Truth?* after this he returned into *Africa* to the incredible joy of his Brethren; But after a while, finding the diſtractions

He goes to *Rome*.

Heaven more glorious.

His return into *Africk*.

which

which neceſſarily attended his abode there, partly by reaſon of his care in Government, and partly by reaſon of much reſort of Noble men, and others that dayly repaired to him (his fame being now ſpread abroad) he privily ſtole away, and went to another *Monaſtery* far off, amidſt the ſhelly Rocks of the Sea, deſtitute, in a manner, of all humane ſolace and neceſſaries, where being with all courteſie received, as much as he excelled others in Learning and Eloquence, ſo far ſubjected he himſelf to all in humility and obedience. He obſcures himſelf.

Many Books he there copied out fair with his own hands, and for his recreation, made many neceſſary implements for the houſe, of *Palm leaves:* But at laſt his old ſociety gained knowledge of the place of his abode, and preſently ſent to requeſt his return: Hereupon great contention aroſe between the two Houſes, whilſt one ſought, to retain, the other to regain him. The Controverſie at laſt came before Biſhop *Fauſtus*, who Decreed his return to his firſt place; and that he might be imployed for the publick good, he ordained him a *Presbyter:* At which time ſundry Cities wanting Paſtors (for the King had forbidden the Ordination of any more Biſhops) many of them ſought and ſued to *Fulgentius* to undertake that charge, and ſome proceeded to Elect him out-right; yet thought he himſelf ſecure by reaſon of the Kings prohibition, till at laſt the perſecuted Biſhops, who yet ſurvived, reſolved rather to incur the diſpleaſure of the King, than to ſuffer the people any longer to want Biſhops, and thereupon, meeting together, they Decreed that Biſhops ſhould be ordained for all the vacant places; and forth-with (leaſt the *Arian* King hearing of it, ſhould prevent them) they ſought out godly *Presbyters* whom they might appoint to this Office; But then *Fulgentius*, who was moſt of all ſought for, could no where be found; for he had hid himſelf to avoid that imployment, and ſo continued till all the ſolemnities were over paſſed, and then returned, hoping now to live in quiet. But it pleaſed God otherwiſe to diſpoſe of it. His great induſtry. He is ordained a Presbyter. His humility.

For it ſo fell out that the City of *Ruſpa* remained as yet unfurniſhed, the Citizens whereof getting inkling that *Fulgentius* was diſcovered, they came unto him, laid hold upon him carryed him with them, and did not requeſt, but conſtrained him to be their Biſhop: Yet in this dignity he nothing forgat his former integrity: He ſtill uſed mean and ſimple attire, went many times bare-foot, wholly abſtained from Fleſh, Wine, and Oil, and always kept about him ſome of his former aſſociates: But he with his fellow Biſhops enjoyed not long their places: for that fell out which was eaſily foreſeen to be a likely conſequent, yet was contemned in reſpect of the Churches neceſſity and want, which was, that the *Arian* King enraged by this act, baniſhed about 60 Biſhops into *Sardinia*, amongſt whom *Fulgentius* was one, who joyfully aſcended the Ship, being heartily glad that he had a ſhare in ſuch a glorious confeſſion: Divers of his Clergy and Friends followed him, and being arrived at *Calaris* in *Sardinia*, he there lived with them at the ſame Table, and by his Sermons converted many. He is made a Biſhop. His moderation. He is baniſhed. He converts many.

Not long after King *Thraſamund*, amongſt the craſty fetches, and perſecutory drifts whereby he endeavoured to allure the *Catholicks* to the *Arian Hereſie*, uſed this Policy: He feigned a deſire to become a *Catholick*, & ſetting down divers captious & deceitful queſtions, pretended that he could not finde any. That could ſufficiently anſwer thoſe queſtions, where-upon hearing the fame of *Fulgentius*, he haſtily ſent for him: who with an undaunted courage came to *Carthage*, & not being preſently called to the King, endeavoured ſeriouſly to confirm the *Catholicks* in their Faith; and with much curteſie and affability anſwered all queſtions, rejecting no man; whereby he reclaimed many from their Errors, admoniſhing them to repent of, and to bewail their fall: others he exhorted not to hazard the damnation of their Souls for temporal advantages: and whom he ſaw in danger of perdition, with mild, yet effectual words, he ſtayed and encouraged to a noble and generous reſolution, animating them to ſuffer any dangers or torments rather then to deny the Truth: and it pleaſed God ſo to bleſs his labors, that ſome, who before were ſtaggering, were now by his means imboldned plainly to reprove the weak-grounded impudence of the *Arian* party: And thus the Omnipotent God turned the Enimies device to the advancement of his own Glory. Hereticks. ſubtilty. He comes to *Carthage*. Doth good.

Then

He is sent for to the King.

Then did the King send for him, and questioned with him, and met with such solid and judicious answers, that he was forced to acknowledge that he found him every way to answer the report which he had heard of his Wisdom and Learning, and withall he proposed sundry difficult questions to which he required his answer in writing, *Fulgentius* having drawn up his Answer, communicated it to the most learned *Catholicks*, and after approbation to the people, before it was delivered to the King; *Thrasamund* having with great diligence perused it, praised his Wisdom, wondred at his Eloquence, commended his Humility; Yet had his heart so hardned that he could not understand and submit to the Truth.

He is envyed and complained of

Fulgentius could not be suffered to stay long at *Carthage*, for the *Arians* with their clamours incensed the King, complaining that he had already gained from them some of their Ministers, and that the people fell a pace to him, so that their whole Religion stood in great hazard by his means: The King hereupon to quiet them, sent him back into *Sardinia*. Late in the night was he carryed aboard the ship, that his departure might be better concealed from the People: but it pleased God by contrary windes long to detain the Ship in the harbor, so that for many days, almost the whole City flocked to him to take their farewel, and many communicated at his hands: And when great lamentation was made for his departure, he took one *Fuliates* (a very godly man) apart, and told him he should shortly again return, and that the Church should enjoy peace; which also came to pass.

Is sent back into *Sardinia*.

He prophesies,

When he was requested to pray for any that were sick or in misery, he commonly used this Petition: *Thou (O Lord) knowest best what will make for our Souls health: Grant of thy mercy a supply unto our necessities so far forth as shall not hinder our spiritual profit:* And when God graciously answered his Prayers in their behalf, he used to say; *That God did it for their sakes, not for his:* He commonly said, that Miracles make not a man just or righteous, but famous.

His humility.

When he was come back to *Sardinia*, he returned to his former strict course of life, with his Associates, who had all things in common; and when he distributed more to one than to another by reason of sickness or weakness, he used thus to say to them; *Who taketh of the common so much, becometh debtor to all, which dept he can only pay by humility.* It was very pleasing to him when any of the Brethren proposed any hard question; and gladly he hearkened to the doubts of any though they were never so simple; neither would he through weariness or tediousness cease to give them answers, untill they confessed themselves to be satisfied: Though he was sometimes severe towards the obstinate, yet he remained even when he seemed most displeased and angry, nothing at all in mind troubled or disquited.

His meekness.

Thrasamund the King being shortly after taken away by death, *Hilderick* sceeeded him, who restored peace and liberty to the *Catholicks*, recalling their Bishops from Exile, & amongst the rest *Fulgentius*, who was received with great devotion by the *Africans*, no less in every City then if he had been their peculiar Bishop: Every where they met him with tokens of joy, with whom now rejoycing he rejoyced, as before with them lamenting he had lamented: Yea, their love was so great to him, that a shoure of rain falling, they held their garments over his head to keep him dry. Then did he return to his proper seat, where he would do nothing without the advice of his Clergy.

He is restored to his place.

In the Council of *Vincensa*, he was by the common suffrage of the Bishops chosen *President:* Though Bishop *Quodvultdeus* claimed that preheminence as belonging to his See: and though *Fulgentius* for the present would uot oppose this choice, yet at the next Sessions, he procured that the Bishop *Quodvultdeus* was restored to his right.

His humilty

A year before his death he retired, with some Brethren into the Island of *Circina*, and there lived a most strict life: But the necessities of his people requiring, and their importunity prevailing, he returned to them, and shortly after fell into grieveous pangs of sickness, wherein he continued sixty days, often crying out, *O Lord give me patience and pardon.* *Physitians* perswading him to make use of a Bath, he answered; *Can Baths make that man who hath accomplished the course of Nature that he shall not dye? Why then do you go about to perswade me now at my last end to remit of that rigor which I have always used?* Lastly, calling together the Brethren about him, he

His sickness
His deportment.

thus

thus ſpake to them; *Dear Brethren, having been carefull of your Souls health, perhaps I have been auſtere and harſh towards you: If any one be offended, I beſeech him to pardon me: and if my ſeverity have poſſibly paſſed meaſure, and due moderation, pray ye to God that he may impute it not to me.* They all kneeling down acknowledged him to have been always loving, gentle, and mild towards them. Then did he pray for his people, that God would provide for them a *Paſtor after his own heart:* After this he called for a ſum of money, which as a faithful Steward he daily uſed to diſtribute amongſt the Poor, willing it all to be preſently divided; and recited by name the Widdows, Orphans, and Poor, he allotted to every one his portion. Soon after in the midſt of his Prayers dyed this bleſſed ſervant of God, and famous Doctor of the Church, in the 65. year of his Age, *Anno Chriſti* 529. having been Biſhop about 25 years.

A good Paſtor.

His charity.

His death.

He was very powerful in Prayer, as may appear by this example: Sometime before his death the *Moores* invaded the Territories of *Ruſpa*, filling all places with Rapines, Murthers, Burnings, and Devaſtations, not ſparing the Churches themſelves, but murthering ſuch as fled to them for refuge: But yet ſo long as *Fulgentius* lived, the City of *Ruſpa* remained in ſafety, and when all the reſt of the Province was under miſerable Captivity, that City alone enjoyed an happy Peace.

Prayer prevalent.

He wrote many excellent Treatiſes againſt *Hereticks*, beſides ſundry Sermons and Epiſtles: His moving and affectionate Eloquence was ſuch, as that the Biſhop of *Carthage* hearing him Preach two days together in his Church, could not refrain from tears; Rejoycing that God had given to his Church in thoſe afflicted and comfortleſs times ſuch a worthy Inſtrument of his Glory.

His works.

He uſed to ſay, Chriſt *dyed for Men, and Angels; for Men, that they might riſe from ſin: and for Angels, that they might not fall into ſin.* And, *If they go to Hell that do not feed the hungry, cloath the naked,* &c. *what will become of them that take away bread from the hungry, cloaths from the naked? &c. If want of charity be tormented in Hell, what will become of the covetous?*

His ſayings.

Covetouſneſs.

His Mother having committed the charge of her houſe to him in his youth, he ſo mannaged it, that he gat this teſtimony, that he was *Matri præſidium, domeſticis ſolatium, &c.* A ſafe-guard to his Mother, a comfort to the Family, and to all with whom he converſed, a rare example. In the midſt of his greateſt ſufferings he uſed to ſay, *Plura pro Chriſto toleranda:* We muſt ſuffer more than this for *Chriſt.*

His Works are Printed at *Lyons*, *Anno Chriſti* 1633.

His works.



GREGORY ✝ GREAT

The Life of Gregory the Great, *who dyed* Anno Christi, 605.

His birth & education.

Gregory the Great was born in *Rome:* his Father was a Senator, by name *Gordianus*; his Mothers name *Sylvia*, a woman Noble by birth, but both of them more Noble for their Piety. Our *Gregory* in his tender years was carefully educated by his Parents, being instructed both in Religion and Literature; and as he grew in years, so he encreased in Learning, which he retained with a firm Memory, whereby he was enabled afterwards to make good use of it for the profit and benefit of the Church of God.

Having gone through the study of other Arts, he spent two years in reading of *Pythagoras*, but finding little satisfaction therein, he at last with much diligence breathed after more Divine studies: And after his Fathers death, having more freedom in disposing of himself, and his estate, he gave all his riches towards the relief of the Poor, and betook himself to a *Monastical* life, first under *Hillarian*, and afterwards under *Maximianus*, who both of them were famous for their Piety and Learning.

His charity.

He turns Monk.

His studiousness.

He was very abstemious in his Dyet, frequent in Fasting and Prayer, and so studious of the Sacred Scriptures, that he could scarse find leasure to eat his food till necessity urged him thereunto: And indeed his abstinence was so great that he much impaired his health thereby: yet would he not give over his imployments, spending all his time in Prayer, Reading, Writing, or Dictating to others. His humility was very exemplary, for though he came of Noble Parents, yet had he so little respect to his discent, that with tears he would often say, *That all Earthly Glory was miserable, if the owner of it did not seek after the Glory of God:* He was very exact in spending his time, saying, that *he was to give an account of it unto God:* Neither was he less charitable to the souls of others.

His humility.

Frugal of his time.

For on a time, when many Merchants were met to sell their commodities at *Rome*, it happened that *Gregory* passed by them, and saw many young boys with white bodies, fair faces, beautiful countenances and lovely hair, set forth to sail, whereupon going to the Merchant, their owner, he asked him *from what Country he brought them?*

them? The Merchant answered from *Britain* where the Inhabitants were generally so beautiful: Then said *Gregory*; *Are they Christians, or Heathens?* Heathens replyed the other: whereupon *Gregory* deeply sighing said, *Alas for grief! that such fair faces should be under the power of the Prince of Darkness, and that such beautiful bodies should have their souls void of the Grace of God*; Then did he again ask the Merchant, *By what name that people were called?* He answered *Angli*: Truly said he, *they may be called* Angli, quasi Angeli, *for they have Angels countenances, and its fit they were made fellow-Citizens with the Angels.* Again he asked, *What was the name of the Province whence they came?* The Merchants answered, *Deiri*; *well may they be of* Deiri, *for its fit they should be pulled De ira Dei* [from under the wrath of God] *& called into the grace of* Christ. Again he asked him, *what was the name of their King?* the Merchant answered *Ale*; whereupon *Gregory* alluding to his name, said *Well is their King called* Alle, *for its fit that* Alleluja *to their Creator should be sung in those parts:* And so going strait to *Benedict*, who was Bishop of *Rome* at that time, he earnestly requested him to send some Ministers into *Britain* for the Conversion of the Inhabitants there; and when none could be found that would undertake that journey, himself would have gone if the Bishop would have permitted it: And indeed at the length, by his importunity he prevailed for leave, and set forwards on his journey: but within three days the people of *Rome* so complained to *Benedict* of the loss of *Gregory*, that he sent for him back, which occasioned his return (though with much sorrow) that he was hindered in so good a work.

His charity to souls.

He desires to have *England* converted.

Not long after he was sent, upon some *Ecclesiastical* affairs to the Emperour at *Constantinople*, where though the splendor of the Court was troublesome to him, yet intermitted he not his private studies and devotion, and during his abode there, at the request of a Bishop who was Embassador for the *Visigoths*, he wrote a *Comment* upon the Book of *Job*. Also whereas *Eutychius* Bishop of *Constantinople*, had taught and writ that *our bodies at the Resurrection should be impalpable, more subtile then the air*: *Gregory* confuted that Error both by Reason, and by the Example of *Christs* Body after his Resurrection: whereupon ensued an hot Disputation betwixt them: This the Emperour *Mauritius* hearing of, sent for them both to him, heard the cause on both sides, read over diligently the Book writ by *Eutychius*, and being convinced of the Error by that which he had heard from *Gregory*, he adjudged the Book to be burned. Shortly after *Eutychius* fell very sick, and a little before his death, retracted his Error, and acknowledged the Resurrection of our flesh.

He is sent to *Constantinople*.

He writes upon *Job*.

Confutes heresies.

Gregory having dispatched the business about which he was sent to *Constantinople*, returned to *Rome*, about which time the River *Tiber* swelled to such an unmeasurable height that it ran over the Walls of the City, and drowned a great part of it, and break into many great houses, overthrew divers ancient Monuments; It overthrew also the Granaries belonging to the Church, and carried away many thousand measures of Wheat: Presently after which inundation of *Tiber*, there came down the River an innumerable company of Serpents, with one monstrous great one, as big as a Beam, which when they had swum into the Sea, were there choaked, and their carkasses being all cast upon the shore, there rotted, which caused such an Infection of the Ayr, that presently a great Plague followed in *Rome*, so that many thousands dyed of it: Yea, Arrows were visibly seen to be shot from Heaven, and whosoever was stricken with them, presently dyed, amongst whom *Pelagius* Bishop of *Rome* was one: and this judgement so raged in the City, that many houses were emptyed of their Inhabitants.

His return to *Rome*.

Gods judgments on *Rome*.

After the death of *Pelagius*, the Clergy, Senate, and People of *Rome* made choice of *Gregory* to be their Bishop, though he opposed it all that possibly he could; crying out, that he was altogether unworthy of such an honour, fearing lest the splendor of worldly glory, which he had formerly layd aside, should in such an Office creep upon, and infect him. But the importunity of the People being so great, he seemed to consent to them: but privately under-hand wrote to the Emperour *Mauritius*, earnestly requesting him that he would not consent to the Election, but that by his Authority he would free him from it: But *Germanus* the *Præfect* of the City meeting with

He is chosen Bishop of *Rome*.

His humility.

the meſſenger, took his Letters from him, and reading them, detained them, ſending word to the Emperour of the unanimous conſent of all in the Election of *Gregory:* Whereupon the Emperour, returning thanks to God, for that they had made ſo good a choice, confirmed the Election, ſo that *Gregory* could no longer evade it.

He is confirmed by the Emperour.

In the mean time, the Peſtilence raging exceedingly, *Gregory* called the people together, and ſhewed them the Juſtice of God in his Judgements, who uſed not to puniſh till by ſin he is provoked thereunto: telling them that they might read the greatneſs of their ſins in the greatneſs of the Plague, and thereupon exhorted them to repentance by the Precepts of God, and by the example of *Nineveh*, appointing them to lay all their worldly buſineſſes aſide, and to meet together the next day to ſpend it in Faſting and Prayer; which accordingly they did: yet whilſt they were together Gods hand was out againſt them, ſo that fourſcore of them fell down dead in the place: But *Gregory* being not diſcouraged hereby, continued his Sermon, telling them that God would at length be found of them, if they would forſake their wicked ways, and turn unto him with all their hearts, and with all their ſouls: and accordingly not long after the Peſtilence ceaſed.

He appoints a faſt to remove the judgements.

Gregory obſerving that many cuſtoms were lately crept into the Church which were not warranted by the holy *Apoſtles*, he firſt extirpated them out of the Church of *Rome*, & then calling a Council of many Biſhops, he endeavoured to root them out of the whole Church. Then, removing from about him all ſecular perſons, he choſe *Presbyters* and other Learned men in their ſtead, whereby Learning was much advanced in his days. He was very charitable, and much given to hoſpitality, inſomuch as when very many Inhabitants from divers parts (flying from the barbarous cruelty of the *Longobards*) came to him, he entertained and relieved them, inviting dayly to his houſe many of thoſe Exiles. He made alſo large diſtributions unto others, giving them Corn, Wine, Fleſh, Fiſh, Cheeſe, and many other refreſhings in their ſeveral ſeaſons. Many times alſo he ſent large relief to the ſick, lame, and impotent perſons, not only in *Rome*, but in many other Towns and Villages round about, inſomuch as all that he had, ſeemed to be the common Granary of the Church.

He reforms the Church.

His charity.

In the fourth year of his Biſhoprick, having in ſome good meaſure ſetled the affairs of the Church, he now began to think how he might advance the Converſion of the *Engliſh*, which he had formerly been ſo ſollicitous for, and which had never ſince been forgotten by him; For which end he ſent *Auſtin* and ſome other Miniſters from about him, to Preach the Goſpel unto them: But they had not gone many days journey before they began to be weary of undertaking ſo difficult and dangerous a task, as to go to Preach to a fierce, barbarous, and unbelieving Nation, whoſe Language they did not underſtand, whereupon they ſtopped, and ſent *Auſtin* back to *Gregory*, deſiring that they might have leave to return, that they might be freed from ſo laborious, difficult and dangerous a work.

He ſends *Auſtin* and ſome others into *England*.

Gregory having received this meſſage, wrote thus back to them again: *Beloved Brethren, ſeeing it had been better that you had never begun a good work, then that you ſhould recede from it, it behoves you, through the aſſiſtance of Almighty God, to go forwards with it: Neither let the labour of the journey, nor the tongues of wicked men deter you from it: I have ſent back* Auſtin *whom I would have you to obey, knowing that he will counſel you nothing but what ſhall be for the good of your ſouls. Almighty God give you his grace, and grant that I may ſee of the fruit of your labors, though I cannot join with you therein.* With this Exhortation *Auſtin* did ſo encourage his Companions, that paſſing through *France*, where they found kinde entertainment by the good Biſhops in every place, they at laſt arrived in *Britain*, and came to *Ethelburg*, the King of *Kent*, where, through Gods mercy, they did not only obtain leave to Preach, but had habitations and maintenance allowed them in *Canterbury* his chief City. Whoſoever deſires to ſee the ſucceſs of this buſineſs, may read it in my *Engliſh Martyrologie*, Pag. 11. *&c.*

Encourages them by this Letter.

They arrive in *England*.

Gregory dyed *Anno Chriſti* 605. having been Biſhop of *Rome* 13 years 6 moneths, and

His death.

and 10 days. He lived under the Emperour *Mauritius*, and dyed in the second year of *Phocas*. *Johannes Trithemius* gives him this testimony; *Gregorius, Vir in Divinis Scripturis eruditissimus, & in secularibus literis utique, doctissimus: Theologorum Princeps: splendor* Philosophorum, & Rhetorum *lumen; vita & conversatione integer, atque, sanctissimus.* His character.

He was of an acute wit, whereby he overthrew *Eutiches, Pelagius,* (who dyed in his time of the Plague at *Rome*) and divers other *Hereticks.* He severely reproved the Bishop of *Constantinople,* who would have been called *Universal,* which he calls, *Nomen istud blaspemiæ,* That Name of blasphemy.

He used to say, *He is poor whose soul is void of grace, not whose coffers are emptie of money: Contented poverty is true riches:* And again, *God is never absent, though the wicked have him not in their thoughts: where he is not by favour, he is by punishment and terrour.* He could never read those words, *Son, remember in thy life time thou receivedst good things,* without horror and astonishment, least having such dignities and honors as he had, he should be excluded from his portion in Heaven. It is said of him, that he was the worst *Romane* Bishop of all those that were before him: and the best of all those that followed him. His sayings. Spiritual poverty.

He wrote Expositions upon the greatest part of the Bible. His Works are contained in 6 Tomes. His works.

The Life of Isidore, *who dyed* Anno Christi 676.

ISidorus *Hispalensis*, by birth a *Spaniard*, was carefully educated by his Parents, of a quick wit, and able memory, admired for his Learning and Eloquence: He was chosen Bishop of *Sivil* under *Mauritius* the Emperour, wherein he was very painful, and could accommodate his speech fitly both to the ignorant and learned: He was full of mercy and good fruits. He was had in great honor, his fame spreading abroad far and wide, both for his Life and Learning: He so macerated his body with Labors, and enriched his Soul with Divine Learning and Contemplations, that he seemed to live an Angels life upon Earth. He dyed in the Reign of *Heraclius* the Emperour, about the year 675. His birth & education. His death.

He used to say, *Knowledge and a good life are both profitable: yet if both cannot be obtained, a good life is to be sought rather then much knowledge.* And, *As the Viper is killed by the young ones in her belly, so are we betrayed and killed by our own thoughts, nourished in our bosomes, which consume and poison the soul.* And, *All things may be shunned, but a mans own heart: a man cannot run from himself: a guiltie conscience will not forsake him whereseoever he goes:* And, *The Devils have a threefold prescience:* 1. *By natural subtiltie.* 2. *By experience.* 3. *By supernatural revelation.* And, *He that begins to grow better, let him beware lest he grow proud: lest vain-glory give him a greater overthrow than his former vices.* His sayings. Holiness. Sinful thoughts. Guilty conscience. Danger of Pride.



BEDE

The Life of Bede, *who dyed* Anno Chriſti. 735.

His birth & education.

VEnerable *Bede*, an *Engliſh Saxon*, was born *Anno Chriſti* 671 near to the *Monaſtery* of S. *Peter* and S. *Paul* in *Wyrimunda*. His Parents dying when he was but ſeven years old, he was bred up in that *Monaſterie*, under two Abbots, *Bennet* and *Ceolfride*, men famous in thoſe times for Religion and Learning; under whom he was trained up, and from his child-hood accuſtomed to Virtue and Piety. He proved very learned in *Philoſophie*, *Aſtronomie*, *Muſick*, and *Poetrie*; In *Greek*, *Rethorick*, *Arithmetick*, and *Hiſtorie*: But eſpecially he was very ſtudious of the Holy Scriptures.

He is made Deacon. And Presbyter.

Three things were familiar to him in his whole life; To *Pray*, *Write*, and *Preach*. He was made Deacon at nineteen years old, and a *Presbyter* at thirty: after which time he wholly devoted himſelf to the meditation of the Holy Scriptures. He was ſo famous for Learning and Piety, that he was ſent for to *Rome* by Pope *Sergius*, to help to ſettle the Churches peace: He was very modeſt, never hunting after preferments, ſo devout in reading the Scriptures, that he would often ſhed tears, and after he ended reading, conclude with Prayers.

His humility.

Scriptures read with devotion.

Pleaſures to be avoided.

His death.

He hated idleneſs, and would oft ſay, *That there was ſo much work to do for a Divine in ſo little time, that he ought not to loſe any of it. And for pleaſures we muſt deal with them* (ſaid he) *as we do with honey, only touch it with the tip of the finger, not with the whole hand, for fear of ſurfeit.* He finiſhed his works *Anno Chriſti* 731. and dyed about 735. and of his Age 70.

His ſayings

Anger.

He uſed to ſay, *He is a ſluggard that would reign with God, and not labor for God: In the promiſed reward he takes delight: but the commanded combats do affright him.* And, *Anger doth languiſh by ſuppreſſing, but flames higher by expreſſing.*

His virtue.

His character.

He wrote of all the Liberal Arts ſundry excellent Treatiſes. Though he lived in the uttermoſt corner of the World, yet neglected he not the ſtudy of the *Greek* and *Hebrew* Tongues: He had many excellent Scholars, whom by his counſel and example he drew to an ineſtimable love of the holy Scriptures, endeavouring to make them as famous for their Religion and Piety as they were for their Learning. He was of a very bountiful Diſpoſition, Venerable for his Knowledge and Integrity of Life; Full of Charity, Devotion, and Chaſtity.

He

He was of a comly Stature, of a grave Pace, clear Voice, Eloquent Tongue, amiable Countenance, which seemed to be composed of gravity and mildness. He was very affable to such as were good: A terror to such as were proud and wicked: yet milde and humble to his Fraternity. What he learned out of Gods Word by study and meditation, he communicated it to others without envy: He had Scholars that flockt to him out of all parts of *England*, desiring to be trained up in Learning and Manners under such a Master: For his Conversation was a rule of Religion, and honesty to all about him.

Anno Christi 731. and of his Age 59. he finished the Catalogue of his Writings which are many, and that upon most Books in the Old and New Testament, besides Epistles, Histories of the Saints, the History of his own Abbey, the *Ecclesiastical* History of his own Nation in five Books, a *Martyrologie*, a Book of *Hymns*, and many others, which are all printed at *Collen*, *Anno Christi* 1612. His works.

In his sickness he comforted himself with that of the Apostle, *Heb.* 12. 6. *Whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth.* When his Scholars were weeping about him, he said in the words of S. *Ambrose*, *Non sic vixi ut pudeat me inter vos vivere, sed nec mori timeo, quia bonum Dominum habemus.* The time is come if my Creator pleaseth, that being freed from the flesh, I shall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my dissolution is approaching: And my soul desireth to see my Saviour *Christ* in his glory. After his death one of his scholars was very desirous to have made an *Epitaph*: *Hæc sunt in fossa Bedæ sancti*, or *Presbyteri*, *ossa*, yet he could not make up the verse with those words: But in the morning this was found on his Tomb: *Hæc sunt in fossa* Bedæ *venerabilis ossa.*

Here lies intombed in these stones
Of Venerable *Bead* the Bones.

The Life of John Damascen, *who flourished* Anno Christi 730.

John Damascen was born in *Damascus*, of Religious Parents, who carefully brought him up in Learning, wherein he profited exceedingly, so that he attained to the knowledg of all the Liberal Sciences. After which, going to *Jerusalem*, he studied the Scripture and Divinity, where he was made a *Presbyter*, Preached diligently, and much propagated the Faith by his Sermons and Writings: A great opposer of *Hereticks* he was: He flourished under *Leo*, and dyed in peace. His birth & education. His death.

He was a very Eloquent man, and second to none of that Age in Learning: He wrote three Books of *Parallels* of the Sacred Scriptures, four Books of the *Orthodox* Faith, besides many other Works which are printed at *Paris*, *Anno Christi* 1619. His works.

The Life of Theophylact, *who flourished* Anno Christi 880.

Theophylact born in *Constantinople*, and afterwards *Arch-bishop* of the same, was much imployed in visiting and reforming the Churches in *Bulgarie*, and when he had proved himself a painful laborer in the dangerous persecutions there, he yielded up his spirit to his Maker. His birth & imployments. His death.

He used to say, *Be not troubled if this man lives in tranquillity, and thou in tribulation, God will have it so: He puts thee into the combat, thou must therefore sweat hard before thou comest off with the victory: whereas he that comes forward in the World, goes back in Grace: his estate is miserable that goes laughing to destruction, as a Fool to the stocks for correction.* His sayings. Submission to Gods will. His Contentation.

He

His works. He wrote in *Greek* Commentaries upon the four *Evangeliſts* which are tranſlated into *Latine* by *Charles Morell*, and printed at *Paris*, *Anno Chriſti* 1631.

The Life of Anſelm, *who flouriſhed* Anno Chriſti 1080.

His birth & education. *Anſelm*, Arch-Biſhop of *Canterbury*, was born at *Aoſta*, or *Auguſta Prætoriana*, at the foot of the *Alps* in *Italy*, and therefore, as an *Italian*, he always favoured the cauſe of the *Romane* Biſhop. He was carefully brought up in Learning by his Mother *Ermerburga*, till he was fourteen years old; when ſhe dying, he gave himſelf a while to vain pleaſures, and his Father being ſevere to him, he reſolved to travel, in which he met with wants, ſpent three years in *Burgundie* and *France*, and then became Scholar to *Lanfrancus* Abbot of *Beck*, where being held hard to his ſtudy, he entred into a *Monaſterie*, and by his ſtrict carriage there, his fame ſpread abroad, and the old Abbot dying, he ſucceeded him, and after the death of *Lanfrank*, he was choſen Arch-biſhop of *Canterbury*: He received ſuch honours and encouragements from Pope *Urbane*, as never Biſhop received greater from a Pope. For at the Council of *Barum* in *Apulia*, the Pope placed him at his right foot above all others, which was ever ſince the place of the Arch-biſhops of *Canterbury* in all General Councils: Much contention was between *William Rufus* King of *England* and him, which cauſed him to leave the Kingdom till *Henry* the Firſt his time, when he was reinveſted again, but lived not long after his return into *England* before he dyed, which was *Anno Chriſti* 1109. and in the 9 year of the Reign of King *Henry* the Firſt, and of his Age 76. He was indeed the Popes Factor in *England* for denyal of Inveſtures to the King, and Marriages to the Miniſters: but otherwiſe he was found in the main points of our Religion; and taught many things contrary to the corrupt Tenents of the Church of *Rome*.

Given to pleaſures.

His travels and want.

Enters into a Monaſtery

Is made Archbiſhop of *Canterbury*.

His contention with our Kings.

His death.

His ſayings. He uſed to ſay, *That if he ſhould ſee the ſhame of ſin on the one hand, and the pains of Hell on the other, and muſt of neceſſity chuſe one, he would rather be thruſt into Hell without ſin, then go into Heaven with ſin.* And again, *O durus caſus*, &c. *Oh hard hap! Alas, what did man loſe? what did he find? He loſt the bleſſedneſs to which he was made; and found death to which he was not made.*

Sin hateful.

Mans fall.

The Life of Nicephorus, *who flouriſhed* Anno Chriſti 1110.

His learning *Nicephorus*, a man of profound Judgment and Learning, both in Humanity and Divinity, flouriſhed under *Andronicus ſenior* the Emperour, *Anno Chriſti* 1110. He was a great light, when the World was in great darkneſs, and both by his Life and Doctrine illuminated many. He wrote his *Eccleſiaſtical* Hiſtory in eighteen Books in *Greek*, and Dedicated them to the Emperour *Andronicus*, and not long after exchanged this Life for Eternal glory.

His works.

His death.

His ſayings. He ſaid, *God beholds, and moderates our actions, uſing the ſcourge of affliction for our caſtigation, and converſion: and after due correction, ſhews his Fatherly affection to thoſe that truſt in him for Salvation.* And, Chriſt *asked* Peter *three times if he loved him: not for his own information, but that by his threefold profeſſion, he might help and heal his threefold negation of him.*

Afflictions.

The



BERNARD

The Life of Bernard, *who dyed* Anno Chriſti 1153.

Bernard was born in *Burgundie* in the Town of *Fontane*: His Fathers name was *Tecelinus*, of an ancient Family, and a brave Souldier: But that which moſt commended him was that he feared God, and loved Juſtice, and following the counſel of *John* the *Baptiſt*, he did wrong to no man, and was content with his wages. His Mothers name was *Aleth*, of the Caſtle called *Mont-Barr*, a woman eminent for Piety, Chaſtity, and Charity, bringing up her children in the fear of God: She had ſeven children, ſix ſons, and one daughter, all which ſhe nurſed with her own breaſts. His birth & parentage.

Bernard was her third ſon, whom from his Infancy (with *Hannah*) ſhe devoted to the Service of God, and therefore brought him not up tenderly and delicately, but inured him to courſe fare, and hardſhip; and as ſoon as he was of capacity, inſtilled into him the knowledge of the Sacred Scriptures, and inſtructed him in the Principles of Religion: and finding him to be of an acute wit, ready apprehenſion, firm memory, comely feature, of courteous and meek deportment, and much addicted to Learning, ſhe ſet him to School betimes to *Caſtillion*, under the care and tuition of able Schoolmaſters: and the boy being piouſly addicted, ſtudious, and of a quick apprehenſion, eaſily anſwered his Mothers deſire and expectation, profiting in Learning above his age, and out-ſtripping all his ſchool-fellows, and ſhewed withall a great contempt of all Earthly things; and indeed he was very ſimple in all worldly affairs. His educati-on.

He ſhunned company, and affected retiredneſs; was much in meditation: obedient to his Parents: grateful and curteous to all: He was exceeding ſhamefac't and modeſt; loved not to ſpeak much: Towards God very devout, that he might keep himſelf pure in his childhood: And amongſt other Learning, he was frequent in reading the holy Scriptures, that from thence he might learn to know and ſerve God: So that it cannot be imagined how much he profited in a ſhort time. His modeſty.

Whilſt he was yet a Boy, he was much troubled with a pain in his head, and lying upon his bed, and there was brought to him a woman who had undertaken to cure him with certain verſes and charms: But as ſoon as he heard her begin to utter her verſes, where- He refuſes cure by a charm.

His zeal.

wherewith ſhe uſed to deceive the ſimple, he cryed out with great indignation to have her taken away from him, ſaying, That *he had rather endure the hand of God, than to be cured by the power of the Devil:* And God had reſpect to the zeal of the Boy; for preſently after he was freed from his pain. What money was given him whilſt he was thus young, he privately gave it away to the Poor.

His charity.

When he was grown to be a young man, his Mother, having ſeen him to exceed her expectation, falling ſick, quietly reſigned up her ſpirit unto God: And *Bernard* began now to grow famous for his ſtrict courſe of life, Elegancy of feature, ſweet manners, ſharp wit, and Eloquent tongue; ſo that many opportunities were put into his hand whereby he might have attained to great dignity in the World: Hereupon the Devil, who watcheth all opportunities to do miſchief, laid his ſnares for him, ſeeking to draw him to uncleanneſs, and preſenting an object, whilſt *Bernard* for a time fixed his eyes too firmly upon her, he began to feel the burnings of his youthly luſts to ſtir in him: But quickly coming to himſelf, he bluſhed for ſhame, and purpoſing revenge, he preſently ran into a Pool (the weather being cold) up to the neck, where he continued till he was almoſt ſtarved, thereby quenching that inward flame which before ſcorched him: and withall, ſtudying how to avoid ſuch ſnares and temptations for the time to come, he reſolved to enter into a *Monaſtery* of the *Ciſtercians*, which was the ſtricteſt Order of *Friers*, perſwading himſelf that there he might live retired from the World, and enjoy the freer Communion with God: But this purpoſe of his, coming to the Ears of his Brethren and Friends, they laboured by all means to diſſwade him, exhorting rather to continue in his ſtudies of Humane Learning, which might bring him to preferment in the World.

He is tempted to uncleanneſs. How he cures it.

This tentation had almoſt prevailed with him, till the remembrance of his Mothers purpoſe and care to ſet him apart for the ſervice of God came into his minde: and then, retiring into a private place, he poured out his Prayers well watered with tears unto God, ſeeking unto him for direction and counſel, and from that day forward he was confirmed in his reſolution, and could by no means be removed from the ſame: Yea, his zeal was ſuch, that he reſted not till he had perſwaded four of his Brethren to leave the world, and all their worldly preferments, and to join with him in the ſame courſe of life: And when they had taken their leave of their Father, and were going towards the Monaſtery, they ſaw their youngeſt Brother [*Nivard*] a Boy, playing amongſt Boys, to whom *Guido* the elder Brother ſaid, *Farewel Brother* Nivard, *behold we leave to you all our Earthly poſſeſſions*: But he preſently anſwered, *You will take Heaven, and leave me the Earth, this is no equal diviſion:* And ſo going home to his Father, after a while he reſolved to leave all, and to enter into the ſame courſe of life with his Brethren, which he did accordingly.

He enters into a Monaſtery with his brethren.

Heaven better than the Earth.

Theſe Brethren being thus entred into the Monaſtery, lived under the government of one *Steven*, who was their *Abbot*, which was *Anno Chriſti* 1113. and in the 22 year of *Bernards* age. When *Bernard* entred into this courſe of life, he intended wholly to ſequeſter himſelf from the World; but God intended otherwiſe, who had prepared him to be a Veſſel of honour for his own glory: This *Bernard* knew not, and therefore lived privately in his Cell; ſpending his time in Study, Meditation, and Prayer, often ſaying to himſelf, *Bernard, Bernard, Remember for what end thou cameſt hither?*

His diligence.

He allowed himſelf very little time for ſleep, often complaining that all that time was loſt; and indeed in ſo ſparing a dyet as he uſed, there was need of the leſs ſleep: for he never indulged himſelf in either, neither eating nor ſleeping to faciety. Yea, by his rigid abſtinence he ſo weakned his ſtomach, that he was ſcarce able to retain food when he had eaten it, and that little which he did retain, ſerved rather to retard death, then to prolong his life: yet all this while he remitted nothing of his ſtudies and labors: Inſomuch as he equalled the other *Monks* in digging of the ground, felling of wood, and carrying it home upon his ſhoulders: and when his ſtrength failed, he buſied himſelf about meaner ſervices: and whenſoever he had any intermiſſion, he ſpent his time in Prayer, and reading the Sacred Scriptures, which afterwards in the midſt of his bodily labors he meditated over again.

His great labors.

He

He read alſo the beſt Expoſitors, yet took far more delight in the Fountain, then in theſe ſtreams, whereby he became very mighty in the Scriptures, which ſtood him in great uſe, when afterwards he became a Preacher. Shortly after *Steven* ſent forth ſome of theſe Brethren to build the *Monaſtery* of *Claræval*, appointing *Bernard* to be their *Abbot*. The place was in the Territory of the *Lingones*, not far from the River *Alba*, where they lived in penury, hunger, thirſt, cold, watchings, and prayer, and Bernard, underſtanding that the Miniſtry of the Word was much wanting in that Country, burning with a zeal to ſave ſouls, reſolved to ſet upon that work, and ſeeking one by whom he might be ordained Miniſter, he pitched upon the Biſhop of *Catalonia*, to whom when he came, and had converſed a while with him, there grew a very ſtrict bond of friendſhip betwixt them.

His love to the Scriptures.

Is made Abbot of *Claræval*.

His zeal.

He is ordained a Presbyter.

After his Ordination he was very frequent and fervent in Preaching the Word of God whereſoever he came, whereby he grew very famous. Yet *Otho* Biſhop of *Friſing*, who was his contemporary, blameth him for three things: 1. For his jealouſie, which carryed him away with wrong conceits. 2. For credulity, or lightneſs of belief, giving Ear to tale bearers and lyars with too much facility, which made him ſo earneſt againſt the *Goſpellers*, who were better men then himſelf. 3. For prejudice, eſpecially againſt Learned men, who by the help of Art ſoared aloft like *Eagles* beyond the pitch of his capacity. For, though himſelf had an excellent natural wit, yet he was little ſtudied in the Arts and Sciences, and whoſoever went not in the rode-way of Learning, ſubmitting his reaſon to the Dictates and Phraſes of the *Roman* Church, him would *Bernard* ſuſpect for an *Heretick*.

What was blame-worthy in him.

Anno Chriſti 1153. he fell ſick, and wrote this Letter to *Arnold Abbot* of *Boneval*, who deſired to know how he did in his ſickneſs. *We received your love in love* (ſaith he) *and not in pleaſure: For what pleaſure can there be where pain and bitterneſs challengeth all unto it ſelf? Only its a little delightful to me to eat nothing. Sleep hath departed from me, that ſorrow and pain may never depart from me, by the benefit of my ſenſes lulled aſleep. The want of a ſtomach is almoſt all that I ſuffer; only it requireth often both day and night to be comforted with a very little liquor whatſoever it be: But if at any time I admit of a little more, its moſt grievous to me: my feet and thighes be ſwoln as theirs who are troubled with a Dropſie. And in all theſe things* (*that I may conceal nothing from my friend who deſires to know the ſtate of his friend*) *the Spirit is willing, but the Fleſh is weak. Pray unto my Saviour who deſireth not the death of a ſinner, not that he will defer, but that he will guard my departure by his bleſſed Angels. Take ye care that my heel, which is naked of merits, be ſtrengthened and defended by your Prayers: that he which lyeth in wait may not find where to faſten his tooth, and inflict a wound. Farewel.*

His ſickneſs

His Letter to the Abbot of *Boneval*.

A little before his death all the Monks came and asked him, whether he did not take pity on them, and their *Monaſtery*? To which he anſwered, that he was in a great ſtraight, not knowing which to chooſe, Life, or Death: but left all to the Will of God: *For* (ſaith he) *my Fatherly love moves me to pity you my children, ſo as to deſire to remain here: but on the other ſide my deſire to be with* Chriſt, *draws me to long to depart hence.* His humility was ſuch that he called himſelf an unprofitable ſervant: a dry tree, from whom no good had come either to himſelf or others. He dyed *Aug.* 20. *Anno Chriſti* 1153. and in the 63 year of his age.

His death.

He accompanyed the Biſhop of *Hoſtia* [the *Popes Legat*] to *Tholouſe*, purpoſely to root out thoſe whom he called *Hereticks*, but indeed were the true ſervants of *Chriſt*: and being too facile and miſinformed himſelf, he miſreported their Opinions and Doctrines, ſhewing himſelf the Grand Factor for two Popes, *viz. Innocent* the ſecond, and *Eugenius* the third. One *Adam*, a Canon Regular, made this *Epitath* on him;

His blinde zeal.

Claræ ſunt valles, ſed claris vallibus Abbas
Clarior, his clarum nomen in orbe dedit.
Clarus avis, clarus meritis, & clarus honore,
Claruit ingenio, at Religione magis.
Mors eſt clara, cinis clarus, clarumq; ſepulchrum,
Clarior exultat ſpiritus ante Deum.

His opinions differing from the Church of *Rome*.

He had many opinions differing from the Church of *Rome*: As that there were but two Sacraments: Denyed Transubstantiation: That the wicked receive not *Christs* Flesh. That we are justified by the imputation of *Christs* Righteousnes. That mans Righteousnes justifieth not before God. That we might be assured of our Salvation. Denyed works of Supererogation, Free-will. Would not have Traditions obstinately defended. Nor superstitiously observed. Complained that *Popes* and Bishops were the greatest Persecutors of *Christ*, &c.

His sayings.

He used to say, *Ambition is a gilded misery, a secret poyson, a hidden plague, the engineer of deceit, the mother of hypocrisie, the parent of envy, the original of vices, the moth of holines, the blinder of hearts, turning medicines into maladies, and remedies into diseases.* Ever when he came to the Church-door, he used to say thus to himself, *Stay here all my worldly thoughts, and all vanity, that I may entertain heavenly meditations.*

How to hear.

His works.

His works are well known, being bound up together in one Volume.

The Life of Peter Lombard, *who flourished* Anno Christi 1196.

His birth.

His works.

Peter Lombard was born at *Navaria*, and was afterwards made Bishop of *Paris*, was contemporary with *Gratian*; and as *Gratian* gathered Canons, and was Master of the Canons, so this *Peter* collected sentences out of *Ambrose*, *Hilaria*, *Augustine*, *Cassiodore*, and *Remigius*, and out of them, with some addition of his own, compiled his Books. He wrote Commentaries on the *Psalmes*, and *Pauls* Epistles: He was called *The Master of the Sentences:* in respect of them, all the famous School-Men that followed him, are called but *Schollars*; and when they are named together, they are thus cited, *The Master and his Shollars.* He dyed the thirteenth of the *Kalends* of *August*, *Anno Christi* 1164. He lyeth entombed at *Paris*, in the Church of St. *Marcellus*, with this *Epitaph:*

Here lyeth Peter Lombard, *BB. of* Paris, *who Composed the* Books of Sentences, *and the* Glosses *of the* Psalms, *and* Epistles.

His chiefest Works were his four Books of Sentences: whereof,

The First Book contains the Sentences of the Fathers, Concerning the *Trinity*, and *Unity* of God.

The Second Book conteins the Sentences of the Fathers, Concerning the *Creation* of the World, especially of the Creation of *Angels* and *Men*; And Concerning the *Grace of God.*

The third is concerning the *Incarnation* of the *Word*, and of *Vertues*, and *Vices.*

The fourth is concerning the *Sacraments*, and the *Last Things.*

By which Book appears that the *Popery* of those times, & this of our Dayes, is much different; and that many things which in his time passed for Sound Divinity, is now Cryed out against as *Calvinisme* and *Heresie*, and will not be endured, either in their Schooles or Pulpits.

His sayings.

Sin inherent.

Some of his sayings were, *There can no good dwell in us that cannot will good: nor can we perfect good that cannot desire good. There are in us evil concupiscences and desires, which are the Divels Weapons, whereby, When God forsakes us, he over-throws us, and gives our souls a deadly wound. God condemns none before he sins, nor crowns any before he over-comes. Let none glory in the gifts of Preachers, in that they edifie more by them: for they are not Authors of Grace, but Ministers. The instruction of words is not so powerful, as the exhortation of Works: for if they that teach well, neglect to do well, they shall hardly profit their Audience.*

The

The Life of Alexander Hales, *who dyed* Anno Chriſti 1270.



Lexander of *Hales* was born at *Hales* in *Glouceſterſhire*, carefully educated; of an excellent wit; and very induſtrious. He travelled into other Countries: Read a long time in *Paris*: He made there the *Sum of Divinity*, divided into four parts: A great School-Divine, and was called *Doctor irrefragabilis*. He was maſter to *Bonaventure*, and *Thomas Aquinas*: He writ a moſt copious and notable ſum of *Theology*, by the command of Pope *Innocent* the fourth. He wrote Marginal Notes upon the *Old* and *New Teſtament*, and Commented on moſt of the Bible. His life was full of charity and labour. He dyed *Anno Chriſti* 1245. His birth and education.

His ſayings were, *A ſoul patient when wrongs are offered, is like a man with a ſword in one hand, and a ſalve in the other; could wound, but will heal.* His ſayings. Patience.

What the Eye is to the Body, Faith is to the Soul, it's good for direction if it be kept well; and as Flies hurt the Eye, ſo little ſins and ill thoughts the Soul. Faith.

Covetouſneſs deſerves the hate of all, for ſix reaſons: 1. *It's a ſin againſt Nature, making the Soul* Terrene, *which ſhould be* Celeſtial. 2. *For the many curſes againſt it in the word,* Wo to them that join houſe to houſe, &c. 3. *For the many evils it ſubjects us to:* It's the root of all evil. 4. *It makes a man a Foole:* O Foole, this night, &c. 5. *It cauſes ſtrifes:* From whence are ſtrifes, &c. 6. *It brings men into ſnares which* Drown in perdition. Coveteouſneſs.

Every lye is odious, but that moſt, which is againſt points of Faith: as to ſay, Chriſt *was not born of the Virgin,* &c. *Faith muſt be defended, not oppoſed.* Lyes.

An Humble man is like a good tree; the more full of fruits the branches are, the lower they bend themſelves. Humility.

The Life of Bonaventure, *who dyed* Anno Chriſti. 1274.



Onaventure, was born in *Etruria* in *Italie*, of Noble and devout Parents; He was of a winning countenance, very ſtudious, and a great follower of *Alexander Hales*. He engravened in his ſtudy that ſaying of our Lord, *Learn of me, for I am meek*, &c. and to keep his mind from ſwelling, he would ſweep rooms, waſh veſſels, make beds, *&c.* He was very cheerful in miniſtring to the Poor: and when he met with any perſons that were troubled in mind, he would not leave them till they found comfort. His birth. His humility. His charity.

He was much in Meditation and Prayer: In Preaching he ſought to inflame the hearts of His hearers: His words were not *Inflantia*, but *Inflamantia*, not High-ſwelling, but Inflaming. He hated idleneſs: Read over the whole body of the *Fathers*, and out of them, made that famous piece that he cal's his *Pharetra*. He wrote two Bibles out with his own hand, and had moſt of them by heart. Preachers pattern. His induſtry.

After three years ſtudy in *Paris* he was choſen Divinity-Reader there. He was called Doctor *Seraphicus*, was preſent at the Council of *Lions*, where having ſpent himſelf in pious actions and painful ſtudies, he dyed *Anno Chriſti* 1274. And of his Age 53. His employment.



THO: AQVINAS

The Life of Aquinas, *who dyed* Anno Chriſti 1274.

His birth & breeding.

THomas *Aquinas* was born in *Italy*, not far from *Naples*, *Anno Chriſti* 1223. and was bred in the *Monaſterie* of *Caſſine:* He was humble, modeſt, grave, induſtrious, and witty: zealous, and frequent in Prayer.

His character.

His ſtudiouſneſs.

Meditation.

His humility.

Preachers pattern.

He afterwards taught the Sciences in *Paris*, *Rome*, *Bononia*, and *Naples*. He was always either at his Book, Diſputations, or Meditations: Inſomuch that ſupping at Court with *Lewis* the *French King*, whilſt others were dicourſing of pleaſant matters, he was ſo deep in his meditation, that forgetting himſelf, he ſtroke the table with his hand, ſaying, *Jam contra Manichæos concluſum eſt*, That now the *Manichees* were foiled. He was a great contemner of worldly honors, and wealth: When promotions were offered, his uſual anſwer was, *Chryſoſtomi Commentarium in* Matthæum *mallem*, I had rather have *Chryſoſtoms* Commentary on *Matthew*. In teaching, he framed his ſpeech to the peoples capacity: In reproofs, he hated the vice, but ſpared the perſon. He dyed as he was going from *Naples* to a Council at *Lyons*, being called thither by Pope *Gregory* the tenth, *Anno Chriſti* 1274. in the fiftieth year of his Age. He was called *Doctor Angelicus*.

A good conſcience.

He uſed to ſay. *That a day will come when fair dealing ſhall be found a Jewel: when a good Conſcience ſhall be better than a good Purſe; For then the Judge will not be put off with fair words, nor drawn aſide with hope of reward.*

Time to be well imployed.

And, *Make much of time, eſpecially in that weighty matter of Salvation. O how much would he that now lies frying in Hell rejoyce if he might have but the leaſt moment of time wherein he might get Gods favour.*

Death.

And *The young man hath death at his back, the old man before his eyes: and that's the more dangerous Enemie that purſues thee, then that which marches up towards thy face:*

Repentance

Remember that though God promiſe forgiveneſs to repentant ſinners, yet he doth not promiſe that they ſhall have to morrow to repent in.

His works.

His works are many, which are well known.

The



JOHN WICKLIFF.

The Life of John Wicklief, *who dyed* Anno Christi 1384.

John Wicklief an *Engliſh* man born, was famous both for Life & Learning, under King *Edward* the third, *Anno Chriſti* 1371. was brought up in *Merton Colledge* in *Oxford*, profitted exceedingly in the knowledg of the Arts, & School-Divinity, every one admiring both his carriage, and abilities. He was Divinity-Reader in *Oxford*, and alſo preferred to a Paſtoral charge there, in which he took great pains, and proteſted that his chief end and purpoſe, was to call back the Church from her Idolatry, eſpecially in the matter of the Sacrament. His birth and education. His preferments in *Oxford*.

After he had now a long time profeſſed Divinity in *Oxford* perceiving the true Doctrine of *Chriſts* Goſpel to be adulterated & defiled with ſo many filthy inventions of Biſhops, Sects of *Monks* and Errors, with many ſecret ſighes bewailing the general ignorance of the Chriſtian World, he could no longer ſuffer, nor endure the ſame, whereupon he reſolved to do his utmoſt endeavour for the reformation thereof: But withal foreſeeing how dangerous this attempt would be, for that ſuch things as by long uſe and cuſtom had been rooted in mens minds, could not ſuddenly be eradicated and pulled out, he judged it fitteſt to attempt the ſame by little and little. Whereupon he firſt aſſailed his Adverſaries by *Logical* and *Metaphyſical* queſtions, and having made way hereby, he at length came to the matter of the Sacraments, and other abuſes of the Church. His zeal. His prudence.

But this Bile could not be touched without great grief and pain to the whole World: For firſt the rabble of *Monks* and begging *Fryars* were enraged againſt him, who (as ſo many *Hornets*) aſſaulted him on every ſide: After them the *Prieſts*, and laſtly the Archbiſhop *Simon Sudbury* took him in hand, who deprived him from his *Benefice* which he had in *Oxford*: yet being befriended and ſupported by the King, he remained there ſtill till about the year, 1377. His adverſaries. His friends.

But the King growing old and infirm, and his ſon called *Edward* the Black Prince being now dead, a Parliament was convened, wherein twelve ſage and diſcreet Lords and Peers were choſen to manage the affairs of the State (ſix at one time, and

ſix

ſix at another) who remained for a certain ſpace in that employment: But they afterwards being removed, the whole Government of the Realm under the King was devolved upon *John* of *Gaunt* Duke of *Lancaſter*.

Popiſh lyes and ſlanders.

This *John* was a great friend to *Wicklief*: whereupon to diſgrace him, the Biſhop of *Wincheſter* reported that the ſaid *John* was not King *Edwards* ſon; nor of the Queen; who being in travel at *Gaunt*, had no ſon, but a daughter, which was over-laid by the Mother in Bed: whereupon the Queen fearing the Kings diſpleaſure, cauſed a man-child of a woman of *Flanders*, born the ſame day with her own, to be ſecretly brought to her, whom ſhe brought up, and is now called Duke of *Lancaſter*; and this (as the Biſhop affirmed) the Queen told him upon her Death-bed under the ſeal of *Confeſſion*; yet withall, enjoyning him if the Kingdom were like to fall to him, to reveal it, ſo that a falſe Heir might not be King; which ſlanderous report of the wicked Biſhop, as it favoured of a contumelious lye, ſo many apprehended that it proceeded from his zeal to uphold his *Popiſh* Religion; becauſe the foreſaid Duke favoured *Wicklief*, and thereby declared himſelf to be a profeſſed Enemy to their ſuperſtitious practiſes.

John of *Gaunt* favors *Wicklief*.

The Biſhop baniſhed.

The Duke being juſtly incenſed againſt the Biſhop for this foul ſlander, ſo perſecuted him in Parliament, that he was condemned, and deprived of all his Temporal goods: He was alſo inhibited from coming within twenty miles of the Court. But ſhortly after the Clergy made great ſuit in the Parliament in his behalf: and when a ſubſidie was asked in the Kings name of the Clergy, the Biſhops complained grievouſly for the lack of their Brother of *Wincheſter*, and enforced the Archbiſhop to ſend for him from *Wincheſter*, to appear at the Convocation of the *Clergy*, which he gladly did, and was joyfully received by the Biſhops; and by means of one *Alice Perris* a wicked Harlot, which had bewitched the Kings heart, he was reſtored to his Temporalties again.

And reſtored.

In the mean time the Duke of *Lancaſter* ſent for *Wicklief* from *Oxford*, who had now proceeded ſo far as to teach, that in the Sacrament of the Lords Supper the accidents of Bread and Wine remained not without the ſubſtance: proving his Aſſertion by the Authority of Scriptures and the Ancient Fathers, and withall he rejected ſuch as had written upon that Argument ſince *Anno* 1000. ſaying, that after that time Satan was looſed, and men was led into many Errors. For theſe things the Biſhops hated him exceedingly; yet by the favor of the Duke of *Lancaſter*, and of *Henry* Lord *Percy*, he was preſerved from their rage and fury, till *Anno Chriſti* 1376. at which time they had prevailed with their Archbiſhop *Simon Sudbury* (who had before deprived him, and prohibited him to meddle any more in thoſe matters) to ſend forth his Citation to have him brought before them. The Duke having notice hereof, and fearing that he being but one, ſhould be too weak for ſuch a multitude, ſent for four Batchelors of *Divinity* to joyn with him; and for more ſurety, when the day of his appearance was come, himſelf with the Lord *Percy*, *Marſhal* of *England*, went along with him.

Wicklief hated by the Biſhops.

Cited to appear before them.

Is encouraged by the Duke.

As they went along, they encouraged him not to fear the faces of the Biſhops, who (ſay they) are all unlearned in compariſon of you; neither be you troubled at the concourſe of the people, for we will defend you from them.

Being thus encouraged, *Wicklief* approached *Pauls* Church, where multitudes of perſons were aſſembled to hear what ſhould be ſpoken and done, inſomuch as the Lord *Marſhal* could ſcarce make way in the crowd: whereupon *Courtney* the Biſhop of *London*, ſeeing what ſtir he made amongſt the people, ſaid to him, *If I had known what maſteries you would have plaid amongſt the people, I would have kept you out of this place:* At which ſpeech the Duke being offended, ſaid that he would keep ſuch maſtery there, though he ſaid nay. When they came to the place where the Archbiſhop and Biſhops ſate, *Wicklief* preſented himſelf before them to know what ſhould be laid to his charge. Then the Lord *Percie* ſpeaking to him, bade him ſit down, for that having many things to anſwer to, he had need have a ſoft ſeat: whereupon the Biſhop of *London*, growing into a great ſume, ſaid, he ſhould not ſit there, neither (ſaid he) is it according to Law or Reaſon, that he that is cited to appear before

Appears before the Biſhop.

The Biſhops Pride.

before his Ordinary ſhould ſit down during the time of his Anſwer, but ſhould ſtand. Great contention.

This kindled ſuch a fire betwixt them, the one rating and reviling the other, that the people began all to be on a hurry: Then the Duke, taking the Lord *Percies* part, gave ſome haſty words to the Biſhop; but neither did the Biſhop ſpare him one jot, returning rebukes for rebukes; ſo that the Duke was aſhamed that the Biſhop ſhould out-rail him, telling him that he would take a courſe to bring down his Pride, and of all the Prelates in *England*: Hereupon the *Londoners* cryed out, that they would rather loſe their lives then ſuffer their Biſhop to be abuſed: So that all things being in a confuſion, the Aſſembly was diſſolved for that time: and the Duke with the Lord *Percie* returning to the Parliament, that day a Bill was put up in the name of the King by the Lord *Thomas* of *Woodſtock*, [another of the Kings ſons] and the Lord *Percie*, that *London* ſhould be no more governed by a *Mayor*, but by a Captain, as formerly it had been, and that the Marſhal of *England* ſhould have all the power in taking the Arreſts in the City, as he had in other Cities. A Bill in Parliament againſt the *Londoners*.

This Bill one *John Philpot*, a Burgeſs for *London*, ſtoutly oppoſed; and the next day the *Londoners* aſſembled themſelves together in Council to conſider what to do about it: and whilſt they were in conſultation, came in two Lords, the Lord *Fitz-Walter*, and the Lord *Guy Brian*, whom the Vulgar ſort, taking to be Spies, were ready to flye upon them, till they were enforced to ſwear that they came for no harm towards them; and that if it proved otherwiſe, they would be content to forfeit all their Goods and Poſſeſſions in the City. Then did the Lord *Fitz-Walter* tell them of his love to them, and of his care to preſerve their Liberties; which ſaid he, *If you do not ſpeedily look to, and prevent, you will looſe the ſame: For at this time the Lord Marſhal hath one of your Citizens in priſon in his houſe, &c.* This was no ſooner ſpoken, but the raſh Citizens ran to their houſes, armed themſelves, and going to the Lord *Percies* houſe, brake open his gates, reſcued the Priſoner, took the *Stocks* and burned them in the midſt of the City, ſearched and ranſaked the houſe for the Lord himſelf; whom, if they had found, they would certainly have ſlain: and when they found him not, they tore and cut his rich Beds and Hangings in pieces; and then ſuppoſing him to be with the Duke, they ran to the *Savoy*, where, though they were diſappointed of their cruel purpoſe, yet they took the *Dukes Armes*, and hung them up in a reproachful manner in they midſt of the City, as if he had been a Traitor: They alſo wounded a Prieſt that ſpake in his defence, that he dyed within a few days after; and meeting one of the Dukes men with his *Armes* hanging in a Plate on his Breaſt, they pulled him off his Horſe, pulled the *Armes* from him, and had ſlain the man but that he was ſpeedily reſcued by the *Mayor*. The Citizens make a tumult. Their rage.

But theſe out-rages created much trouble to the *Londoners*, which being beſide my purpoſe, I ſhall leave the Reader to ſearch them out in the *Chronicles* of thoſe times.

Shortly after the old King *Edward* dyed, and his Grand-ſon *Richard* the ſecond ſucceeded him: Upon which change, the Biſhops taking notice that the Duke and the Lord *Percie* had given over their Offices, living privately at their own houſes, without medling with State affairs, they thought it a fit time to revenge themſelves upon *John Wicklief*; whereupon they cauſed theſe *Articles* to be gathered and drawn up out of his Sermons againſt him.

1. *That the holy Euchariſt after the Conſecration is not the very Body and blood of* Chriſt, *but figuratively.*

2. *That the Church of* Rome *is not the head of all other Churches in the World: nor that* Peter *had any more power given him by* Chriſt *then any other of the Apoſtles.* Articles againſt *Wicklief*.

3. *That the* Pope *of* Rome *hath no more power of the Keys then any other Preſbyter.*

4. *That the Lords Temporal may lawfully take away the Temporalties of the Churchmen offending* habitualiter.

5. *That the Goſpel is of it ſelf a ſufficent Rule both of Faith and Manners without any other rule.*

6. *That*

6. *That neither the* Pope, *nor any other* Prelate *ought to have Priſons of their own, wherein to puniſh offenders*, &c.

Condemned at *Rome*. Perſecuted.

Theſe with ſome others, the Biſhops gathered out of his Sermons and Writings which they ſent to Pope *Gregory*, who condemned them for *Heretical* and Erroneous by twenty three Cardinals; And withall ſent his Bull to *Oxford*, rebuking them ſharply for ſuffering *Wickliefs* Doctrine ſo long to take root amongſt them, and for not wholly eradicating the ſame; which Bull being exhibited by the *Popes* meſſenger to the *Proctors* and *Maſters* of the Univerſity, they deliberated long amongſt themſelves whether they ſhould receive it with honor, or reject it with contempt. The *Pope* alſo at the ſame time ſent Letters to the Archbiſhop *Sudbury*, and Biſhop *Courtney* of *London*, commanding them to apprehend and impriſon *Wicklief*, and to admoniſh the King and Nobles of *England*, that they ſhould not give any Credit to *John Wicklief* or his Doctrine in any wiſe. He wrote alſo at the ſame time to the King, deſiring him to aſſiſt the Biſhops in the apprehenſion and impriſonment of *John Wicklief*.

The Biſhops reſolve to proceed againſt *Wicklief*.

Theſe Letters ſo encouraged the Biſhops, that they reſolved to proceed againſt him in their *Provincial Council*, all fear or favour being ſet a part, and that no perſon neither high nor low ſhould hinder them, neither would they be induced to favor him, neither by intreaty, threatnings, nor reward: but that they would proceed roundly with him, though it ſhould be to the hazard of their lives. But it pleaſed God by a ſmall matter to confound and overthrow their devices; notwithſtanding all their proud brags and policies: For the day of Examination being come, there came in a Courtier amongſt them called *Lewis Clifford*, a man of no great Birth, and commanded them that they ſhould not proceed to any definative ſentence againſt *John Wicklief*, where-with the Biſhops were ſo amazed and creſt-faln, that they became as mute men, not having one word to anſwer.

A ſpecial providence.

And thus it pleaſed God by his Good providence thus once more to deliver Mr. *Wicklief* out of their cruel hands: and one that writes this ſtory ſaith further, that whilſt the Biſhops were ſitting in the Chappel at *Lambeth* upon *John Wicklief*, not only the Citizens of *London*, but (ſaith he) the vile abjects of the City were ſo bold as to intreat for him, and to ſtop the Biſhops in their proceedings. And thus was *Wicklief* diſmiſſed, the Biſhops charging him that he ſhould Preach no more ſuch Doctrine to the offence and hurt of the Lay-people: yet being departed, he ceaſed not to proceed in his godly purpoſe, going up and down bare-footed, and in a Frize Gown, endeavouring by his Miniſtry ſtill to edifie and profit the Church as formerly he had done. And Gods Providence ſo ordered it, that about the ſame time *Pope Gregory* the 11. dyed: whereupon enſued ſuch a *Schiſm* in the Church of *Rome* between two Popes, and others ſucceeding after them, that it continued 39. years, even to the Council of *Conſtance*.

His zeal and diligence.

Other providences.

About the ſame time alſo, or ſhortly after, there aroſe a cruel commotion of the Commons under *Jack Straw*, where the rude multitude taking *Simon Sudbury* Archbiſhop of *Canterbury*, beheaded him, whom *William Courtney* Biſhop of *London* ſucceeded, who was very zealous and diligent againſt the *Hereſies* of *Wicklief*, (as he called them).

Wicklief again perſecuted.

Alſo in the year 1380. *William Barton*, being Vice-chancellour of *Oxford*, called together eight *Monaſtical* Doctors, and four others, and having the conſent of others of that Fraternity, he ſet forth an *Edict* under the Common Seal, threatning all under a grievous penalty, if they ſhould be ſo hardy as to aſſociate themſelves with any of the fautors of *Wicklief*: And to *Wicklief* himſelf he threatned the greater Excommunication and Impriſonment, both to him and his favorers, unleſs within three days after *Canonical* warning they repented and amended.

His weakneſs.

Wicklief underſtanding this, reſolved to forſake the *Pope*, and all his *Clergy*, and to appeal to the King: But the Duke of *Lancaſter* being now inveagled by the Biſhops, interpoſed, forbidding him not to attempt any ſuch thing, but rather to ſubmit to his Ordinary: *Wicklief* finding himſelf hereby in this great ſtrait, was forced to make a Confeſſion of his Doctrine, and therein to qualifie his Aſſertions after ſuch a ſort that thereby he aſſwaged the rigor of his Enimies.

Anno

Anno 1382. Archbiſhop *Courtney* appointed a Convocation to be held at *London*, principally againſt *Wicklief*, wherein this memorable accident fell out: When they were all gathered together at the *Gray-Fryers* in *London*, juſt at the very inſtant when they were beginning their buſineſs againſt *Wicklief*, there fell out a wonderful and terrible Earthquake through all *England*, whereupon divers of the *Suffragans* being frighted with the terror of it, thought good to leave off their further proceeding therein: Yet did the Archbiſhop carry on his deſign, declaring ſome of *Wickliefs* Doctrines to be Heretical, others Erroneous, and other Irreligious and Seditious, and, not Conſonant to the Doctrine of the Church of *Rome*: and not content herewith, he ſo prevailed with the young King, that he procured Letters Patents to be directed from the King to himſelf, wherein are theſe words;

He is again perſecuted.

A great Earthquake

Foraſmuch as the Arch-biſhop of Canterbury *hath made his ſupplication to us for the coertion, and due caſtigation of all ſuch as ſhall henceforth obſtinately Preach and maintain any of thoſe concluſions which in the late Convocation have been adjudged* Heretical, *&c. requeſting that we would vouchafe to put to the arm and helping hand of our Kingly power: We therefore moved by the zeal of the* Catholick *Faith, whereof we are, and will be Defenders, and being unwilling that any ſuch* Hereſies *ſhould ſpring up within our Dominions: Give, and grant Licenſe and Authority by theſe preſents unto the aforeſaid Archbiſhop and his Suffragans, to arreſt, and impriſon either in their own Priſons, or elſewhere, all and every ſuch perſon and perſons as ſhall either privily, or openly Preach, or maintain the aforeſaid concluſions,* &c. *Further, charging and commanding all our Leigh-men, Miniſters and Subjects, upon their Fidelity and Allegiance neither to favor, counſel nor help ſuch Preachers or maintainers of the aforeſaid concluſions, upon pain of forfeiting all that they have; but to obey, and humbly to attend upon the Archbiſhop and his Suffragans in the execution of theſe preſents,* &c.

The Kings Letters againſt him.

The like Letter the King wrote alſo to the Vice-chancellor of the Univerſity of *Oxford*, requiring him to give notice, that none ſhould be ſo bold as to entertain Mr. *John Wicklief*, or any of his followers into their houſes, or to Communicate with them; which if any did, that he ſhould baniſh them the Univerſity and Town of *Oxford*, till they ſhould prove their Innocency before the Archbiſhop of *Canterbury*; yea, this young King, preſſed by the violent importunity of the Arch biſhop, wrote another Letter to the Vicechancellor and Proctors of the Univerſity, ſtraightly charging and commanding them to make a general Inquiſition through the whole Univerſity, as well for *Wicklief* and his followers, as for all others which were ſuſpected to be maintainers, receivers or defenders of thoſe perſons, or their opinions any manner of way, and all ſuch to apprehend and expell the Univerſity, and to ſend them up to the Archbiſhop of *Canterbury*, to be further proceeded againſt by him: As alſo to attach and ſeize upon all their Books, and to ſend them to the ſaid Archbiſhop: and this to do as they would avoid the forfeiting of all the Liberties and Priviledges of the Univerſity, *&c. John Wicklief* was hereupon either baniſhed or retired for a while to ſome ſecret place; but ere long he returned to his Parſonage of *Lutterworth* in *Leceſterſhire*, where after all theſe ſtorms, he at laſt dyed in Peace, *Anno Chriſti*, 1384.

The Kings Letter to *Oxford*.

Wicklief returns to *Lutterworth*

His death.

He wrote very many Books, many of which were burned at *Oxford*, *Anno Chriſti* 1410. *Æneas Sylvius* writes that *Subincus* Arch-biſhop of *Prague* burnt two hundred Volumes of his, excellently written, richly covered and adorned with Boſſes of Gold: One that had all his works, wrote that they were as big as the works of St. *Auguſtine*.

His works.

Mr. *Wicklief* received his firſt knowledge of the Truth from one Fryar *Rainard Lollard*, who brought the Doctrine of the *Waldenſes* into *England*, and from whom his Diſciples were called *Lollards*. Mr. *Wicklief* was an Eloquent man, and ſo profound a Scholar, that he drew the hearts of many Noble Perſonages to affect and favor him; whereby he was ſheltred from the rage of the Popiſh Clergy, till Pope *Gregory* the 11. raiſed up a Perſecution by the *Monks* Inquiſitors againſt him.

All his Books were commanded to be burnt; but he had before enlightned ſo great a number, who kept his Books carefully, maugre all the diligence of his Adverſaries,

Gods providence in preserving his books.

that they could never wholly deprive the Church of them. For the more they laboured by horrible threats, and death it self, to hinder the knowledge and reading of them, the more were many kindled in their affections to read them with ardency.

His works.

He wrote above a hundred Volumes against *Antichrist* and the Church of *Rome*, *Multos præterea in Philosophia, multos quibus S. Scripturam interpretatus est, edidit: Quorum Catalogum videre est apud Balæum in suis Centuriis. Transtulit etiam Wiclevus in Angelicum sermonem Biblia, adhibitis præfationibus, & argumentis cuiq; libro suis. Vertit & Libros* 12. *Clementis, Lanthonienſis Eccleſiæ Præsbyteri, De concordia Evangeliſtarum, cum multis veterum Doctorum Tractatibus.*

He was a great Enemy to the swarms of begging *Fryars*, with whom it was harder to make war then with the *Pope* himself. He denyed the *Pope* to be the Head of the Church, and pronounced him to be *Antichrist:* He confuted and condemned his Doctrine about Bulls, Indulgences, Masses, *&c.* He affirmed the Scripture to be the Supreme Judge of Controversies, condemned *Transubstantiation, &c.* He was a painful and faithful Preacher under King *Edward* the third, who always favored and protected him against the rage of his Adversaries: By his means the *Pope* lost in *England* his power of Ordaining Bishops, the Tenth of Benefices, and *Peter-pence*; whereupon *Polidore Virgil* calls him an Infamous *Heretick.*

King *Edward* the Third favoured him.

He was buryed at his Parsonage of *Lutterworth* in *Leicester-shire.* His dead body being digged up 51 years after: *viz. Anno* 1428. by the command of Pope *Martin* the fifth, and the Council of *Sene*, was burned: And thus he suffered their cruelty after death, whose cruelty he had Preached against in his life. He wrote above two hundred Volumes, most of which were burned by the Archbishop of *Prague.*

His body condemned and burned.

This Mr. *Wicklief*, a couragious witness of the Truth, was first Fellow of *Merton* College, and afterwards Mr. of *Baliol* College in *Oxford.*

In his Book entitled, *The Pathway to perfect Knowledge*, he sheweth what pains he had taken in Translating the Bible into *English.* How he had gotten many Old *Latine* Bibles. For the late Books (saith he) are very corrupt. And he imployed many Learned men to assist him in his fourth Translation of it.

He taught, that the Truth of the Gospel sufficeth to Salvation without observing the Legal Ceremonies. He urged Christian Men and Women, Young and Old to study the Scriptures frequently, especially the New Testament, which (said he) *is full of Authority, and gives understanding to the Simple, especially in all Points needfull to Salvation, &c. And though Kings and Lords know no more of the Scriptures, but what is written of* Jehosaphat, Hezekiah, and Josiah, *yet may they learn thence sufficiently to live well; to Govern their People by the Law of God: To eschue all Pride, Idolatry, and other Sins.*

But Alass! Alass! Alass! (saith he) *whereas King* Jehosaphat *sent his Princes, Priests, and Levites to teach Gods Law openly in every* City; *Christian Lords, now adayes, send to all their Leige People, the Popes Pardons (which are open Lyes, granting many Hundred years Pardon after Dooms-day) to be preached generally in their Dominions! and if any be found to speak against the Errors of* Antichrist, &c. *he shall be imprisoned, and proceeded against as a Traytor to God, and his Prince. And whereas King* Hezekiah *busied himself in cleansing Gods House, &c. Christian Lords defile the Sanctuary of God by bringing in* Symonaical Clerks, *that are full of covetousness and* Heresie, *of Hypocrisy, and malice, seeking to hinder Gods Law from being known, and kept, and freely preached: yea, some of these great Ones keep many Prelates, and Curates in their Courts, and imploy them in Secular Offices, which is against the Lawes both of God, and men, &c.*

Whereupon, its much to be feared, that Kings and Lords have sinned with Manasse: *God give them to repent with* Manasse. *Now in* England *a man may be protected against the Persecution of Prelates, if he will swear needless, false, and unadvised Oaths, as By the Bones, Nails, Sides, and other members of* Christ. *If he will be Proud, and Lecherous, and not meddle with Gods Law, or reprove Sin, &c. But if a man abstain from needless Oaths and unlawfull; and, out of* Charity

to

to mens Souls, ſhall reprove Sin, this is cauſe enough for Prelates, and ſome Lords to ſlander them, and to call them Lollards, Hereticks, *raiſers of ſtrife, and Treaſon againſt the King: How much Blood many Lords have ſhed in the Wars, by the inſtigation of* Prelates, *their Confeſſors, and Preachers, it paſſeth mans witt to ſet down. They alſo ſlay poor Chriſtians by withdrawing their Almes from them, which they give to Stocks, and Stones, and to Rich* Clerks, *and feigned Religious Perſons: They kneel and pray to dead Images, and yet beat and ſlay Chriſtian men. What honoring of God is this? &c.*

But the *Schiſme* of the *Anti-Popes* gave ſome reſpite unto *Wicklief*, and the Arch-Biſhop of *Canterbury* was ſlain in a diſſention between the Nobility and the Commons. But his Succeſſor [*William Courtney*] was more violent againſt him then the former, and prevailed with the King, to baniſh him. He procured an Act alſo in the Fifth year of this young King [*Richard* 2d.] for the impriſoning of *Hereticks*, as he called them.

Mr. *Wicklief* in the time of his Baniſhment, wrote to *Pope Vrbane*, a Confeſſion of his Faith, wherein he affirmed, That ſeeing the Biſhop of *Rome* called himſelf *Chriſts* Vicar, of all men he was moſt bound to follow the Laws of *Chriſt* in his Goſpel; ſeeing that the greateſt among *Chriſts* Diſciples conſiſted not in worldly Honors, but in their exact imitation of the Life of *Chriſt* and his Doctrine. He alſo therein adviſed the *Pope* to leave all Temporal Rule to the Secular Powers, as *Chriſt* did; And he prayed him, and his Cardinals, to imitate the Lord *Jeſus*, and faithfully to inſtruct his Flock.

But the *Pope* of *Rome* was ſo buſily imployed againſt the Pope at *Avignion*, that neither of them had leaſure to attend ſuch matters, and ſo *Wicklief* returned from his Baniſhment. And Shortly after he fell ſo ſick that there was little hope of his recovery, whereupon the *Fryars* ſent four of their Order to wiſh, and urge him, before his Death, to retract, and recant his former Errors. And when they had delivered their Meſſage, he deſired ſome of his Friends to ſet him up in his Bed, and then he ſaid with aloud voice, *I ſhall not Die, but Live to declare the moſt wicked Acts of the* Friars; And accordingly he recovered of his Diſeaſe, and wrote a Treatiſe againſt their Order, which is mentioned by Doctor *James* in his Book, called, Wickliefs *conformity to the Church of* England.

Mr. *Wicklief* was a *Secular Presbyter*, a great Enemy to the Idle and Luxurious *Monks*; but highly honored and eſteemed by our King *Edward* the Third and his Nobles, for his excellent Learning, Piety and prudence. He was ſent by the King among other Nobles, as Ambaſſadors, to the Duke of *Millane*, to treat about a Marriage, between *Lionel*, our Kings Son, and the Duke of *Millanes* Daughter.

He wrote about fifty Books: Some of them of other Arts, but moſt of them of Divinity. Many of which are extant in the Kings Majeſties Library at St. *James*'s: Others of them in *Bodleys* Library in *Oxford*, and others in other Libraries.

Docter *James*, who printed ſome of *Wickliefs* works at *Oxford*, wrote an *Apollogy* in his behalf, wherein he ſaith, That he was an *Orthodox* Divine, and that he agreed in moſt of the Articles of Religion, with the preſent Church of *England*.

He was an Eloquent man, and a profound Scholar, whereby he won the Hearts of many Noble Perſonages, as of *John a Gaunt* Duke of *Lancaſter*, *Henry* Lord *Percy*, The Earl of *Salisbury* Lord Chancellor of *England*, and *Lewis Gifford*, *&c.* whereby he was much ſheltred from the rage and malice of his Enemies, the *Popiſh Clergy*.



JOHN HVS

The Life of John Huſs, *who dyed* Anno Chriſti 1415.

His birth and education.

John Huſs was born at a little Town called *Huſſinets*, about 18. miles from *Prague* in *Bohemia*, under the *Hercynian* Wood, of mean but religious Parents, who carefully trained him up in Religion and Learning, and having profited much at School, he went to the Univerſity of *Prague*: And whilſt he was a Student there, he met with our *Wickliefs* Books, from whence he firſt took light and courage to profeſs the Truth.

He goes to *Prague*.

Anno Chriſti 1393. he Commenced Batchelor of Arts with good approbation of the whole Univerſity: and *An.* 1396. he commenced Maſter of Arts, about which time two godly Noble men of *Prague* built the Church of *Bethlehem*; and *Anno* 1400. Mr. *Huſs* was choſen Paſtor thereof, who fed his people with the bread of Life, and not with the *Popes Decrees*, and other humane Inventions.

Choſen Paſtor of *Bethlehem*.

His faithfulneſs therein

The year after he was choſen Dean of the Univerſity, and *Anno* 1409. by the conſent of the whole Univerſity, he was choſen Rector of it. He continued in the Exerciſe of his Miniſtry with admirable zeal and diligence, and faithfulneſs about the ſpace of 12 years, Preaching and Inſtructing his People in the Principles of Divinity, which he confirmed by the holy Scriptures, and adorned by an exemplary and blameleſs life. He vigorouſly oppoſed the *Popes* proceedings, whereupon the Devil envying the peace and progreſs of the Goſpel, ſtirred up Pope *Alexander* the fifth againſt him, who cited him to *Rome* to anſwer to ſuch Articles as ſhould be laid in againſt him: whereupon *Huſs* ſent his Procters to *Rome*, who appeared for him, anſwered the charge, and cleared his innocency; yet did the *Pope* and his *Cardinals* condemn him for an *Heretick*, and Excommunicate him; which cauſed the *Popiſh* Clergy, and ſome of the Barons of *Bohemia* to oppoſe *Huſs*, being thus excommunicated: and King *Winceſlaus* baniſhed him, but he was entertained in the Country, and protected by the Lord of the Soil at *Huſſinets*, where he preached in the Pariſh Church, and ſome places adjacent, confuting the *Popiſh* Doctrine of Merit of Works, and againſt the Pride, Idleneſs, Cruelty and Avarice of the *Roman* Court and Clergy, multitudes of perſons reſorting to his Miniſtry.

He is cited to *Rome*.

Is excommunicated.

He is baniſhed.

Gods mercy.

A ſchiſm at *Rome*.

Sometimes alſo he repaired to his Church of *Bethlehem*, and preached there. But upon the *Popes* death, the Cardinals being divided, choſe three *Popes*, whereupon there was a Council called at *Conſtance*, *Anno Chriſti* 1414. Unto which Council the

the Emperour *Sigiſmund* commanded *Huſs* to come, giving him his *ſafe Conduct* for his coming, and return.

October, 15. *John Huſs* began his journey towards *Conſtance* being accompanied with two Noble Men, *John*, Lord *de Chlum*, and Mr. *Wencelat de Duba*, and their followers: And Mr. *Huſs* relying upon the goodneſs of his Cauſe, the clearneſs of his Conſcience, and the Emperours *ſafe Conduct*, with a cheerful mind and undaunted ſpirit went to *Conſtance*, and in his journey ſet up writings in every City, the tenor whereof was this; *Mr.* John Huſs *Batchelor of Divinity, goeth now to the Council of* Conſtance, *there to declare his Faith which he hath hitherto holden, and even at this preſent doth hold, and by Gods grace will hold, and defend even to the death: Therefore even as he hath manifeſted through all the Kingdom of* Bohemia *by his Letters & Intimations, willing before his departure thence to have ſatisfied & given an account of his Faith unto every man which ſhould object or lay any thing againſt him in the general Convocation held in the Archbiſhop of Pragues Court: So alſo he doth manifeſt and ſignifie, that if there be any man in this Noble and Imperial City that can impute any Error or* Hereſie *to him, that he would prepare himſelf to come unto the Council; foraſmuch as the ſaid Mr.* John Huſs *is ready to ſatisfie every man at the ſaid Council which ſhall lay any thing to his charge, as touching his Faith.*

He is cited to the Council.

His intimations as he went.

In all Cities as he paſſed by, eſpecially when he entred into *Germany*, a great number of people reſorted to him, and he was every where kindly entertained, eſpecially by the Citizens and Burgeſſes, inſomuch that he confeſſed in a certain Epiſtle, that he found in no place ſo great Enemies as in *Bohemia*: and when he came to *Noremberg*, certain Merchants that went before, having given notice of his coming, almoſt all the *Prieſts* that were in the City came to him, deſiring him that they might talk with him in private, to whom he anſwered, that he deſired rather to declare his minde openly then in hugger mugger; and ſo from dinner time till night he ſpake before the *Prieſts*, Senators, and many Citizens, inſomuch that they all had him in ſingular eſtimation and reverence. One of his great Adverſaries [*Staniſlaus Znoma*], a *Bohemian*, as he was going towards *Conſtance* to accuſe him, was ſtricken by God with a great *Impoſtume* whereof he dyed.

His kinde entertainment as he went.

Gods judgment on his adverſary.

When Mr. *Huſs* came to *Conſtance*, he was ſent for to appear before ſome Cardinals to give an account of his Doctrine; But he told them that he came to do it before all the Council, yet if they would force him to do it before them, he doubted not but *Chriſt* would ſtrengthen him to chuſe death for his glories ſake, rather then to deny the Truth, which he had learned out of the holy Scriptures.

His courage

After Examination they committed him to a filthy Priſon, where, by reaſon of the ſtink, he fell ſick and was like to die: In the mean time his Adverſaries preferred Articles againſt him, wherein they had forged many things of their own heads, wreſting, and perverting his godly and *Orthodox* ſayings to a ſiniſter ſenſe, that they might have whereof to accuſe him: and thereupon deſired of the Council that he might be condemned. Mr. *Huſs* hearing of theſe their malicious proceedings, moved that he might have an *Advocate*, but that was denyed him. Whilſt he lay there in Priſon, when he had in ſome meaſure regained his health, he wrote ſundry Books. From that Priſon he was removed by the Biſhop of *Conſtance* to a Caſtle on the other ſide of the *Rhene*, where in the day time he was ſo laden with fetters on his Legs that he could ſcarce go: and every night he was faſtned by the hands up to a rack againſt the wall: Hereupon many Noble men of *Bohemia* petitioned for his releaſe, at leaſt upon Bail, but that was denyed.

Popiſh cruelty.

His writings in priſon.

Popiſh cruelty.

The ſum of the Nobles Petition was this; That *whereas Mr.* John Huſs *is freely of his own accord come to* Conſtance *under the Emperors ſafe Conduct, againſt all right and reaſon he is grievouſly impriſoned before he is heard, and at this preſent is tormented miſerably with hunger, thirſt, and fetters: though formerly at the Council of* Piſa, *held* Anno Chriſti 1410. *the* Hereticks *which were condemned, were ſuffered to remain at their liberty, and to depart home freely: But Mr.* John Huſs, *neither convicted, nor condemned, no nor ſo much as once heard, is taken and impriſoned, when as neither* King, *nor any Prince* Elector, *nor any* Ambaſſadour *from any Univerſity is yet come or preſent:*

The Nobles of *Bohemia* petition in his behalf

ſent: And though the Lord our King, together with the Nobles and Lords here preſent have moſt inſtantly required and deſir'd that his ſafe Conduct might not be violated, and that the ſaid Mr. John Huſs *might be openly heard, being ready to render a reaſon of his Faith: and if he be convicted, obſtinately to affirm or maintain any thing againſt truth and the holy Scriptures, that he is ready to amend the ſame: yet could he never obtain this: But the ſaid Mr.* John Huſs, *notwithſtanding all this, is moſt grievouſly oppreſſed with fetters and Irons, and ſo weakned with hunger and thirſt, that it is to be feared that he will die in Priſon. And although the Lords of* Bohemia *here preſent are greatly ſcandalized with the trouble and torments of Mr.* John Huſs, *contrary to the Kings ſafe Conduct: yet hitherto they have forborn to complain to the King that he might ſee his ſafe Conduct better obſerved, and the reproach and diſhonor that is done to the Kingdom of* Bohemia *thereby, vindicated: and indeed they ſuffer theſe things patiently, leſt by any means trouble or vexation ſhould ariſe to this Sacred Council by reaſon thereof: Wherefore we moſt earneſtly deſire and require your* Father-hoods, *that for the honor of the ſafe Conduct granted by the King, and for the preſervation and encreaſe of the worthy fame and renown of the Kingdom of* Bohemia, *and your own alſo, you will haſten the diſpatch of Mr.* John Huſs *his buſineſs, ſeeing he is in great danger by reaſon of his ſtrait Impriſonment if you delay him any longer. And whereas we the Nobles of* Bohemia *are informed that many ſlanderous reports are raiſed by Back-biters againſt the famous Kingdom of* Bohemia, *as that the Sacrament is carryed up and down in Veſſels unhallowed, that Coblers do adminiſter it, and hear Confeſſions,* &c. *We therefore require and deſire you that you will give no heed to ſuch tale-bearers, who herein report untruths: alſo we require that ſuch Back-biters may be made known, and we doubt not eaſily to refell the falſe and frivolous ſlanders of theſe naughty perſons, that hereafter they ſhall be aſhamed to appear before the Lord King and your Reverences.*

But notwithſtanding this, they which were appointed for his Judges, in his abſence heard his Enemies, examined witneſſes againſt him: Judged his Doctrine not by the true Touch-ſtone of Gods Word, but by the *Popiſh Canons.* But when the Council would have condemned him without hearing, the Emperour interpoſed, requiring that he ſhould be firſt heard; But when he was brought before them, they made ſuch a confuſed noiſe, railing upon him, that he could not ſpeak one word. The next day when he was brought before them again, there fell out ſo great an *Eclipſe* that the Sun was almoſt wholly darkned: when *Huſs* ſaw that he was like to meet with no Juſtice there, he appealed from them to the *Pope*, and from him to *Chriſt*, for which they derided him: But when he ſaw the cruelty of his Judges, the malice of his Accuſers, the falſe-hood of his Witneſſes, and the rage of all the Council againſt him, that breathing forth nothing but fire and fagots, he kneeled down, and commended his righteous cauſe to the Lord *Jeſus Chriſt*, begging forgiveneſs for his very Enemies: yet he earneſtly requeſted, even with tears, the Council that they would convince him of any Error by the Word of God, and he would willingly retract it: But nothing prevailed, for they proceeded to condemn and degrade him; whereupon kneeling down, he ſaid, *Lord* Jeſus Chriſt, *forgive mine Enemies, by whom thou knoweſt that I am falſly accuſed; forgive them I ſay for thy great mercies ſake.* In degrading him they pared off the Crown of his head, and the skin, with a pair of ſhears: and to juſtifie their proceedings againſt him, becauſe the Emperour had given him his *ſafe Conduct*, the council made a Decree, *That Faith was not to be kept with* Hereticks.

The Councils incivility.

A prodigy.

His appeal to Chriſt.

He is condemned.

His charity.

Popiſh cruelty

A wicked Decree.

The *Roman* Agents perſecuted him with ſuch eagerneſs, that his Works were condemned to be burned with him. When he was brought forth to be burned, they put on his head a Tripple Crown of paper, painted over with ugly Divels: But when he ſaw it, he ſaid, *My Lord* Jeſus Chriſt, *for my ſake did wear a Crown of Thornes; why ſhould not I then for his ſake wear this light Crown, be it never ſo ignominious? Truly I will do it, and that willingly.* When it was ſet upon his head, the Biſhops ſaid,

His works condemned

His ornaments.

His patience.

Now

Now we commit thy Soul unto the Divel: But I, ſaid *John Huſs*, (lifting up his Eyes towards Heaven) do commit my ſpirit into thy hands O Lord *Jeſus Chriſt*, unto thee I commend my ſpirit which thou haſt redeemed. As he was going to Execution, they burned his Books before his face, at which he ſmiled, and ſaid unto the people, *Think not, good people, that I die for any* Hereſie, *or Error, but only for the hatred and ill-will of my Adverſaries.* When he came to the place of Execution, he kneeled down, and with his Eyes towards Heaven he prayed and repeated certain *Pſalms*, and with a merry and cheerful countenance cryed often, *Into thy hands O Lord I commend my Spirit.*

His Books burnt.

His deportment at his death.

As he liſted up his head in Prayer, the Crown of paper fell off; but a Souldier taking it up, ſaid, Let us put it on again, that he may be burned with his Maſters the Divels, whom he hath ſerved. When he roſe from his knees he ſaid, *Lord* Jeſus Chriſt, *aſſiſt and help me, that with a conſtant and patient minde, by thy moſt gracious help, I may bear and ſuffer this cruel and ignominious death, whereunto I am condemned for the Preaching of thy moſt holy Goſpel.* And as they tyed his neck with a chain to the ſtake, ſmiling he ſaid, That he would willingly receive the ſame chain for *Jeſus Chriſt's* ſake, who he knew was bound with a far worſe chain. When the fire was kindled, he began to ſing with a loud voice, *Jeſus Chriſt the Son of the living God have mercy upon me*; and at the third time that he repeated it, the wind drove the flame ſo into his face, that it choaked him. The heart that was found amongſt his bowels, being well beaten with ſtaves and clubs, was at laſt prick't upon a ſharp ſtake, and roſted at a fire till it was conſumed. His aſhes were diligently gathered up, and thrown into the River *Rhene.* He ſuffered Martyrdome, *Anno Chriſti*, 1415.

His prayer.

His martyrdom.

Inhumane cruelty.

He told them at his death, *That out of the aſhes of the Gooſe (for ſo* Huſs *in the* Bohemian *language ſignifies) an hundred years after God would raiſe up a Swan in* Germany, *whoſe ſinging would affright all thoſe Vultures: which was exactly fulfilled in* Luther, *juſt an hundred years after. Upon his death the* Bohemians, *under* Ziska, *roſe in Armes, and had admirable ſucceſs againſt the Emperour and the* Papiſts. And this pompous act of theirs had a very tragical event, the *Bohemians* maintaining war againſt the Emperour *Sigiſmund* for 17. years after, wherein he ſpent abundance of treaſure, loſt many brave Armies, and gallant men: and during theſe Wars a thouſand *Monaſteries* were overthrown, many Caſtles demoliſhed, and Cities burnt: all which was a juſt revenging hand upon him for his perfidiouſneſs and cruelty.

A propheſie.

Gods judgment on his perſecutors.

Before his going to *Conſtance*, Mr. *Huſs* ſet up this Epiſtle upon the Gate of the Kings Palace.

Unto the Kings Majeſty, the Queen, and to all ſuch as are of his Council, and to all other Nobles and Magiſtrates which are now in the Kings Court, I John Huſs *do ſignifie and publiſh, that being certainly informed that Letters are come from the* Pope *to the Kings Majeſty, the contents whereof are theſe: That the King ſhould extirpate all ſuch* Hereticks *as are lately ſprung up in his Kingdom and Dominions: But I truſt in God, that this fame is blown abroad without any deſert: And it ſhall be our part to foreſee and take heed that neither the Kings Majeſty nor the Noble Kingdom of* Bohemia, *ſhall ſuffer any trouble or reproach and ſlander for my ſake. Wherefore now of late I have ſent my Letters to and fro, which with great labor and diligence I have cauſed to be ſet up openly, with this intent, that I might thereby cauſe the Archbiſhop of* Prague, *to be careful and diligent about the matter, ſignifying openly, that if there were any man in all* Bohemia, *which did know me to be a follower of any falſe or corrupt Doctrine, he ſhould appear in the Archbiſhops Court, and there declare what he thought. And foraſmuch as there would none be found, or come forth which would accuſe me, the Archbiſhop commanded me and my Procters to depart in peace. Wherefore I require and deſire the Kings Majeſty, which is the defender of the Truth, alſo the Queen and their Counſellors, and all other Nobles and Magiſtrates, that they would give me a true Teſtimonial of this matter: Foraſmuch as I have oftentimes willed and attempted this, and no man hath either accuſed or moleſted me. I do it moreover to be known to all* Bohemia, *and all*

His petition to the King.

Nati-

Nations, that I will with the firſt be preſent at the Council of Conſtance, *in the preſence of the* Pope, *and of all others that will come to that famous place: and that whoſoever hath any ſuſpition of me, that I have either taught or defended any thing contrary unto the Faith of* Chriſt, *let him come thither alſo, and declare before the* Pope *and all the Doctors of Divinity, what erroneous or falſe* Doctrine *I have at any time maintained or holden. And if he ſhall convince me of any Error, or prove that I have taught any thing contrary to the Chriſtian Faith, I will not refuſe to ſuffer whatſoever puniſhment ſhall be due to an* Heretick: *But I hope and truſt even from the bottom of my heart, that God will not give the victory to unfaithful and unbelieving men which willingly kick and ſpurn againſt the Truth.*

His requeſt to the Biſhop.

At the ſame time alſo Mr. *Huſs* ſent his Proctor to the Biſhop of *Nazareth*, who was Ordained by the *Pope, Inquiſitor for* Hereſies *in the City and Dioceſs of* Prague, requiring him that if he had found any Error in him, he would declare it openly: But the ſaid Biſhop, in a publick Aſſembly anſwered, that he had often talken with *John Huſs*, and that he never found any thing in him, but ſuch as becometh a godly and faithful man, which alſo he atteſted by his Letters in writing. Shortly after alſo all the Barons of *Bohemia* being aſſembled in the Abby of St. *James*, the Archbiſhop of *Prague* being preſent alſo, *John Huſs* preſented a ſupplication to them, wherein

And to the Barons.

he moſt humbly deſired the Barons to requeſt the Archbiſhop, that if he did ſuſpect him for any Error or *Hereſie*, he ſhould declare it openly: for that he was ready to ſuffer correction for the ſame at the Archbiſhops hands: and that if he had found no ſuch thing in him, that then he would give him a Teſtimonial thereof, that being armed there-with he might the more freely go unto the Council: Hereupon the Archbiſhop did openly confeſs before all the Aſſembly, that he knew not that the ſaid *John Huſs* was guilty of any ſuch thing.

In another Author, *I find ſome of theſe afore-mentioned Paſſages, More Largely ſet down as Followeth.*

John Huſs denied *Purgatory*, *Auricular Confeſſion*, the *Popes* Power, and *Indulgences:* He diſproved *Dirges:* He called Prayer for the Dead, a deviſe of *Prieſts* to get Mony: He ſpake againſt Praying to Saints: Againſt the Images of God, and the Saints: Againſt Confirmation, and extream Unction: Againſt all Holy Dayes, except the *Sabbath*, &c. He commended *John Wicklief*, and openly wiſhed, that when he departed this Life, his Soul might be with the Soul of *Wicklief*, whom he doubted not but to be in Heaven.

Sbinco, Archbiſhop of *Prague* ſent complaints hereof unto *Rome*, whereupon *Pope Alexander* directed his Letters, charging the Biſhop to forbid all Preaching but only in Cathedral-Churches, Pariſh-Churches, or other ſuch conſecrated Places: Requiring alſo that the Articles of *Wicklief* ſhould not be taught either Privately or Publickly: And that all ſhould be judged *Hereticks* that attempted the contrary. Againſt this Bull *John Huſs* Objected many things, urging, that *Chriſt* uſed to Preach to the People on the Sea, in Fields, Houſes, and ſo did the Apoſtles in any Place: Where-fore (ſaid he) *from this Mandate of* Alexander, *I appeal to the ſaid* Alexander *being better adviſed.* Yet did the Biſhop diſcharge him from Preaching: And he Obeyed, and went out of the City to a Village called *Huſs*, where he was Born: Yet he ceaſed not from Pteaching, and had many Auditors.

Shortly after he was again complained of to *Pope John*, who ſent a *Legate* to try his cauſe in *Prague*: But *Wencheſlaus*, and his Queen *Sophia* maintained *John Huſus*, and himſelf appealed from the *Legate* to the *Pope*: And then fearing envy, more then Suſpecting his Cauſe; he ſent *Proctors* unto *Rome*, of whom ſome were Impriſoned, for ſpeaking ſo boldly, and *John Huſs* was excommunicated as an *Heretick.*

About

About this time the Wars fell out betwixt *Pope Alexander*, and *Ladiſlaus*, King of *Naples*, whereupon the *Pope* ſent his Bulls of Indulgence to all ſuch as would aid him in his Wars againſt the King. *John Huſs* wrote againſt the wickedneſs of theſe Pardons, and the People being informed by him, ſpake alſo againſt them, and called the *Pope Anti Chriſt*, for Proclaiming Wars, and taking the *Croſs* againſt Chriſtians.

But ſome that were Rich, and therefore fearful, were inſtant againſt *Huſs*, and prevailed with the King to baniſh him the Town: And another Party cryed out againſt the *Prieſts*, and *Prelates* as the Authors of his Baniſhment, accuſing them of Simony, Adultry, Pride, *&c.* Not ſparing to lay open their Vices, and eagerly craving a Reformation of the Clergy: The King being moved here-with, required greater exactions of ſuch *Clerks*, as were accuſed, and known to be Profane, whereby ſome of them fell into great diſtreſs, and the moſt part were glad, either to fall in, or not to fall out with the Purer Sort: By this means *John Huſs* had liberty to return to his Church at *Bethleem*: But this cauſed him to be more vehemently accuſed at *Rome*, and the *Pope* directed his Bull to the King, to ſuppreſs *John Huſs* and his Doctrine.

John Huſs being reſolved to appear at *Conſtance*, he affixed Letters on the Doors of Chathedrals, Pariſh Churches, Abbies, and Cloiſters, ſignifying that he was going to the General Council to give an Account of his Faith: And that if any man ſuſpected his Doctrine, he deſired that they would declare their doubts before the Biſhop of *Prague*, or, If they pleaſed, before the Council,

Then *Anno Chriſti* 1414. *Auguſt.* 30. Did all the Barrons of *Bohemia* aſſemble at St. *James* Abby in *Prague*, the Biſhop being preſent. Then *John Huſs* preſented a Supplication, craving, that if the Biſhop of *Nazareth*, who was the *Inquiſitor* of *Hereſie* within that Diocеſs, had any ſuſpicion of Error in his Doctrine, that he would declare it, Proteſting that he was willing to ſuffer Correction therein, if he deſerved it: Or, if the Biſhop had no Accuſation againſt him, that they would give him a *Teſtimonial*, that being Armed there-with, he might go with the more Confidence to *Conſtance*. The Biſhop Profeſſed openly, that he knew no offence in him, only he adviſed him to Purge himſelf of the *Excommunication*. This was in form of an *Act*, and ſent by him to the Emperor.

Alſo about this time the Archbiſhop *Conrade*, held a *Synod* with his Prelates, where a Proctor appeared in the Name of *John Huſs*, requiring, that ſeeing he was ready to give an account of his Faith, they, or any of them who would accuſe him, ſhould give it in Writing under their Names, and, according to the *Law* of God, and Man, prepare themſelves to ſuffer the like Puniſhmeut, if they could not Prove it Legally againſt him: As he was ready (with God's help) to anſwer before them, or the Enſuing Council: He could get no anſwer to this, and therefore he made Proteſtation of his Profer, and craved an Inſtrument, upon the refuſal, from a *Notary* there Preſent.

November 3. *John Huſs* came to *Conſtance*, and lodged with an honeſt Matron, named *Faith*. On the Morrow the two Noble Men informed the *Pope* that they had brought *John Huſs*, & intreated that he might remain without Moleſtation, according to his *Safe Conduct*: The *Pope* anſwered, that though *John Huſs* had killed his Brother, yet no hurt ſhould be done to him, during his abode there.

November. 29. Two Biſhops, and the Burgy-Maſter were ſent for him, to come before the *Pope*, and his Cardinals to render an account of his Doctrine, as he had deſired, and they were ready to hear. He anſwered, that *He came to do it before all the Council*, &c.

He was Firſt queſtioned in general about the Errors that were ſpread of him: He anſwered: *Reverend Fathers, underſtand that my mind is to Dye, rather then to be found culpable of any one Error.* The *Cardinals* replyed, Thou ſpeakeſt modeſtly, and ſo left him with the Lord *de Chlum* under a Guard of Armed Men. Then they ſent a Subtile *Monk*, who under a ſhew of Rudeneſs and Simplicity, ſought to entrap him by captious Queſtions: But *Huſs* perceiving it, told him of his diſ-

ſembling, yet anſwered his Queſtions. In the Evening the *Pope* ſent the Proveſt of the Court, to the Lord *de Chlum*, willing him to go unto his lodging, but as for Mr. *Huſs*, they had diſpoſed otherwiſe of him. Then did the Lord *John*, go ſpeedily unto the *Pope*, putting him in mind of his Promiſe about *John Huſs*, and intreating him that he would not ſo lightly falſifie his Faith, adding, that he was come thither under the *Emperors ſafe Conduct*: to which the *Pope* anſwered, that all was done, without his Conſent, and ſaid privily: What Reaſon is it that thou ſhouldeſt impute this Act to me, who am in the Hands of theſe Biſhops, and Cardinals? and indeed, the *Pope*, fearing to be Depoſed, or ſeeking to curry Favour with the Prelates, did thus betray the Innocent unto them. So the Baron returned, complaining openly of the Wrong, but to no purpoſe.

Then was *John Huſs* led to the *Chapter-Houſe* of the great *Church*, where he was kept Priſoner Eight days, and from thence he was led to the *Jacobines* upon the *Rhine*, and ſhut up in the vileſt Priſon of the Abby, though his Cauſe was not yet heard Publickly. In this Priſon, by reaſon of the Stink, he fell Sick of a Feavor, and was like to Dye: Yet leſt he ſhould Dye, as others in that Priſon had done, the *Pope* ſent a *Phyſitian* to attend him. The *Emperor* was not yet come to the Town.

In the middeſt of his Sickneſs, his accuſers, *Michael de Cauſis*, and another *Bohemian*, made an Importunate Suit, that the *Heretick* might be Condemned; for which end they preſented to the *Pope*, ſome Articles againſt him: As Firſt, That he had taught, that the Communion was to be Adminiſtred in both Kinds. Secondly, That he would not Acknowledg that the Word *Church* was to be underſtood of the *Pope* and his *Cardinals*, but affirmed that the Senſe, had it's beginning from the School-Men. Thirdly, That he held, that Temporal Princes might take Temporal Poſſeſſions, from Church-Men. Fourthly, Concerning the equallity of all Princes in Power. Fifthly, That the Reſervation of Cauſes, did proceed from the Pride, and Ambition of *Popes*. Sixthly, That he had Raiſed a *Schiſme*, and tumults in *Bohemia*.

In the time of his Sickneſs Four Commiſſioners were appointed to hear the Accuſation, and to examine Witneſſes, who were ignorant *Prieſts* of *Bohemia*, one contradicting another. *John Huſs* being informed hereof, he ſent, and Craved, that an *Advocate* might be admitted to anſwer for him, himſelf being hindred by Sickneſs: But this was Denyed, becauſe (Forſooth) there was a Canon that forbad, that one Accuſed of *Hereſie*, ſhould anſwer by a *Proctor*. When he had recovered his Health in ſome Meaſure, at the Command of the Commiſſioners certain Articles were ſent unto him, which they ſaid, they had gathered out of his Books, but indeed they were ſuch as *Steven Paletz*, a *Bohemian*, had either Forged of his own Head, or Patched up by Wreſting his Godly, and *Orthodox* ſayings to a ſiniſter Senſe.

Thus he continued in this Priſon, till *March*, Twenty-Eighth, 1415. and then having in ſome meaſure recovered his Health, he wrote ſome Treatiſes, *viz.* of the Ten Commandements. Of Love, and the Knowledge of God: Of Marriage: Of Pennance: And of the Lords Supper. And when *Pope John* fled from *Conſtance*, his Servants delivered the Keyes of the Priſon to the Emperour, and the Council commanded that the Priſoner ſhould be delivered to the Biſhop of *Conſtance*, who removed him to a Caſtle on the other ſide of the *Rhine*, &c.

The Biſhop of *Luthomiſlen* anſwered, that in the Supplication, he was touched and Accuſed as a Slanderer, and therefore he Craved that a Day might be appointed, for the Clearing of thoſe things which they called Slanders: The Seventeenth day of *May* was appointed; at which time he brought in what he had to ſay for himſelf. The next day, the Noble Men returned their Anſwer, wherein they cleared their Preacher of all that the Biſhop had Objected, concluding their Anſwer with another Supplication, to which they received no Return, till the Laſt of *May*; at which time they Preſented the Teſtimony of the Biſhop of *Nazaret*, beforementioned: As alſo another of the Biſhop of *Prague*: And a Third, from the *Univerſity*;

ſity, all Three cleering *John Huſs* from the Calumnies which his Adverſaries had raiſed againſt him: And the Noble Men Petitioned that *Huſs* might have liberty to anſwer in Perſon; or that his Accuſers ſhould not be ſo lightly believed: The *Patriarch* of *Antioch*, anſwered in the Name of the Council, that *Huſs* ſhould be brought to his hearing, *June* Fifth, where he ſhould have Liberty to ſpeak for himſelf: But they failed of their Promiſe; therefore the ſame Day, theſe Noble Men Preſented another Supplication unto the Emperor, ſhewing the Diſcourteous dealing of the Four Commiſſioners, and intreating, that according to the *ſafe Conduct*, himſelf would hear their former Supplications: But the Emperor was driven from owning his *ſafe Conduct* by the Cardinals, becauſe (as they Alledged) *No ſafe Conduct could be given to one who is Suſpected of* Hereſie.

On the ſame Day all the Cardinals, and Biſhops, and moſt of the Clergy met in the Convent of the *Franciſcans*, and there it was Concluded, that before the Priſoner ſhould be brought forth, the Articles againſt him ſhould be Produced, and the Witneſſes Examined: But a *Notary* [*Madonienetz*] hearing that they had concluded to Condemn the Articles, in the abſence of the Party, he went with all ſpeed to the *Bohemian* Barons, and informed them of it, and they went and told the Emperor; whereupon, he ſent *Lewis*, Count *Palatine* of *Heidleburg*, and *Frederick*, Burgrave of *Nurenburg*, to require of them who Ruled the Council, that nothing ſhould be done in that cauſe till the Party was firſt heard, and that they ſhould ſend the Articles unto him, and he would cauſe them to be examined by Good and Learned Men: So the Decree was Suſpended.

At that time the Barons gave to thoſe whom the Emperor imployed, certain Books of *John Huſs*, that his Adverſaries and their Accuſations might be tried by them.

The Books were by them delivered to the Cardinals, and at laſt *John Huſs* was brought forth, who upon Examination, acknowledged the Books to be his, ſaying, *That if there were any Error in them, he was willing to Retract it.* They had ſcarcely Read one Article when they called for witneſſes: *John Huſs* would have ſpoken, but they all cryed out ſo againſt him, that he had no liberty to ſpeak one word: And when the Tumult was a little quieted, and he would have anſwered out of the Scriptures, & Ancient Fathers, ſome ſaid, It was to no purpoſe: Others mocked him: And ſome were ſo out-ragious, that he reſolved to hold his Peace, and to be Silent: And then they all ſaid, *Now he is Dumb*; *And by his Silence confeſſes his Guilt.*

June Seventeenth, on which day he was brought before them again, there fell out ſo great an *Eclipſe*, that the Sun was almoſt wholly Darkned, and their Aſſembly was held in the Cloiſter of the *Minorites*, where his Accuſers read ſome Articles, and undertook to prove them by witneſſes: But he proteſted that he had never ſpoken ſuch things. Then ſaid the Cardinal of *Florence*, *Maſter*, you know that in the Mouth of Two or Three Witneſſes, every word is eſtabliſhed, and here you ſhall ſee many Famous Witneſſes againſt you, and for my part, I cannot ſee how you can maintain your Cauſe againſt them. *Huſs* anſwered, *I take God, and my Conſcience to Witneſs, that I never Taught ſuch things as theſe men alledg againſt me.* The Cardinal replyed, We cannot judg according to your Conſcience, but muſt rely upon Evident Witneſſes.

Then it was Objected, that he had Defended the Errors of *Wicklief*: To which he anſwered, that he had never Defended any Errors of *Wicklief*: And when they inſtanced in ſome Particulars, he denyed them to be Errors, but agreeable to the Scriptures. They Objected, that he had ſown Sedition between the *Eccleſiaſtical*, and *Political* States in *Bohemia?* His anſwer was, that *Pope Gregory* had taken the Empire from *Wenceſlaus*, and the Colledge of Cardinals, being offended with the *Pope*, had written to the King, that if he would deny Obedience to the *Pope*, they would ſo order it, that another *Pope* ſhould be choſen, who ſhould reſtore him to his Empire, which he did accordingly, and hence aroſe the Diſſention betwixt the King, and the Archbiſhop *Sbinco*, who was a follower of *Gregory*: And ſaid he, *It's eaſie to be known that I am Accuſed falſly in this cauſe, as the* Germans *here preſent can Witneſs.* Then *Albert Warren* Arch Deacon of *Prague* ſtood up to ſpeak, but they would not hear

him. Then was he Accuſed of ſpeaking ſome Words againſt the Emperor, from which he was cleered by the Teſtimony of the Lord *de Chlum.*

Then ſaid the Emperor, ſeeing we may not defend any Man that is an *Heretick*, or Accuſed of *Hereſie*, we adviſe thee to ſubmit thy ſelf to the Council in all things, ſo we will provide that they ſhall ſuffer thee to depart in Peace, with an eaſie Penance: Which if thou refuſe to do, the Preſidents will have ſufficient cauſe to proceed againſt thee: And for our part, aſſure thy ſelf, that we will prepare the Fire for thee with our own Hand, rather then ſuffer thee to maintain thine Opinions any longer: To this he anſwered, *O Moſt Noble Emperor, I render unto your Highneſs Immortal thanks, for your Letters of* ſafe Conduct, *and I take God to Witneſs, that I never intended to maintain any falſe Opinions Obſtinately, and I came willingly hither, that if the meaneſt of the Council can lay before me any Holier Doctrine then what I have taught, I will ſoon change my mind.* Then was he led away by the Sergeants, and Committed to the cuſtody of the Biſhop of *Rigen*, who had *Hierom* of *Prague* alſo in Priſon.

On the Morrow they met again, & the former Articles were read in the Audience of *John Huſs*, and they ſaid, that other Articles were Collected out of his Books of *Predeſtination*, and *Perſeverance*: He acknowledged what they had truly collected out of his Books, and gave the Reaſons thereof: He ſhewed alſo that in other Articles they had perverted & wreſted his Words contrary to his meaning. Then *Peter de Aliaco*, Biſhop of *Camdray*, ſaid, Thou heareſt what horrible Crimes are alleaged againſt thee; Now therefore it concerns thee to think what to do: Thou muſt Recant all theſe Articles, and ſo thou mayeſt find favour: But if thou wilt ſtand to defend them, I fear it will turn to thy great danger. This I ſpeak to thee by way of Council, and not as a Judg. The like ſaid other Cardinals. Then anſwered *Huſs, Moſt Reverend Fathers, I have ſaid already that I came not hither to maintain any Error Obſtinately; But if in any particular I have entertained a falſe Opinion, I would gladly be reformed therein. And now I beſeech you, that I may have liberty to declare my mind, and if I bring not ſolid, and ſufficient reaſons, I will humbly ſubmit my ſelf to your better information.*

Then ſaid a Cardinal: Behold how craftily he ſpeaketh: He calls it Information, and not Correction, or Determination. *Verily*, ſaid *Huſs, call it what you will: I take God to Witneſs that I ſpake from my heart.* After ſome other ſpeeches, a *Prieſt* ſaid, that he ſhould not be admitted to Recant, becauſe he had written to his Friends, that though he ſhould be forced to Swear with his Tongue, yet he would keep his Opinions unto Death. Then did the Biſhop of *Rigen* command him to be had back to Priſon.

During his Impriſonment, he wrote all theſe Paſſages to his Friends that the Truth might be known, andCalumnies prevented. When he was gone, the Emperor ſaid to the Preſidents, that either he ſhould Recant all thoſe things that were alleadged againſt him, and abjure all Preaching, and be baniſhed out of the Kingdom of *Bohemia*, or elſe be burned: And that all his favorers in *Conſtance* ſhould be apprehended, and Impriſoned, eſpecially his Diſciple, *Hierom* of *Prague*. Others ſaid, that when the Maſter was Puniſhed, the Diſciples would be more tractable.

July Sixth, the Emperor ſent to him Four Biſhops, with the Two *Bohemian* Barons, to know what he would do. And when he was brought out of Priſon to them, the Lord of *Chlum*, ſaid firſt: Mr. *John*, I am an unlearned Man, and therefore unable to inſtruct you a Man of Learning; nevertheleſs, I require you, if you know your ſelf guilty of any of thoſe Errors werewith you are charged, that you would not be aſhamed to change your mind: Yet would I not adviſe you to do any thing againſt your Conſcience, but rather to ſuffer any puniſhment then to deny what you know to be Truth. *Huſs* anſwered with Tears, *Verily, as I have often ſaid, I take the moſt High God to Witneſs, that I am ready with all my heart, if the Council will better Inſtruct me by the Holy Scriptures, to change my mind.* Then ſaid a Biſhop, I would never be ſo Arrogant, as to prefer my Judgment, to the Judgment of the whole

whole Council. *John* anſwered, *Neither do I: But if the meaneſt of the Council will convince me of Error, I will perform with all my heart whatſoever the Council will injoyn me.* Mark, ſaid another Biſhop, how he continues in his Errors: So they ſent him back to Priſon again.

The next day a General Congregation was held in the great Church, where the Emperor was preſent: Then were brought in, and laid down, all the Veſtments belonging to a *Prieſt*, and *John* was brought before them. When he came in, he fell on his Knees and Prayed a good ſpace: And the Biſhop of *Londenſis* went up into the Pulpit, and Preached upon this Text; *Rom. 6. Let the body of Sin be deſtroyed.* And the whole Scope of his Sermon was, that *John Huſs* ſhould be deſtroyed. Then read a Biſhop the Proceſs which was drawn up at *Rome* againſt him, as alſo the Articles of his Accuſation: And when he attempted to anſwer a Word or Two to the ſeveral Articles as they were read, the Cardinal of *Combray* commanded him ſilence, ſaying, Here-after thou maieſt anſwer them altogether, if thou wilt. *Alaſs!* ſaid *Huſs*, *how can I anſwer to all theſe things at once? I am not able to remember them all.* The Cardinal of *Florence* ſaid, we have heard thee enough. Yet *Huſs* beſought them to here him, leſt others ſhould conceive amiſs, either of them, or of him. And when they would not hear him, he, kneeling down committed his cauſe to God, and to *Jeſus Chriſt*, hoping at their hands to obtain all his deſire. Then they charged him, that he had affirmed, that there was a Fourth Perſon in the *Deity*, alleadging, that a certain *Doctor* heard him ſpeak it. *Huſs* craved the *Doctor's* name. The Archbiſhop anſwered, that it was not needful to name him. Then ſaid he, *Oh miſerable Man that I am, who am forced to hear ſuch Blaſphemies and Slanders.* Then they alleadged that he had appealed to *Chriſt*, which (ſaid they) is *Heretical.* Hereupon *Huſs* ſaid, *O Lord* Jeſus, *whoſe Word here is openly condemned, I do again appeal unto thee; who, when thou waſt evilly intreated of thine Enemies, didſt appeal unto God thy Father, committing thy cauſe unto the moſt juſt Judg, that by thy Example, when we are oppreſſed with manifeſt wrongs, we ſhould fly unto thee.*

Then was the Definitive Sentence read, declaring, That by the Council it was ordained for his *Heretical* Doctrine, Publickly to degrade him from his *Prieſtly* Office *&c.* As the Sentence was reading, he did now & then interrupt them, but was oft commanded to be ſilent: When they read, that he was Obſtinate, he cryed out, that he was never Obſtinate, but was always ready to imbrace the Truth, if he might be taught it by the Holy Scriptures. When his Books were Condemned, he ſaid: *Why have you condemned thoſe Books, ſeeing ye have not proved in any one Particular, that they are contrary to the Scripture's, or Articles of the Faith? and what injury is that to me to condemn my Books written in the* Bohemian *Language, which you never ſaw?* Alſo, oft times he looked up to Heaven and Prayed. When the Sentence was ended, he kneeling down, ſaid, Lord Jeſus *Forgive mine Enemies, by whom thou knoweſt I am falſly Condemned, and that they have uſed falſe Witneſſes and Slanders againſt me: Forgive them for thy great Mercies ſake.* But many of them laughed at it.

Then Seven Biſhops, who were appointed thereunto, put upon him the *Prieſtly* Veſtures: And as they put on the *Albe*, he ſpake of the White Veſture wherein *Chriſt* was Clothed and Mocked: So in all the other things he comforted himſelf, with the Example of *Jeſus Chriſt.* When all the Veſtments were put on, an Archbiſhop exhorted him to change his mind, and thereby to provide for his Safety and Honor: But he refuſing, went up to the top of the Scaffold, after the cuſtome, and being full of Tears, he ſpake unto the People ſaying: *Theſe Lords, and Biſhops, exhort me, That I would here profeſs before you, that I have Erred; which if it were to the infamy of any Man, they might happily perſwade me to it: But now I am in the ſight of the Lord my God, without diſhonouring them, and Wounding my own Conſcience, I can no way do what they require of me: With what Countenance could I look up to Heaven? With what Face could I look upon them whom I have taught, of whom there is a great number, if by my Example thoſe things which formerly they have known to be moſt True, ſhould now be made Dubious? I will never do it, nor give ſuch Scandal, ſeeming thereby*

more

more to eſteem this Vile Carcaſs of mine, which is condemned to Dye, then their Salvation. Upon this, a Biſhop ſaid, Behold how he continues in his pernicious Errors? Then was he Commanded to come to the Execution; and a Biſhop took the *Chalice* from him, ſaying, O Accurſed *Judas*, why haſt thou forſaken the Way of Peace: We take from thee the *Chalice* of thy Salvation. *John* anſwered, *I truſt in God my Father, and in my Lord* Jeſus Chriſt, *for whoſe ſake I ſuffer theſe things; That he will not take away his* Chalice *of Redemption, but I have a ſtedfaſt hope that I ſhall Drink thereof this day in his Kingdom.* The other Biſhops took away the other *Prieſtly* Ornaments, and each of them Accurſed him. To whom he anſwered, *That he willingly ſuffered their Curſes for the Name of* Chriſt. At laſt thoſe Biſhops began to contend with what Inſtrument his Shaven Crown ſhould be *Unprieſted*, whether with a Razor, or Cizers? *John* then turning him to the Emperor, ſaid, *I marvel, that when they are all of alike cruel mind, that yet they cannot agree in the manner of their cruelty?* At laſt they cut off the Skin of his Head with Cizers, Saying, Now the Church hath taken from thee all her Ornaments, and Priviledges, and nothing remains, but that thou be delivered into the hands of the Civil Magiſtrate.

Then cauſed they a Crown to be made of Paper, almoſt a Cubit deep, upon which were Painted Three Black Devils, with this Tittle above them, *Hæreſiarcha*: And when he ſaw it, he ſaid, *My Lord* Jeſus Chriſt, *for my Sake* &c.

Before the Wood was kindled, the Baron of *Openhiem*, and another Gentleman, exhorted him that he would remember his Salvation, and repent of his Errors: To whom he ſaid, *What Errors ſhould I renounce, whereas I know my ſelf guilty of none? As for thoſe things that have been falſly alledged againſt me, I know that I never did ſo much as think them. For this was my chiefeſt end in all my Preaching, to Teach all Men Repentance, and Remiſſion of Sins, according to the Goſpel of* Jeſus Chriſt, *and according to the Expoſition of the Holy* Fathers. *Wherefore I am ready to ſuffer Death with a cheerful mind.*

As he was tying to the Stake, it Happened that his Face was turned towards the *Eaſt*; Wereupon one cryed, That an *Heretick*, ſhould not have Liberty to look *Eaſtward*. So he was turned the other Way.

When he had done Praying, the People ſaid, *What he hath done before we know not, but now he Prayeth Devoutly:* and ſome ſaid, It were good that he had a *Confeſſor:* But a *Prieſt* ſitting on Horſe-back, anſwered, that he might not be heard being a Condemned *Heretick.*

In *Prague* he ſaw a Viſion, wherein he ſeemed to Paint the Images of *Chriſt*, and his Apoſtles: But the *Pope* came and hindred him, and cauſed his Servants to blot out thoſe Images. Then he ſaw other Painters, in a great number, Painting the ſame Images again: And they were ſo numerous that the *Pope* and his Cardinals were not able to blot them out.

His works. *Johannis Huſſi opera, quæ extant omnia, impreſſa ſunt Novimbergæ in Officina Montani & Neuberi, Anno Chriſti* 1558.

The



JEROM OF PRAGVE

The Life of Hierom *of* Prague, *who dyed,* Anno Christi. 1416.

HIerom of *Prague*, was a *Bohemian* born, a man famous for Courage, Comelineſs, Virtue, Learning, and Eloquence: when he underſtood that the *Publick Faith* was violated, his Country ſlandered, and *Huſs* burnt, he travelled to *Conſtance*, *April* the 4. *Anno Chriſti* 1415. But no ſooner came he thither, but he underſtood that watch was laid for him to apprehend him, whereupon the next day he went to *Iberling* a City of the Empire, and a mile from *Conſtance*.

His birth.

His zeal.

His retreat to *Iberling*.

From thence he ſent to *Sigiſmund* King of *Hungary*, and his Barons, but eſpecially to the Council, moſt earneſtly requeſting that they would give him a *ſafe Conduct* freely to come and go, and then he would come in open Audience to anſwer every man, if any would appear to charge him with any crime: But this was denyed him both by the King and Council, whereupon the next day he wrote ſundry intimations and ſent them to *Conſtance*, cauſing them to be ſet upon the gates of the Citie, upon the doors of Churches, *Monaſteries*, of the houſes of the Cardinals, and other Noble perſonages, the tenor whereof was this: *Unto the Noble Emperour*, &c, *I* Jerom *of* Prague, *Maſter of Arts of the Univerſity of* Paris, Cullen, Heidleberg *and* Prague, *by theſe my Letters do notifie to the King & Council, and to all others, that becauſe of many crafty ſlanderers, back-biters, and accuſers, I am ready of mine own free will to come unto* Conſtance, *there to declare openly before all the Council the purity and ſincerity of my Faith and mine Innocency: But this I will not do in corners, ſecretly before any private or particular perſon: wherefore if there be any of my ſlanderers of what Nation ſoever, that will charge me with Error or* Hereſie, *let them come forth openly before the Council, and in their own names object againſt me, and I will be ready to anſwer them: and if I ſhall be found guilty of any Error or* Hereſie, *I will not refuſe openly to ſuffer ſuch puniſhment as ſhall be meet for an* Heretick: *wherefore I humbly deſire a* ſafe Conduct *as afore: But if (ſeeing I offer ſuch equal terms) before any fault be proved againſt me, I ſhall be arreſted, impriſoned, or have any violence done to me, that then it may be manifeſt unto all the World, that this Council doth not proceed according to the rules of equity and juſtice, the rather ſeeing that I am come hither freely, and of my own accord*, &c.

A ſafe Conduct denyed him.

His intimations ſet up at *Conſtance*.

But

His return towards *Bohemia*.

He is apprehended.

Carryed to *Conſtance*.

His anſwer to the Biſhops.

He is accuſed.

His anſwer.

He is impriſoned.

He is encouraged.

Popiſh cruelty.

He falls ſick.

His weakneſs.

He is brought before the Council.

He retracts his recantation.

Back-ſliding repented of.

His condemnation.

His ſhort anſwer.

His ornaments.

But notwithſtanding all this, no *ſafe Conduct* would be granted him: wherefore the Lords of *Bohemia* gave him their *Letters Patents* under their Seals to teſtifie the Truth of the premiſes: with the which Letters he returned again towards *Bohemia*: But by the treachery and ſubtilty of his Enemies he was apprehended by the way in *Hirſaw*, and by the Officers was carryed before the Duke: Who, preſently after, carryed him bound to *Conſtance*; and for a greater diſgrace, they put a bolt of Iron upon his wriſts, with a long Iron chain at it, by which they led him through the City to the Cloyſtor of the *Frior Minors*, where all the *Prieſts*, *Scribes* and *Phariſees* were met together, and when he came before them, ſome of the Biſhops ſaid to him, *Hierom, why didſt thou fly and run away, and not appear when thou waſt cited?* To which he anſwered, Becauſe I could get no *ſafe Conduct* neither from you, nor the King; and perceiving that I had many bitter Enemies in the Council, would not be the Author of my own peril: But had I known of your Citation, aſſuredly though I had been in *Bohemia*, I would have appeared.

Then a great rable of *Prieſts* cryed out againſt him, and *Gerſon* the Chancellor of *Paris*, and the Chancellor of *Cullen*, and the Chancellor of *Heidleburg* charged him with Errors delivered in thoſe Univerſities: To which he anſwered, that what he had delivered there, he would juſtifie now; yet if any could convince him of Error therein, he would willingly be informed: Hereupon ſome cryed out, *Let him be burned, let him be burned*; Then was he delivered bound to the Officers to be put into Priſon.

Aſſoon as he came thither, one called to him at his window, ſaying, Mr. *Hierom, be conſtant and fear not to ſuffer death for the Truths ſake, of which when you were at liberty you did Preach much good:* To whom he anſwered, Truly brother, I do not fear death, *&c.* But the Priſon-keeper coming to the man drove him away with ſtrokes from the window: Preſently the Biſhop of *Rigen* ſent for *Hierom*, ſtrongly bound with chains, both by the hands and Neck, and ſent him to a Tower, where they tyed him faſt to a great block, and his feet in the ſtocks, his hands being alſo made faſt upon them, the block being ſo high that he could by no means ſit thereon but his head muſt hang down-wards: where alſo they allowed him nothing but bread and water.

But within eleven days, hanging ſo by the heels, he fell very ſick; yet thus they kept him in Priſon a year wanting ſeven days, and then ſent for him, requiring him to recant, and to ſubſcribe, that *John Huſs* was juſtly put to death, which he did, partly for fear of death, and hoping thereby to eſcape their hands: after which they ſent him back to Priſon, and kept him guarded with Souldiers, yet not ſo ſtrictly chained as before. Afterwards they ſent to examine him again, but he refuſed to anſwer in private, except he might be brought before the Council; and they (ſuppoſing that he would openly confirm his former recantation) ſent for him thither, *May* the 25. 1416. ſuborning falſe witneſſes to accuſe him; But he ſo learnedly cleared himſelf, and refelled his Adverſaries, that they were aſtoniſhed at his Oration, and with ſhame enough were put to ſilence: He alſo concluded his Oration with this, That all ſuch Articles as *Wicklief* and *Huſs* had written againſt the enormities, pomp, and diſorder of the *Prelates*, he would firmly hold and defend, even unto the Death; and that all the ſins that he had committed, did not ſo much gnaw and trouble his conſcience, as did that moſt peſtiferous act of his in recanting what he had juſtly ſpoken, and in conſenting to the wicked condemnation of *Huſs*, and that he repented with his whole heart that ever he did it.

This ſo enraged them, that they proceeded to condemn him; whereupon he ſaid: *I after my death, will leave a remorſe in your conſciences, and a nail in your hearts; Et cito vos omnes ut reſpondeatis mihi coram altiſſimo, & juſtiſſimo judice poſt centum annos:* I here cite you all to anſwer to me before the moſt High and juſt Judge within a hundred years. When he was brought forth to Execution, they prepared a great and long paper painted about with red Divels, which when he beheld, throwing away his hood, he took the Miter, and put it on his head, ſaying, *Our Lord* Jeſus Chriſt, *when he ſuffered death for me moſt wretched ſinner, did wear a crown of thorns upon his head: and I, for his ſake, will willingly wear this Cap.* As

As he went to the place of Execution, he ſung ſome *Hymns:* and coming to the place of Execution, where *John Huſs* was burned, he kneeled down, and prayed fervently. He was bound to the Image of *John Huſs*, and ſo fire was ſet to him, which he endured with admirable valor: For ſtanding at the ſtake bound, and the Executioner kindling the fire behinde him, he bade him kindle it before his face; For (ſaid he) *If I had been afraid of it, I had not come to this place, having had ſo many opportunities offered to me to eſcape it.* The whole City of *Conſtance* admired his conſtancy, and Chriſtian magnanimity in ſuffering death. At the giving up the Ghoſt, he ſaid,

His deportment at death.

His Martyrdom.

His Courage.

His laſt words.

Hanc animam in flammis offero Chriſte tibi:

The Soul of mine in flames of fire
O *Chriſt I* offer thee.

Poggius who was Secretary to the Council of *Conſtance*, writing to a Friend, ſaith thus of this *Hierom*, "*I* profeſs *I* never ſaw any Man, who in diſcourſe (eſpecially it "being for Life or Death) that came nearer to the Eloquence of the Apoſtles and "Antients whom we do ſo much admire. *It* was a wonder to ſee with what Words, "with what Eloquence, Arguments, Countenance, and with what Confidence he "anſwered his Adverſaries, and maintained his own Cauſe. *I*nſomuch as it is to be "lamented, that ſo fine a wit had ſtrayed into the way of *Hereſie*, if that be true which "was objected againſt him. And afterward he ſaith:

"When many things were heaped againſt him to accuſe him of *Hereſie*, which alſo "were proved by Witneſſes, it was permitted to him to anſwer particularly to the "ſame But. he refuſed a long time, becauſe he ought firſt to plead his own Cauſe, and "then to anſwer to the railings of his Adverſaries. And when this was denyed him, "he ſaid; How great an injury, and iniquity is this, that when *I* have lived three "Hundred and forty Dayes in moſt hard Priſon, in filthineſs, in Dung, in Fetters, "and in want of all things, ye have heard my Adverſaries at all times, and yet you "will not hear me one hour? You are men and not Gods; You may ſlip, and Err, "and be deceived, and ſeduced, *&c.*

"When every Article of his accuſation was read Publickly, and proved by Witneſſes, they aſked him, Whither he had any thing to Object? But its almoſt incredible how cunningly he anſwered, and with what Arguments he defended himſelf: "He never ſpake one word unworthy a good man: So that, if he thought in Heart "as he ſpake with his Tongue, no cauſe of Death could have been found againſt him, "neither indeed was he guilty of the leaſt Offence.

"He ſaid, that what he was charged with by his Adverſaries, were falſe, and feigned by them. He declared his own Studies and life, full of Virtues. And he ſpared not to Commend *John Huſs*, calling him a Good, Juſt, and an Holy man, who "had ſpoken nothing againſt the Church of God, but only againſt the abuſes, Pride "and Pomp of the *Clergy*, and *Prelates*. For (ſaid he) whereas the Revenues of the "Church ſhould be imployed upon the Poor and ſtrangers, he judged it unworthy "to be beſtowed upon Harlots; Upon Feaſting, Feeding of Horſes, and Dogs, Upon "ſuperfluous Apparrel, and ſuch other things unworthy the Chriſtian Religion. He "quoted many Doctors for the maintenance of his Opinions. And at laſt *Poggius* "concludes, *That he was a man that deſerved everlaſting remembrance.*

His works.

An aliquid ab Hieronymo Pragenſi ſcriptum ſit, poſteriſq; relictum, ignoro: credibile verum eſt, virum tam doctum, ac eloquentem quædam ſcripſiſſe, Orationes quas in Academiis illuſtrioribus habuit, tum Themata quæ propoſuit, forte in lucem edita, ſuppreſſa fuere, & extincta ab iis qui, more ſuo, lucem ferre nequeunt.



MARTIN LVTHER.

The Life of Martin Luther, *who flouriſhed* Anno Chriſti 1500.

His birth.

His parentage.

Martin Luther was born at *Iſleben* in the Earldom of *Mansfield*, *Anno Chriſti* 1483. of good parents. His Fathers name was *John Luther*, who firſt lived at *Iſleben*, and afterwards removed to *Mansfield*, where he had ſome mettal Mines, and was choſen a Magiſtrate, and was grateful to all for the integrity of his life. His Mothers name was *Margaret Lindeman*, who was adorned with ſuch Virtues as became an honeſt Matron, but eſpecially ſhe was eminent for chaſtity, the fear of God, and often calling upon his Name. Aſſoon as this their ſon was capable of Learning, they firſt trained him up in the knowledge and fear of God, and in the Exerciſe of other virtues under their own wings: Then their care was to educate him in humane Learning, for which end they ſet him to ſchool to *George Æmilius*: and though at this time the darkneſs of *Popery* had much obſcured the light of the Truth, yet it pleaſed God to preſerve in the Schools, the *Catechiſms* containing the Principles of Religion, the uſe of ſinging *Pſalms*, and ſome forms of Prayer.

His education.

Gods providence.

Schola Illuſtris.

He goes to *Erford*.

His great proficiency.

At fourteen years of age, he went to *Magdeburg*, where he lived a poor Scholar one year: From thence he was removed by his Parents to *Iſenach*, where was an Illuſtrious School, and where he firſt taſted the ſweetneſs of Learning, and ſo after a while, went thence to the Univerſity of *Erford*, *Anno Chriſti* 1501. There he profited ſo much in the knowledge of *Logick*, and other Learning, that the whole Univerſity admired his wit.

He is Maſter of Arts.

Means of his converſion.

At twenty years old, he was made *Maſter of Arts*, and *Profeſſor* of *Phyſick*, *Ethicks*, and other parts of *Philoſophy*. Then he betook himſelf to the ſtudy of the *Law*: But at the age of twenty one (being affrighted at the violent death of a faithful companion of his whom he dearly loved) he betook himſelf into the *Auguſtine Monks* Colledge in *Erford*, writing to his parents the reaſon why he changed the courſe of his life.

In the *Library* of that Colledge he met with a copy of a *Latine Bible*, which he had never ſeen before: and with admiration, obſerved that there were more portions of holy

holy Scripture, then were read in the Churches, which made him wish that he had the like book: And it pleased God that not long after, he obtained his desire, and fell close to the study thereof, some sickness and fear also whetting him on in those studies. The ignorance of those times. His study of the Scriptures.

Afterwards falling into a violent disease which threatned death, an old *Priest* came to him, saying, *Sir, be of good courage, your disease is not mortal: God will raise you up to afford comfort to many others:* which also came to pass, and he was much cheared up by conference with that *Priest*, who largely discoursed with him about *Justification by Faith*, and explained the Articles of the *Creed* to him. A prediction.

Then did *Luther* read over *Augustines* Works, where he found the same Doctrine of *Justification by Faith* frequently confirmed. He read over the *School-men* also, especially *Occam*, and in these studies he spent five years in that Colledge. His studiousness.

Anno Christi 1507. he was made *Presbyter:* and *John Staupicius*, endeavouring to promote the University of *Wittenberg* (then lately begun) knowing the wit and Learning of *Luther*, removed him thither, *Anno Christi* 1508. when he was but 26 years old, where by his labors he did much good; Three years after he was sent to *Rome* in the behalf of his Convent, where he saw the *Pope*, and the manner of the *Roman Clergy*, concerning which he saith; *At* Rome *I heard them say Mass in such a manner as I detest them: For at the Communion Table I heard* Curtisans *laugh and boast of their wickedness, and others concerning the Bread and Wine of the Altar*, saying, *Bread thou art, and Bread thou shalt remain; Wine thou art, and Wine thou shalt remain.* His ordination. His remove to *Wittenberg*. He goes to *Rome Anno Christi* 1511.

Upon his return from *Rome*, he was made Doctor in Divinity at the charge of Duke *Frederick*, Elector of *Saxonie*, who heard him Preach, and admired the soundness of his Invention, the strength of his Arguments, and the excellency of the things which he delivered. Popish profaneness. He is made Doctor of Divinity. *An. Chr.* 1512.

Soon after he began to explain the Epistle to the *Romans*, and some *Psalms*, where he shewed the difference between the *Law* and *Gospel*; refuted *Justification by Works*, *&c.* And his demeanor agreed with his Doctrine; his speech seemed to come from his heart, not from his lips only. Then he betook himself to the study of the *Greek* and *Hebrew*. He studies the Languages.

This year 1517. was by the account of *Sculletus* the 356. from the Reformation of Religion in *France* by the *Waldenses*: the 146 from the first confutation of *Popish* Errors in *England* by *John Wicklief*. The 116. from the first year of the Ministry of *John Huss*, who opposed the Errors of *Popery* in *Bohemia*. The 36. year from the condemnation of Dr. *Wessalia*, who taught at *Worms* the same Doctrine before *Luther* was born, that *Luther* did afterwards.

Anno Christi 1517. *John Tecelius* brought *Indulgences* into *Germany* to be sold, averring that he had so large a Commission from the *Pope*, that though a man had defloured the blessed Virgin, yet for money he could pardon his sin: *Luther*'s zeal being inflamed herewith, it caused him to set forth some Propositions against Indulgences, which so enraged *Tecelius*, that whersoever he came, he declamed against *Luther*, and set forth contrary positions; and not content therewith, he burned openly *Luthers* propositions, and the Sermon which he wrote about *Indulgences:* This caused the Students at *Wittemberg* to burn his positions also. Popish blasphemy. He opposeth Indulgences.

The propositions which *Luther* set up, were 95 in number: After which he made this Protestation; *I* Martin Luther, *Doctor of the Order of the Eremites at* Wittenberg, *would have it publickly testified, that I have set forth certain Propositions against the* Popes Indulgences *as they call them; But albeit neither the famous and worthy School of ours, nor the* Civil *nor* Ecclesiastical *Power hath hitherto condemned me: yet (as I hear) there are certain men of a violent and bold wit, who dare to pronounce me an* Heretick, *as if they well understood and throughly knew the whole matter: But I beseech every one, as I have often done before, so now by the Christian Faith, that they either shew me a better way if it be revealed by God to any of them, or else let them submit their sentence to God and his Churches Judgement. For neither am I so rash that I would have my Opinion alone to be preferred before all others, neither am I so doltish that I would have the Word of God to be placed after Fables devised by Humane Reason.* His protestation.

Many defend. *Luthers* Doctrine.

Anno Christi 1518. *Andrew Bodenstein* from his Native place called *Caraloſtadius* with many other Divines of *Wittenberg* defended *Luthers* Doctrine by their writings. Alſo the Elector of *Saxony* of his own accord, without intreaty, took upon him the Patronage of *Luther*, neither would he ſuffer that he ſhould be drawn to *Rome*. Alſo about the ſame time *Luther* (contrary to the advice of his friends) went to the Chapter of the *Auguſtine* Fryars held at *Heidleberg* to defend his Doctrine, and ſhew his obedience to their Summons. He was honorably entertained by the Biſhop of *Wurſtburg*, and at *Heidleberg* by *Wolfgang* the Count *Palatine*.

Amongſt the *Fryers* there, he diſputed of 28 *Paradoxes* which he propounded out of St. *Pauls* Epiſtles concerning *Juſtification by Faith* without works. *Bucer* being preſent, and taking notes at this Diſputation, wrote thus of it to *Beatus Rhenanus*. *His ſweetneſs in anſwering (ſaith he) was admirable, his patience in hearing was incomparable: you might have ſeen the acuteneſs of Saint* Paul *in reſolving doubts, ſo that he brought them all into admiration of him, by reaſon of his ſhort and pithy anſwers, and thoſe taken out of the Store-houſe of Gods holy Scriptures.*

In his return when he was at *Erford*, he wrote to *Jodocus*, a Divine of *Iſenach*, who had been his Maſter, wherein he thus expreſſeth himſelf: *The whole Univerſity of* Wittenberg *is of my minde concerning the Doctrine of Faith and Works except one* Licenciat, *and alſo the Duke of* Saxony: *The Biſhop of* Brandenburg (*who is my Ordinary*) *and many* Prelates, *and the more Ingenuous Citizens ſay with one mouth, that they never knew* Chriſt *and the Goſpel before.*

The Emperor is againſt him.

Auguſt following, *Maximilian* the Emperor, hearing of theſe Controverſies between *Luther* and others, preſently wrote to the *Pope* to provide timely remedies againſt thoſe ſpreading evils (as he called them) promiſing, that whatever he ſhould Decree about the ſame, he would ſee that it ſhould take place through all the Provinces of the Empire. Hereupon Pope *Leo* citeth *Luther to Rome*, which he alſo ſignified to his Legat Cardinal *Cajetan* in theſe words, *Hearing that* Luther *defendeth certain ungodly opinions, eſtranged from thoſe of the Church of* Rome, *which is the Miſtris of Faith and Religion, out of my Fatherly affection deſiring to repreſs his raſhneſs, I have commanded the Biſhop of* Æſculan *to cite him to* Rome *to anſwer thoſe accuſations that are laid againſt him. This the ſaid Biſhop hath done, yet* Luther *is ſo far from returning to ſoundneſs, that being ſtubborn in his* Hereſie, *he hath ſet out writings much worſe then the former, to my great grief and perturbation*, &c. Then he proceeds to require the Cardinal to ſee that *Luther* were brought to *Auſpurg*, and that he ſhould implore the Emperour and Princes to ſet a guard upon him, and carry him to *Rome*: yet withall if he ſhould repent, and voluntarily confeſs his fault, he bade the Cardinal pardon him, otherwiſe to *Interdict* him, from holy ſervices. *&c.*

The Pope againſt him.

The Pope writes to the Duke of *Saxony*.

The *Pope* alſo wrote to the Duke of *Saxony*, in which Letter after a few flatteries, he tells him, that he heareth many and grievous complaints againſt *Luther*, (an undone man) who forgetting his Order and Profeſſion, doth many things very ſawcily againſt the Church of God with great confidence: Bragging that he is defended with the favor of his Prince, and that he fears the authority of no man: which thing he preſumes to be falſe and ſcandalous to the Prince: yet (ſaith he) *I am willing to write to you, to admoniſh you to be mindeful of the dignity and ſplendor of your Anceſtors, flying not only the fault, but alſo the ſuſpition of it*, &c. After which he tells him, that it properly belonged to the Church of *Rome* to judge in theſe cauſes of Religion, and therefore requires him, at the requeſt of his Legat, to ſee that *Luther* be ſent to *Rome*, that there he might be either cenſured or pardoned according to his deſerts.

The Pope further perſecutes him

The *Pope* wrote alſo to the Maſter of the *Auguſtine Monks*, exhorting him by his Authority to endeavour to recal *Luther* from his undertakings, and to follicit him earneſtly thereto both by Letters and learned men: withall, telling him that this muſt be done ſpeedily, whereby he might quench the flame that was but lately riſen, whereas by delays it was to be feared that the danger would grow greater and greater; for the timely ſuppreſſing whereof he required him to uſe all his ſtudy, care, and diligence.

Luther cited to *Rome*.

When *Luther* ſaw that he was called to *Rome*, he earneſtly ſollicited that his cauſe might

might be heard in *Germany*, before fit Judges appointed thereto, and in a place leaſt ſubject unto danger. The *Univerſity* alſo of *Wittenberg* wrote to the *Pope*, giving a notable teſtimony unto *Luther* both for his Life and Learning: They ſaid alſo that in regard of his ſickneſs, and the danger of the way, he could not go to *Rome:* They beſeeched the *Pope* that he would think no otherwiſe of him then of a good man: That certain things indeed were propounded by him only for Diſputation ſake, not to define them: That his Adverſaries interpreted him in the worſe ſenſe, and thereby much exaſperated him: Beſeeching him to give credit to this their Teſtimony. The Univerſity pleads for him.

They wrote alſo to *Charles Miltitius*, a *Germane*, who was Chamberlain to the *Pope*, highly commending *Luther*, and deſiring him to procure of the *Pope* that indifferent Judges might be appointed to hear his cauſe in *Germany:* preſuming that he being a *German*, would favour his Country man who was oppreſſed with ſlanders, and in danger of his life in an honeſt cauſe.

Prince *Frederick* alſo the Elector of *Saxony*, treated with Cardinal *Cajetan*, and ſo prevailed with him, that *Luther* ſhould be called to *Auſpurg*, there to plead his cauſe before the Cardinal.

About this time the *Bohemian* ſent a Book to him written by *John Huſs*, encouraging him to conſtancy and patience, confeſſing that what he taught was ſound and right. The *Bohemians* encourage *Luther*.

In a Letter to *Spalatinus* he thus writes; *In what matter ſoever I have not ſo roughly dealt with the* Romaniſts, *let them not aſcribe it to my modeſty, nor to their deſerts, but to my reſpect to my Prince and his Authority, and to the common good of the Students of* Wittenberg: *As for my ſelf*, Contemptus a me eſt *Romanus* & favor, and furor: *I contemn* Romes *favour and fury: Let them cenſure and burn all my books, I will do the like by theirs, and will put an end to all my humble obſervance of them, which doth but incenſe them more and more.* *Luthers* reſolution. His courage

The Elector of *Saxony* telling *Eraſmus* that he wondred at the *Monks* and *Popes* extreme hatred of *Luther: Eraſmus* anſwered, *Your Highneſs needs not wonder at it, ſeeing he deals againſt the* Monks *Bellies, and the* Popes *Crown.* And the ſame *Eraſmus* being profered a great Biſhoprick if he would write againſt *Luther*, anſwered, *That* Luther *was too great a man for him to deal with, and that he learned more from one ſhort page of* Luthers *writings then from all* Thomas Aquinas's *great Books.* *Eraſmus* alſo in a Letter to the Arch-biſhop of *Mentz*, ſaith, *That many things were in the Books of* Luther *condemned by* Monks *and* Divines *for* Hereſie, *which in the Books of* Bernard *and* Auguſtine *are reputed ſound and godly.* The cauſe why *Luther* was ſo hated. *Eraſmus's* teſtimony of him.

About the ſame time *Margaret, Cæſars* Aunt, who governed the *Low-Countries*, when the Maſters of *Lovan* complained to her that the writings of *Luther* overthrew the whole Chriſtian Common-wealth; ſhe asked them, *what kinde of man that* Luther *was?* To whom they anſwered, *An unlearned* Monk: whereupon ſhe replyed: *Therefore do you who are many learned men, write againſt that one unlearned fellow: For ſure the World will ſooner believe many learned, before one unlearned man.*

Luther being cited, as we ſaid before, to appear before Cardinal *Cajetan* at *Auſpurg*, went thither, and having obtained a *ſafe Conduct* from the Emperour *Maximillian*, he appeared before the Cardinal, where he juſtified his Doctrine, and profered to maintain the ſame either by Diſputation or Writing: The Cardinal being much offended with him for his bold ſpeech, would not ſuffer him to come before him any more: Hereupon *Luther*, after five or ſix days ſtay, when he heard no more from him, appealeth to the *Pope*, and ſo departeth home. But the Cardinal wrote after him to the Duke of *Saxony*, That as he tendered his own honor and ſafety, he ſhould expel *Luther* out of his Dominions: This Letter the Duke ſent to *Luther*, who wrote back again, that rather then he would any way indanger his Prince, he would depart thence, and go whitherſoever it ſhould pleaſe the Lord to lead him. But the whole Univerſity of *Wittenberg* (ſeeing the cauſe of God in danger by this means to *Luther* cited to *Auſpurg*. *Luther* goes from *Auſpurg*.

de-

The University of *Wittenberg* ſtands for him.

decline) wrote to the Prince, humbly beſeeching him, that of his Princely Honor, he would not ſuffer Innocency to be thus oppreſſed by meer violence: but that the Error might firſt be ſhewed, and *Luther* be convicted of it, before he be pronounced guilty.

The Duke of *Saxony* pleads for him.

Hereupon the Duke, hearing *Luthers* Sermons, and reading his Books with more diligence, began to favour his quarrel more then he did before, and thereupon wrote back to the Cardinal to this purpoſe: That whereas he had promiſed that *Luther* ſhould come to *Auſpurg*, that being done, he could do no more: That the Legat had alſo promiſed him that he would diſmiſs *Luther* in a friendly manner: "But that "it ſeemed a wonder to him that he would have forced *Luther* to a recantation be- "fore he had pleaded his cauſe: That there were many not only in his Juriſdiction, "but in other places alſo that were learned and vertuous perſons which did not con- "demn *Luthers* Doctrine, but they which oppoſed him were men drawn thereto "through filthy covetouſneſs: But if they would ſhew him his Error, he would then "do therein the Office of a Chriſtian Prince, as one that reſpected the glory of God, "and deſired to provide for the peace of his Conſcience; and that whereas (beyond "his expectation) he wrote that *Luther* ſhould be proſecuted at *Rome*, and therefore "required that either he ſhould be ſent to *Rome*, or baniſhed his Dominions: he anſwered "that he could not agree thereto: 1. Becauſe his Error is not yet ſhewed him: Second- "ly, becauſe it would be an intolerable loſs to the Univerſity of *Wittenberg*, which he "had lately founded, wherein were many Students and Learned men which loved "*Luther* exceedingly, who had deſerved ſo well of them, That *Luther* is ſtill wil- "ling to come to a Diſputation in a place not ſuſpected, and to ſubmit to the "judgements of ſuch as can bring any thing more right, or to anſwer by writing: "That he thinketh it juſt that this be granted him, and requeſteth that it may be ſo "done, that ſo it may appear why he is counted an *Heretick*, and what himſelf ought "chiefly to follow, aſſuring him that he will maintain no Error: And as he is un- "willing to depart from the obſervance of the Church of *Rome*, ſo neither can he con- "demn *Luther*, till his Errors and Crimes be detected.

Popes malice.

After the death of *Maximilian*, and the Coronation of *Charles* the fifth, the *Pope* ſent to the Duke of *Saxony* by ſome Cardinals, requeſting him, that he would cauſe all *Luthers* Books to be burnt; and that he would ſee *Luther* either to be executed in *Saxony*, or elſe that he would ſecure him, and ſend him to *Rome*; To which the Duke anſwered, That he was ready to ſhew his obedience to the *Pope*, but yet he could not ſend *Luther* to him, till his cauſe was heard before the Emperour, and till he was convicted of Error; and then if he recanted not, he ſhould find no favour at his hands.

The Dukes anſwer.

Luther diſputes at *Lipſick*.

About this time, many Adverſaries being riſen up againſt *Luther*, there was a Diſputation appointed at *Lipſick*, to which *Luther* came, accompanyed with *Phil. Melancthon*, who was come to *Wittenberg* the year before: On the adverſe party came *John Eckius*, a bold and confident Divine: This Diſputation laſted fourteen days, which was after publiſhed in print by *Luther* and *Petrus Moſſellanus*.

Fryars and Biſhops ſtir up the Pope againſt him.

Preſently after, the *Fryars* grievouſly charged the *Pope* with neglect of his duty, in that minding his pleaſures ſo much (whereunto he was wondrouſly addicted) he in the mean time neglected the care of the Church, in not timely ſuppreſſing the Doctrine of *Luther*: The Biſhops alſo of *Germany* having condemned the Doctrine of *Luther*, wrote earneſtly to the *Pope* againſt him, whereupon upon the *Pope* calling together the Cardinals, Biſhops, Divines, and Canoniſts, referred the buſineſs wholly to their pleaſures, who after much contention and wrangling amongſt themſelves, at laſt concluded that a certain day ſhould be appointed for *Luthers* appearing, and that his Books ſhould be burnt openly.

Luther intends a retreat.

The Court of *Saxony* hearing theſe things, was ſomewhat troubled, which when *Luther* perceived, he began to bethink himſelf of retiring into *Bohemia*: which being taken notice of, Sir *Francis* of *Sickingen*, Sir *Ulrick* of *Hutten*, and *Silveſter* of *Scawenberg*, a Noble *Franconian*, offered him both entertainment and patronage; in-

intreating him not to go into *Bohemia*, but to come into *Franconia*, if the *Romans* curſes did prevail, promiſing him an hundred Noble Horſe men of *Franconia* for his guard. Hereupon *Luthers* courage encreaſeth, and he giveth notice to the Cardinal of Saint *George*, that if the *Popes* curſes drave him out of *Wittenberg*, they ſhould get nothing by it, ſeeing there were now, not only in *Bohemia*, but in the midſt of *Germany* ſuch as were able and willing to defend him againſt the *Popes* power: And then (ſaith he) being ſafe guarded by theſe Protectors, I ſhall more cruelly inveigh againſt the *Romaniſts*, then if you let me alone in peace under my Prince.

Yet *June* 15. the *Pope* publiſheth his Bull againſt *Luther*, and all his partakers: Forbidding, upon pain of Excommunication, the reading or keeping any of his Books: commanding all men to apprehend him, and bring him to *Rome*: and interdicting all places where he ſhould come. The Popes Bull againſt him.

This Bull in many places of *Germany* was oppoſed and torn in peices: and Sir *Ulrick Hutten* publiſhed it with interlineary Gloſſes, and marginal Notes, to their great diſgrace. The Bull anſwered.

But before this came abroad, *Luther* had publiſhed his Book *De Captivitate Babylonica*, wherein he profeſſed that he was daily made more learned, wiſhing that his Books about Indulgences were burned, and that inſtead thereof this Poſition were ſet forth, *Indulgences are the wickedneſſes of the flatterers of* Rome. And when the *Popes* Bull came forth, *Luther* Excommunicated the Bull it ſelf, and the Authors of it; He alſo publiſhed a defence of all the Articles condemned by the *Pope*, appealing from the *Pope* to a *Council*. The Bull excommunicated.

After this, the Cardinals, according to their Commiſſion, told the Duke, that they could doe no leſs then burn *Luthers* Books; which accordingly they did: But *Luther* hearing of it, being accompanyed with all the Univerſity, he alſo openly burnt the *Popes* Decrees, and his *Bull* lately ſent out againſt him. At which time he added theſe words, *Becauſe thou haſt troubled the holy one of the Lord, eternal fire ſhall trouble thee.* *Luther* books burnt. He burns the Bull

A while after, the Emperour *Charles* the fifth coming into *Germany*, Prince *Frederick* of *Saxony* accompanyed him to *Worms*, from whence he wrote to *Luther*, that he had obtained of the Emperour to hear him openly at the Diet: To which *Luther* anſwered, that it was very welcome news to him that the Emperor would take to himſelf the hearing of his cauſe, promiſing to do all which he could with a ſafe conſcience, and not wronging the cauſe of *Chriſt*. *Luther* ſent for to *Worms*.

March the ſixth, the Emperour ſent for him, and withall ſent him a *ſafe Conduct*, requiring his repair thither within 21 days: but many of his friends diſſwaded him from going, to whom he anſwered, *That theſe diſcouragements were caſt into his way by Satan, who knew that by his profeſſion of the truth in ſo illuſtrious a place, his Kingdom would be ſhaken, and therefore if he knew that there were as many Divels in* Worms *as Tiles on the Houſes, yet would he go thither*, &c. His friends diſſwade him. His courage

April the ſixteenth, *Luther* came to *Worms*: whereupon ſome perſwaded the Emperor to deal with him as the Council of *Conſtance* had dealt with *John Huſs*: But the Emperour ſaid, *That the Publick Faith was not to be violated.* The next day *Luther* appeared before the Emperour, and a frequent Aſſembly of the Princes, at which time *Eccius*, a Lawyer, at the command of the Emperour, made a ſpeech: in the end whereof he asked him whether he would recant and retract his works? To which *Luther*, after deliberation, anſwered, *Of my Books* (ſaith he) *ſome tend to Faith and Piety; to theſe my Adverſaries give an ample teſtimony: others are againſt the* Pope *and his Doctrine; ſhould I revoke theſe, I ſhould confirm his Tyranny: others are againſt private men who defend his cauſe; in theſe I confeſs, I have been too vehement; yet I cannot revoke them, unleſs I will ſet open a gap to the impudency of many.* But *Eccius* told him that the Emperour was not ſatisfied with this anſwer, but required his recantation. To which *Luther* anſwered, *I beſeech you, give me leave to maintain the peace of my own conſcience, which, if I ſhould conſent to you, I cannot do. For unleſs my Adverſaries can convince me by ſound Arguments taken out of the holy Scriptures, I cannot ſatisfie my Conſcience. For I can plainly prove, that both* Popes *and* Councils *have often* He goes to *Worms*. His anſwer to *Eccius*. His conſtancy.

often erred grieously: and therefore it would be an ungodly thing for me to assent to them, and to depart from the holy Scriptures which is plain and only cannot err. And so he departed at that time.

The Emperour intends to proscribe him.

But the next day the Emperour sent his Letter to the Assembly of the Princes, wherein he wrote, That his Ancestors had always professed the Christian Religion, and had observed the Church of *Rome*, which seeing *Luther* now opposed, and stood stifly to his opinion, it behoved him to proscribe him and his companions, and to provide fit remedies to quench that flame. Yet that he would keep the *Publick Faith* given him, so that he might return safe to his own home. The Princes were divided in their opinions; but the major part held that he was not rashly to be condemned, because the Emperour, being a young man, was instigated against him by the *Pope* and his Ministers.

The Princes divided about it.

A few days after the Bishop of *Trevers* appointed *Luther* to come unto him, with whom also some other of the Princes were assembled: At which time they used many Arguments to draw him to a recantation, and concluded that they perceived that if he refused, the Emperours purpose was to banish him out of the bounds of the Empire, and therefore they exhorted him seriously to think upon the same. *Luther* answered, that he was very thankful to them that so great Princes would take so much pains for his sake who was so mean, and unworthy a person: yet he told them, that he would rather lose his life then depart from the manifest Truth of the Word of God, seeing its better to obey God then man, &c. Then was he commanded to withdraw: and there came to him one *Vaus*, a Lawyer; who perswaded him to submit his writings to the judgement of *Cæsar* and the Princes: To whom he answered, That he would not decline the judgement of *Cæsar*, and the Orders of the Empire if they would be guided by the Word of God, Which (saith he) makes so plain for me, that unless they convince me of an Error, I cannot depart from mine opinion.

Luthers courage.

He is proscribed.

And sent away.

Shortly after the Emperor sent to him to depart home, giving him 21 days for his return, commanding him neither by writing nor word to declare any thing to the people by the way. And after his departure the Emperour proscribed him. After the publication whereof, Prince *Frederick* appointed certain Noble men, whom he most confided in, to convey him to a secret place thereby to avoid the danger, who accordingly conveyed him privately to *Wartsburg*, which he called his *Patmos*, where he continued ten moneths, and wrote divers useful Treatises. The *Papists* imployed Wizards to descrie him, but they could not certainly design the place where he was.

His *Patmos*.

Witchcraft frustrated.

Reformation in his absence.

In *Luthers* absence, the University of *Wittenberg* sollicited Prince *Frederick* to abolish the *Mass* out of his Jurisdiction, shewing him the impiety of the same, and that it was invented but about 400 years before for the *Popes* profit, to which the Prince gave them a very prudent and pious answer.

Anno Christi 1522. *Luther* wrote to *Melancthon* to provide him a lodging at *Wittenberg*: For (saith he) *the Translation of the Bible will urge me to return.* For having translated much of the Bible into *Dutch* in his *Patmos*, it was necessary for him to confer with learned men, and to have their help and assistance about the same.

He translates the Bible.

In his absence, *Justus Jonas*, *Caralostad*, *Phil. Melancthon*, *Ampsdorfius*, &c. had removed private Mass, Images', Auricular confession, Prayer to Saints, *&c.*

His return to *Wittenberg*.

He is displeased with the reformation.

March the sixth, *Luther* came back to *Wittenberg*, and preached every day, taxing the Reformers in one of his Sermons, as if they had erred in abolishing the Mass: Not (saith he) because it's sinful to do it, but because they have not done it in a right order, *&c.* And as touching the pulling down of Images, he said, *If any worship Images, thy are to be abolished, otherwise they are to be endured: yet I wish they were all taken away because of the abuse of them, which we cannot dissemble.*

Caralostadius was much netled with these and other such like speeches, who was the chief doer in these matters, saying, that *Luther* would have all men enslaved to his

his authority, and would ſuffer no man to do or write any thing whereof himſelf was not the firſt Author.

Preſently after *Luther* excuſed himſelf by Letters to Prince *Frederick* for returning to *Wittenberg* without his leave, and concludes that he returned to *Wittenberg* under a ſtronger protection then the Elector could give him; for ſaith he, *God alone can order and promote the Truth without any mans exceſſive care, and helping hand: Therefore in this cauſe, he that moſt ſtrongly truſts to Gods aſſiſtance, he moſt ſurely defends himſelf and others.* His faith.

Anno Chriſti 1522. He printed the *New Teſtament* (tranſlated by him in his *Patmos*) into the *German* tongue, which was reviſed by *Melanchthon*, whereat our King *Henry* the Eighth, and *George* Duke of *Saxony* where much troubled.

About this time *Thomas Muncer*, an *Anabaptiſt*, wrote a *Fanatick* Book againſt him and his Doctrine, and the Boors, ſeduced by him, roſe in Arms, publiſhing their demands, whereof theſe were ſome: That they might chooſe their own Miniſters: That they might pay no Tithes, but of corn only, which alſo might be diſtributed partly to the Miniſters, partly to the Poor, and other common uſes. That they ſhould not be uſed as ſervants, who were made free by the blood of *Chriſt*, *&c.* To theſe Propoſals *Luther* wrote an anſwer, That indeed Princes grievouſly offend by forbidding the ſincere Preaching of the Goſpel, and for overburdening of their ſubjects: But yet for theſe things the ſubjects may not take Arms againſt their Magiſtrates: That there was no reaſon why they ſhould place their hope in the multitude, ſeeing God can eaſily deſtroy them: That they abuſed the Name of God, pretending it for their Sedition, as if they deſired to promote the ſincere glory of God, the Doctrine of the Goſpel, Juſtice and Equity, whereas indeed they go about to take from the Magiſtrate the power that God hath given him, and whom God hath commanded them to obey: Afterwards he proceeded to examine their Demands, ſhewing that the moſt of them were contrary to the Law of Nature and Equity, telling them alſo how great their confuſion would be, ſhould they be granted. And for the reſt, which ſeemed to be grounded upon any Equity, he referred them to be examined by the Lawyers. Laſtly, he exhorted them lovingly and brotherly to lay down their Arms, and to obey their Magiſtrates: telling them that they might remove from thoſe places where the Preaching of the Goſpel is forbidden: But they may not oppoſe themſelves violently againſt their Magiſtrates. The riſing of the *Anabaptiſts*. *Luthers* Unmasks them

But when this admonition prevailed nothing, he wrote another Treatiſe, wherein he exhorted all men to joyn together for the utter ſubverſion of theſe Theeviſh Incendiaries, as for the quenching of a common fire. He Deals more ſharply with them.

Thomas Muncer (a phanatical Preacher) ſowed the ſeeds of this Sedition, and was holpen much by one *Pfeiffer*. Theſe vented their dreams, and told their followers that they ſhould kill their Enemies as Mice in a Barn. Hereupon ſome of the Princes aſſembled their Forces, and pitying this wretched ſeduced multitude, offered them peace if they would lay down their Arms, and depart home: But *Muncer* told his followers, that the Princes were afraid, and that by a Divine Revelation he could aſſure them of victory: Hereupon they came to a battel, wherein 5000 of them were ſlain, and the reſt fled to *Francuſium*: but the Princes purſuing them, took the City, put 300 more to death: and *Muncer* being taken, was brought before the Princes, who chid him for his proceedings. and then racked him to confeſs his complices: Upon the wrack he cryed out grievouſly, whereupon Prince *George* of *Saxony* ſaid, *But think upon the ſlaughter of the poor wretches, who being deceived by you, periſhed yeſterday:* Upon this *Muncer* laughed out right, and ſaid, *Why? they would be deceived.* When he was to be beheaded, he was ſo faint-hearted that he could not rehearſe the Apoſtles *Creed:* with him alſo was beheaded *Pfeiffer*, and ſome others: and ſhortly after was finiſhed that mournful war of the Clowns, wherein in ſeveral places were ſlain above fifty Thouſand, ſome ſay one hundred Thouſand. *Muncer* & *Pfeiffer* the incendiaries. The *Anabaptiſts* beaten. *Muncer* and *Pfeiffers* beheaded.

Anno Chriſti 1525. *Luther* marryed *Catherine* a *Boren*, who had formerly been a Nun. This *Luthers* friends diſliked very much, that he ſhould marry at ſo unſeaſonable a time, when *Germany* weltred in the blood of the Clowns; and *Saxony* *Luthers* marriage.

Melanchthon excuſes it.

mourned for the death of *Frederick* their Prince: But *Phil. Melanchthon* wrote thus to *Camerarius*. *Perhaps ſome will wonder that* Luther *ſhould marry in theſe unhappy times, as if he cared not for thoſe miſchiefs which are before our Eyes: But I think this was the occaſion of it: you know well enough his courſe of life, that he is none of thoſe that ſhun meetings; I think better to leave you to think the reſt, then that I ſhould write it: If any undecent thing be reported by the people of him, it's a lye and a calumny. I judge alſo that nature compelled him to become an Huſband. If any thing ſeem unſeaſonable & unadviſed, it muſt not trouble us too much: perhaps there is ſome hidden and divine matter in it, into which it becometh not us curiouſly to ſearch, and becauſe I ſee him ſorrowful for the change of his condition, I labor to comfort him all that I can.*

His ſickneſs

His Tentation.

How he recovered.

Anno 1527. *Luther* fell ſick of a congealing of blood about his Heart; but by the drinking of the water of *Carduus Benedictus*, he recovered. Preſently after (on a *Sabbath* day) he endured a ſpiritual temptation, which he called the buffeting of Satan: *It ſeemed to him that ſwelling ſurges of the Sea did ſound aloud at his left Ear, and that ſo violently, that dye he muſt, except they preſently grew calm: Afterwards, when the noiſe came within his head, he fell down as one dead, and was ſo cold in each part,* ut nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet: *that he had remaining, neither heat, nor blood, nor ſenſe, nor voice; but when his face was ſprinkled with cold water by* Juſtus Jonas, *he came to himſelf, and prayed moſt earneſtly,* and made a confeſſion of his Faith, ſaying, *That he was unworthy to ſuffer Martyrdom, which by his proceedings he might ſeem to run upon.* He often mentions this tentation in his Letters to his Friends, and was confirmed in his Faith by receiving Abſolution from a Miniſter, and the uſe of the Sacrament.

Melanchthons fears.

Luther encourageth him.

An excellent ſpeech.

Melanchthon knowing the rage of the *Papiſts*, and *Cæſars* threats to ſubvert the Goſpel, was much troubled at it, and gave himſelf wholly up to grief, ſighs and tears; whereupon *Luther* wrote to him: *In private conflicts I am weak, and you are ſtrong; but in publick conflicts, you are found weak, and I ſtronger; becauſe I am aſſured that our cauſe is juſt and true: If we fall,* Chriſt, *the Lord and Ruler of the World falleth with us; and ſuppoſe he fall,* Mallem ruere cum Chriſto, quam regnare cum Cæſare, *I had rather fall with* Chriſt *then ſtand with* Cæſar: *I extremely diſlike your exceſſive cares, with which you ſay, that you are almoſt conſumed: That theſe reign ſo much in your heart, it is not from the greatneſs of the danger, but the greatneſs of your incredulity.* Si piam, & juſtam cauſam defendimus, cur Dei promiſſis non confidimus? præter vitam hanc miſellam Satanas, & mundus nobis eripere nihil poteſt. At vivit, & in ſempiternum regnat *Chriſtus*, in cujus tutela conſiſtit veritas: Is nobis aderit: is etiam cauſam hanc, quæ non noſtra, ſed ipſius eſt, ad optatum producet finem. *If the cauſe be bad, let us revoke it, and flie back: if it be good, why do we make God a lyer? who hath made us ſo great promiſes:* Caſt thy care upon the Lord, &c. Be of good comfort, I have overcome the World. *If* Chriſt *be the conquerour of the World, why ſhould we fear it as if it would overcome us? A man would fetch ſuch ſentences as theſe upon his knees, from* Rome *to* Hieruſalem. *Nolite igitur timere, eſtote fortes, & læti, nihil ſolliciti, Dominus prope adeſt:* Be not afraid; be couragious and cheerful: ſolicitous for nothing. The Lord is at hand to help us. And in another place, when our King *Henry* the Eighth had written bitterly againſt him: *Agant quicquid poſſunt* Henrici, *Epiſcopi, atque adeo Turca, & ipſe Satan, nos filii ſumus regni, &c.* Let the *Henries*, the Biſhops, the *Turk*, and the Divel himſelf do what they can, we are children of the Kingdom, worſhipping, and waiting for that Saviour, whom they, and ſuch as they, ſpit upon and crucifie.

His Faith.

Luthers courage.

Eraſmus cenſures him.

He defends his Book againſt King *Henry* the Eighth.

Concerning this his anſwer, *Eraſmus* thus writes, If (ſaith he) *Luther* commending the Kings good intention, had proceeded by ſtrong Arguments, without violating the Kingly Majeſty, in my judgement, he had taken a better courſe for the defence of his cauſe. For what made *Luther* in his Book to the King of *England* to uſe theſe words, *Come hither my Lord* Henry, *and I will teach you?* Truly the Kings Book was written in *Latine*, and that not unlearnedly: But *Luther* thus excuſeth himſelf, *If any man* (ſaith he) *be offended at my ſharpneſs againſt the King, let him know that in that Book I dealt with ſenſeleſs Monſters, who contemned my beſt and moſt modeſt writings, and by*

my

my humility and modeſty were more hardned in their Errors: Beſides I abſtained from bitterneſs and lies, with which the Kings Book was ſtuffed. Neither is it any wonder, if I contemn and bite an Earthly King, when as he feared not at all in his writings to blaſpheme the King of Heaven, and to profane his truth with virulent lyes.

Anno Chriſti 1523. A *Diet* was held at *Norinberg* in the abſence of *Cæſar*, wherein the *Edict of Worms* was made null: Of this the *Popes* Legat complained to the Princes, ſaying, *That* Luther *was not puniſhed according to the Emperours Edict*; To which the Princes anſwered: That the Court of *Rome* neglected Reformation: That *Germany* was ſo far inlightned by the Sermons and Writings of *Luther*, that if they ſhould go about to put the *Edict* in Execution, great tumults would ariſe, and the people would be ready to think that they went about to oppreſs the Truth, and to put out the light of the Goſpel, that ſo they might the better defend thoſe manifeſt vices which could be no longer concealed. Why *Luther* was not puniſhed.

The ſame year *Luther* publiſhed his book, *Of the Dignity and office of the Civil Magiſtrate*. He wrote alſo to the *Waldenſes* about the Adoration of the Sacrament. He publiſhed the *Pentateuch* in the *German* tongue. He wrote to the Senate of *Prague* his Book *De Inſtituendis Miniſtris Eccleſiæ*, and another about the avoiding the Doctrines of men: Beſides divers others. What was judged of him for his conſtancy and reſolution may appear by this. His writings.

Upon a time a motion was made in the Conſiſtory at *Rome*, that a great ſum of mony ſhould be profered to him to buy him off from oppoſing *Popery*; but one wiſer then the reſt, cryed out, *Hem!* Germana *illa beſtia non curat aurum ſed auram*: That beaſt of *Germany* cares for no money, but ſeeks vain-glory. He will not be bribed.

Anno Chriſti 1529. he ſet forth both his *Catechiſms*: the leſſer in *January*, the greater in *October* following. He publiſheth his Catechiſms.

The year after the Emperour ſummoned a Diet at *Auſpurg*, giving the *Publick Faith* for the ſecurity of all men that would come to the Diet to ſet forth the Form of their Belief.

Hereupon the Prince Elector of *Saxony* to be better prepared againſt this Diet, appointed *Luther*, *Juſtus Jonas*, *Pomeran* and *Melanthon*, to ſet down the form of Doctrine which the *Saxon* Churches,& thoſe which accorded with them,did profeſs. *Luther* comprehended the ſum of his Doctrine in ſeventeen Articles,which being reviſed by *Phil. Melanthon*, & put into a better form, was afterwards called,the *Confeſſion of Auſpurg*. The Confeſſion of *Auſpurg*.

And whereas it was given out that the Emperour when he came into *Germany* would tread the Goſpellers under his feet, the Proteſtant Princes met, and conſulted together whether it were better to go to the Diet, or to meet the Emperour in Arms before he ſhould paſs the *Alps*.

Luther (who was always a Counſellor of Peace) diſſwaded them from taking Arms under the pretence of Religion, perſwading them rather by Faith and Prayer to beg, and look for help from God, whoſe cauſe (ſaith he) himſelf will defend. *Luther* perſwades to peace.

Upon this advice the Princes went to *Auſpurg*, yet left *Luther* not far off in *Coburg* Caſtle to be nere at hand, but out of danger, that his advice might be had in time of need. And when the Diet was met, the Elector of *Saxony* ſent to him to know whether the cauſe of Religion ſhould be referred to the Judgement of the Emperour? This *Luther* would by no means have done: For (ſaith he) *this honor is to be given to the Word of God only to be Judge of holy controverſies.* A Diet at *Auſpurg*.

Anno Chriſti 1535. the Landgrave of *Huſs* ſent for *Bucer* and *Melanthon* to *Caſells*, to reconcile them together about the buſineſs of the Sacrament, where, after much conference *Melanthon* mitigated the rigor of his opinion about *Chriſts* preſence: and at his return to *Wittenberg* he carryed with him *Bucers* Declaration concerning that point, which when *Luther* had conſidered of, he began to hearken to an agreement with *Zuinglius*, writing moſt friendly to the Divines of *Strasborough* and to others, that there might be a meeting appointed, wherein after deliberation, the deſired concord might be confirmed. And accordingly *Anno Chriſti* 1536. *Bucer* and divers other Divines of *Germany* came to *Wittenburg*, where a form of concord was drawn up by *Bucer*, and ſubſcribed by both parties: But *Bucer* therein, ſtriving to pleaſe Peace endeavoured between *Luther* and *Zuinglius*.

Yet frustrated.

both parties, pleased neither: For the *Helvetian* Divines rejected it; and *Luther* understanding of *Bucers* various Exposition of it, was very wrath with him, and would no more reckon him amongst his Friends: And so all hope of concord was taken away.

Anno Christi 1537. The Protestants being met at *Smalcald*, drew up, and set forth the sum of their Religion and practice in a book called *Articuli Smalcaldici*, unto which *Luther* prefixed this preface.

Luthers preface to the *Smalcaldian* Articles.

Whereas Pope Paul *the third, summoned a Council the last year, which was to meet at* Mantua, *and a little after adjourned it again without nominating time or Place, so that it is not certain whether he will or can call it; And we also hoped that we should have been called to it: or else it was to be feared that we should be condemned not called: It was injoyned to me that I should gather and write the Articles of our Doctrine, that if perhaps the matter went on, it might be known what, and how far we would and could yeild to the* Papists, *and in what points we would constantly persevere: I have therefore written these Articles, and delivered them to our party, who have perused and received them with one consent, that they might be publickly presented, and explain the Confession of our Faith in the* Council, *if any one shall at length be assembled and held by the* Pope *and* Popelings *without lyes and deceit, in a true, lawful and Christian manner.*

But seeing the Court of Rome *doth so fear a Christian and free* Council, *and most fouly flyeth the light, so that all hopes of seeing such a* Council *is utterly taken away, even from the* Papists *themselves, to the great offence of many of them, taking ill the negligence of the* Pope *herein: Yea, they easily from hence gather, that the* Pope *had rather see the destruction of all Christianity, and the damnation of all souls, then to suffer a Reformation of himself and Courtiers, and the restraint of his Tyranny.*

I thought fit therefore to publish these Articles, that if I be taken out of this life before a Council *be called (which I trust and hope shall so come to pass) seeing these wicked flyers of the light labor so much to drive off, & hinder a* Council) *That they I say, which live after me, should have my Confession and Testimony, and may adjoyn and publish it with the Confession which I have formerly set forth, wherein I have hitherto persevered, and will by (Gods Grace) persevere unto the end.*

What shall I say? How shall I begin my complaint? For being yet alive, I Preach and read to others publickly and dayly; and yet not only my virulent Adversaries, but my false Brethren that say that they agree with us in opinion, dare bring and alleadge my own Doctrine and Writings against me, whilest I am alive, and see and hear it, albeit they know that I teach otherwise; and they go about to adorn their own poyson with my labors, so to deceive and seduce the simple with my name: Good God, what then will be done after my decease?

I should answer to all things whilst I am alive: But how, I pray you, can I alone stop all the mouths of the Devil? Especially of them who being so full of poyson, will neither hear nor heed what I write: But wholly imploy themselves wickedly to pervert and deprave my words even in the least letters: Let the Devil and Gods wrath answer them as they deserve.

I oftentimes remember good Gerson, *who oft doubted whether any thing that is good might be brought to light by writing. If writing be omitted, many souls are neglected which might have been delivered; and if it be done, presently the Devil is at hand with plaguy Tongues full of slanders which corrupt all things, and fill them with poyson, that the profit of the writings may be hindred thereby. Yet what commodity they receive by this their malice, is manifest; for whereas by loading us with lyes, they seek to draw away the simple from us, God so ordereth it by his Providence for the promoting of his own work, that their company decreaseth, & ours increaseth daily: for God hath confounded, & still will confound them and their lyes.*

Lately there came a Doctor out of France *to* Wittenberg, *who told us openly, that his King was made to believe that we had no true Church amongst us, no Magistrates, no Marriages, but that we all live promiscuously together like brute Beasts. With what face will these false Informers look upon us before the Tribu-*

nal

nal Seat of Christ *in his laſt Judgement, who have ſo oft told their King ſuch falſe and prodigious lyes?* Christ, *who is the Lord and Judge of us all, knows that they belye us. God convert them that are to be converted, that they may repent, and over-whelm the reſt with eternal woe.*

But to return to the matter: I could wiſh with all my heart, that a free and Chriſtian Council *were aſſembled, that proviſion might be made for many things that are amiſs. Not that we have need of a* Council; *for our Churches are ſo enlightened, taught, and confirmed by the Grace of God, with the pure Word of God and true uſe of the Sacraments, that we need not a* Council, *neither can a* Council *ſhew us a truer or better way: But there is need of one in many other regards: In many Biſhopricks divers Pariſhes are deſtitute of ſpiritual food: Yet the Biſhops and Canons regard not the life of thoſe poor men, for whom yet* Christ *dyed, ſo that they cannot hear the true Shepherd ſpeaking to his Sheep: I fear* Christ *for this will call a* Council *of Angels to deſtroy* Germany *as he deſtroyed* Sodom *and* Gomorrah. *Beſides theſe affairs of the Church, many things need Reformation in the Civil State: Great diſcords are amongſt Princes: uſury and coveteouſneſs overflow like a deluge: wantonneſs, pride, riot, garniſh in apparrel, bellycheer, dicing, pomp, malice, ſtubborneſs of ſubjects, oppreſſion,* &c. *ſo over-flow that they cannot be amended by ten* Councils, *and Twenty Diets,* &c. *Our ſins weigh us down, and ſuffer not God to be gracious to us, becauſe inſtead of repenting we defend our abominations.*

O Lord Jeſus Christ, *do thou ſummon and hold a* Council, *and redeem thy ſervants by thy glorious coming: The* Pope *and* Popelings *are paſt cure: Therefore help us, poor and diſtreſſed men, who groan unto thee, and ſeek thee with our hearts, according to the grace that thou haſt given us by thy holy Spirit, which liveth and reigneth with thee and the Father for ever,* Amen.

His violence againſt the Sacramentaries.

Luther, leſt he ſhould ſeem to have yeelded any thing, to the temperament of *Bucer*, which we ſpake of before, wrote to *Albert* of *Brandenburg* Duke of *Boruſſia*, exhorting him to ſhun the *Sacramentaries* and their Doctrine, and not to ſuffer it to creep any where into his Dominions, leſt he ſhould thereby ſo burthen his conſcience with ſo great wickedneſs, that perhaps he ſhould never be able to pacifie it again. They of *Zurick* took this very ill, and they wrote alſo to the Duke of *Boruſſia*, requeſting him not to Decree any thing againſt the Profeſſors of their Faith.

A while after, *Luther* wrote an *Epiſtle* to the Aldermen of *Francfurt*, wherein he called the *Zinglands*, Arch-devils, and ſaid, they were to be driven out of Pulpits, and caſt out of the Country.

His power in prayer.

He uſed to be very fervent in Prayer: *Vitus Theodorus* thus writeth of him. No day paſſeth wherein *Luther* ſpendeth not three hours at leaſt in Prayer. Once it fell out (ſaith he) that I heard him: Good God! what a ſpirit, what a confidence was in his very expreſſion? with ſuch a reverence he ſueth for any thing, as one begging of God; and yet with ſuch hope and aſſurance, as if he ſpake with a loving Father, or Friend, *&c.*

He juſtifies his turn from Popery.

When the *Papiſts* charged him for a lyer, a promiſe-breaker, and an *Apoſtate*: *Luther* denying the former, yielded himſelf to be an *Apoſtate*, but a bleſſed and holy one, who had not kept his promiſe made to the Devil; ſaying, That he was no otherwiſe a revolter then a *Mamaluke* turning Chriſtian, or a *Magician* renouncing his Covenant made with the Devil, and betaking himſelf to *Chriſt*.

Power of prayer.

When *Philip*, Duke of *Pomerania*, marryed *Mary* daughter to the Elector of *Saxony*, *Luther* being preſent, prayed for a bleſſing, and taking *Philip* by the hand, ſaid, *The Lord God be with you, and keep your poſterity from failing*; But his wife continuing barren four years, all his male-ſtock was like to be extinct; yet at length, by Gods bleſſing, according to *Luthers* Prayer, he had ſeven ſons by her which wonderfully enlarged that Noble Family.

Luther falls ſick.

Luther falling ſick of the Stone, made his Will, in which he bequeathed his deteſtation of *Popery* to his Friends and to the Paſtors of the Church. He alſo beforehand made this verſe,

Teſtis

Peſtis eram vivus, moriens ero mors tua Papa:

I living, ſtopt *Romes* breath:
And dead, will be *Romes* death.

His recovery. Yet it pleaſed God in a ſhort ſpace to give him eaſe, and to reſtore him to his former health which brought great joy to all his Friends, and eſpecially to *Melanchthon*, who in an Epiſtle to him congratulated his recovery.

A Council of the Popes. What it was like. *Anno Chriſti* 1537. The *Pope* appointed a *Council* at *Vincentia* for reforming the Church, of which *Luther* wrote a Book, and by a picture in the *Frontiſpiece*, ſhewed the Argument of it: wherein the *Pope* was pictured ſitting in a high Throne, with ſome Cardinals ſtanding by, with Fox-tails on the end of long poles, as with bruſhes pretending to ſweep the room, but preſently after, the duſt ſettled again as before.

1538. Antinominians. Their opinions. About this time the new Sect of the *Antinomians* did ſtart up: The chief ringleader was *Joannes Agricola* of *Iſleben*, a familiar friend of *Luthers*: They held, *That repentance was not to be taught from the Decalogue: They oppoſed ſuch as taught, that the Goſpel was not be preached to any but to ſuch as were humbled by the Law: and they taught, that whatſoever a mans life was, though impure, &c. yet he was juſtified, ſo that he believed the Goſpel: Luther* confuted theſe.

He prays *Melanchthon* well. *Anno Chriſti* 1540. there was a meeting appointed at *Haganaw* upon the *Rhine*, where the Divines were to meet, & in a friendly manner to debate their differences: But as *Melanchthon* was going thitherward, he fell ſick at *Vinaria*, made his *Will*, & prepared for death; whereupon *Luther* and *Cruciger* by long journeys haſtened to him: and as ſoon as *Luther* ſaw how miſerably he was waſted with his diſeaſe, with ſighes and tears, He brake out into this ſpeech, *Alaſs! how pretious and profitable an inſtrument of the Church is miſerably weakened, and ready to periſh!* and therewithall, falling upon his knees he prayed moſt earneſtly for him: and *Melanchthon* confeſſed, that if *Luther* had not come, he had dyed.

1543. He comforts *Myconius*. Power of prayer. *Anno Chriſti* 1541. *Luther* wrote a conſolatory Letter to *Frederick Myconius*, almoſt quite ſpent with a Conſumption, affirming, he could have no joy to live if he dyed, and therefore wiſhed, that himſelf might firſt lay down his Earthly Tabernacle: concluding, that he was verily perſwaded that his Prayers ſhould be granted, as indeed it came to paſs; For *Myconius* out-lived him ſix years, and would often ſay, That *Luther* obtained this for him by his Prayers.

1543. His judgement about Ceremonies. *Luther* afterwards wrote his minde concerning Ceremonies, (which he deſired might be few, and tending to the edification) and Excommunication, which he wiſhed might be brought into the Church as a profitable Diſcipline, but could ſcarce hope to ſee it.

His Expoſition upon *Geneſis*. *Anno Chriſti* 1544. *November.* 17. he finiſhed his Explication of *Geneſis*, which was his laſt publick reading in the Univerſity, which he thus concluded: *Thus end I my Explication on* Geneſis; *God grant that others may more rightly expound it then I have done: I cannot proceed further, my ſtrength faileth; pray for me, that I may have a quiet and comfortable departure out of this life.*

1545. A Popiſh lye about *Luthers* death. This year in *Italy* was ſpread a moſt impudent lye about *Luthers* death: which they called *Horrendum, & inauditum miraculum, quod in æternum laudandus Deus in fœda morte Mart. Lutheri, & corpore, & anima damnati, exhibuit, in gloriam* Jeſu Chriſti, *atq; in emendationem, et conſolationem piorum.* The ſubſtance of it was this: That when he ſaw he muſt die, he requeſted that his body ſhould be ſet upon the Altar, and worſhiped with Divine Worſhip: But when his body was laid in the grave, ſuddenly ſo great a ſtir and terror aroſe, as if the foundation of the Earth were ſhaken together: whereupon all that were preſent, trembling, and aſtoniſhed, lift up their Eyes, and ſaw the ſacred Hoſt appear in the Air; whereupon they placed that upon the Altar: But the night following a loud noiſe and ratling, ſhril-

ſhriller then the former, was heard about *Luthers* ſepulchre, which terrified all the City, and almoſt killed them with aſtoniſhment: In the morning when they opened the ſepulchre, they found neither bodie, bones, nor clothes, but a ſulphurous ſtink came out thereof, which almoſt overcame the ſtanders by, *&c.* This Lye coming printed into *Germany*, *Luther* ſubſcribed with his own hand, *I* Martin Luther *do profeſs, and witneſs under my own hand, that receiving this figment full of anger and fury concerning my death, I read it with a joyful mind and cheerful countenance: And, but that I deteſt the blaſphemy, which aſcribeth an impudent lye to the Divine Majeſty; for the other paſſages, I cannot but laugh at Satans,* the Popes *and their complices hatred againſt me. God turn their hearts from their Diaboliacal malice; but if he Decree not to hear my Prayer for their ſin unto death, then God grant that they may fill up the meaſure of their ſins, and ſolace themſelves with their libels, full fraught with ſuch like lyes.* *Luthers* anſwer to it.

Anno Chriſti 1546. *Luther* (taking *Melanthon* and ſome others along with him) went into his own country, and returned in ſafety to *Wittenberg* again. And not long after he was ſent for back by the Counts of *Mansfield*, to compoſe a difference amongſt them about the borders of their Countries, and their inheritances. *Luther* did not uſe to meddle with ſuch buſineſſes, having all his life been accuſtomed only to deal in *Eccleſiaſtical* affairs: yet becauſe he was born in that Country he would not be wanting to promote the peace of it. And therefore, having preached his laſt Sermon at *Wittenberg*, *January* the 17. upon the 23. day he began his journey: and at *Hall* in *Saxony*, he lodged at *Juſtus Jonas* his houſe: and paſſing over the River with *Jonas*, and his owa three ſons, they were in danger of drowning: whereupon he ſaid to *Juſtus Jonas, Think you not that it would rejoyce the Devil very much, if I and you, and my three ſons ſhould be drowned?* He was honorably entertained by the Earl of *Mansfield*, who ſent an hundred Horſe that conveyed him to *Iſleben*, being very weak, whereupon he ſaid, that he never undertook any great buſineſs, but he was attended with ſuch ſickneſs: yet after the uſe of ſome Fomentations, he was pretily well, and atended the buſineſs about which he came, from the 29. of *January* to the 17. of *February*; During which time he preached ſome times in the Church, and twice adminiſtred the Lords Supper, and Ordained two to the work of the Miniſtry: At his Table he uſed holy conferrence, and was dayly very fervent in his Prayers.

He is ſent for into his own Country.

He is in danger of drowning.

He comes to *Iſleben*.

His imployments.

The day before his death he dined and ſupped with his Friends, diſcourſing of divers matters, and amongſt the reſt, gave his opinion that in heaven we ſhall know one another, becauſe *Adam* knew *Eve* at firſt ſight, *&c.* After ſupper, his pain in his breaſt increaſing, he went aſide and prayed; then went to bed and ſlept; But about midnight, being awakened with the pain, and perceiving that his life was at an end, he ſaid, *I pray God to preſerve the Doctrine of his Goſpel amongſt us: For the* Pope *and the* Council *of* Trent *have grievous things in hand:* After which he thus prayed, *O heavenly Father, my gracious God, and Father of our Lord* Jeſus Chriſt, *thou God of all conſolation, I give thee hearty thanks that thou haſt revealed unto me thy Son* Jeſus Chriſt, *whom I believe, whom I profeſs, whom I love, whom I glorifie, whom the* Pope *and the rout of the wicked, perſecute and diſhonor: I beſeech thee Lord* Jeſus Chriſt *receive my ſoul: O my heavenly Father, though I be taken out of this life, and muſt lay down this frail body; yet I certainly know that I ſhall live with thee eternally, and that I cannot be taken out of thy hands:* God ſo loved the World, *&c. Lord, I render up my ſpirit into thy hands, and come to thee:* And again, *Lord into thy hands I commend my ſpirit, thou O God of Truth haſt redeemed me:* and ſo, as one falling aſleep, and without any bodily pain that could be diſcerned, he departed this life *February* 18. *Anno Chriſti* 1546. and in the great *Climacterial* year of his life.

His laſt ſickneſs.

Luthers laſt Prayer.

His faith.

His death.

This was the *Will* which he made concerning his Wife with child, and his young ſon: *O Lord God, I thank thee that thou wouldſt have me live a poor and indigent perſon upon Earth; I have neither houſe nor land, nor poſſeſſions, nor mony to leave:*

His laſt will.

leave: Thou Lord haſt given me wife and children: them Lord I give back to thee; nouriſh, inſtruct, and keep them (O thou the Father of Orphans, and Judge of the Widow) as thou haſt done to me, ſo do to them.

When he was ready to dye, *Juſtus Jonas* and *Cælius* ſaid to him, *O Reverend Father, do you dye in the conſtant confeſſion of that Doctrine of* Chriſt *which you have hitherto preached?* To which he anſwered *Yea*, which was the laſt word that he ſpake.

His laſt word.

His conſtancy. He was ever conſtant in the known Truth, from the confeſſion whereof he could never be removed, neither by promiſes nor threats.

In the diſmal Wars which followed, when *Wittenberg* was yeilded to the Emperour *Charles*, and he came to ſee *Luthers* Tomb, ſome of his *Spaniards* perſwaded him that the body of *Luther* ſhould be taken up and burned; The Emperour ſaid, *Suffer him to reſt till the day of the Reſurrection and Judgement of all men.*

When he was fitting himſelf for his journey to *Iſleben*, he confeſſed to *Melanchon*, that he had gone too far in the Sacramentary Controverſie: Hereupon *Melanchon* perſwaded him to explicate his minde by publiſhing ſome Book: but he anſwered, *Hereby I ſhall bring a ſuſpition upon all my Doctrine as faulty, but when I am dead you may do as you ſee cauſe.*

He in part retracts conſubſtantiation.

He was full of affections towards his children, gave them liberal education by keeping a School-maſter in his houſe to train them up in learning and godlineſs.

When he ſaw his daughter *Magdalen* ready to dye, he read to her *Iſay 26. 19. Thy dead men ſhall live; together with my dead body ſhall they ariſe,* &c. Adding, My daughter enter thou into thy chamber in peace: I ſhall ere long be with thee, For God will not permit me to ſee the puniſhment which hangs over the head of *Germany*, whereupon he wept plentifully: but when he followed the Corps, he ſo reſtrained his affection that he ſhed not a tear.

His daughters death.

His ſayings. He uſed to ſay, That *three things make a Divine: Meditation, Prayer, Tentation: and that three things were to be done by a Miniſter: 1. To read the Bible over & over. 2. To pray earneſtly. 3. Always to be a learner. And that they were the beſt Preachers, who ſpake as to babes in* Chriſt, *in an ordinary ſtrain, popularly, and moſt plainly.* He ſaid, *That in the cauſe of God, he was content,* totius mundi odium & impetum ſuſtinere, *to undergo the hatred and violence of the whole world.*

His charity. He was very liberal to the poor: A poor Student asking him ſome money, he bade his wife give him ſome: But ſhe pleading penury, whereupon he took up a ſilver cup, and gave it him. Alſo a friend ſending him two hundred Angels of gold, he beſtowed them all on poor Students: and when the Elector gave him a new gown, he ſaid, *That he was made too much of: For* (ſaith he) *if here we receive a full recompence of our labors, we ſhall hope for none in another life.* And again he ſaid, turning my ſelf to God, *Valde proteſtatus ſum, me nolle ſic ſatiari ab eo,* I ſaid flatly that God ſhould not put me off with theſe low things. And having a vein of metal offered him, he refuſed it, *leſt he ſhould incur the temptation of the Devil, who is Lord of treaſure under the Earth.* He never took any thing of Printers for his Copies.

On a time one brought him a ſtone that was found in the Mines in *Mansfield*, which had upon it the Image of the *Pope* with his tripple Crown: whereupon he ſaid, *Hem, oportet* Papam *revelari etiam per mettalla, & metallicos.* The *Pope* muſt be revealed even by metals and metal-diggers.

His private life. His private life was very exemplary: At dinner and ſupper-time he uſed often to dictate Sermons unto others: Sometimes to correct ſheets from the Preſs: Sometimes with *Muſick* to refreſh his friends: He was very temperate both in meat and drink: Sometimes he uſed to faſt four days together: and other ſometimes to eat only a little bread, and an herring. As much as he could, he avoided Feaſts, that he might not ſpend time. In his converſe with his friends he was pleaſant, courteous and ſociable mixed with gravity. He ſometimes uſed recreations, and amongſt the reſt, turning in a *Lathe*. He would never be idle. He was very loving to and tender of his children, maintaining a Schoolmaſter in his houſe to inſtruct them in Piety and Learning. He was very paſſionate, but ſoon appeaſed: *Melanchon* ſeeing him once in a

His recreations.

His care of his children.

paſſion

paſſion ſaid: *Vince animos iramq; tuam qui cætera vincis:* whereupon he ſmiling, ſaid, we will no longer diſpute of theſe matters, and ſo he diſcourſed pleaſantly of other things. He foretold many things which afterwards came to paſs. He was very healthful, but that ſome times he was troubled with the Headach, eſpecially towards his latter end, whereupon he feared an *Appoplexy:* and when his head was ſo out of order he uſed to ſay: *Feri, Domine, feri clementer: ego paratus ſum: quia verbo tuo à peccatis abſolutus, & corpore & ſanguine tuo paſtus.* He was troubled with frequent tentations, whereupon he uſed to write, *Valemus omnes præter Lutherum ipſum qui corpore ſanus, foris a toto mundo, intus à Diabolo patitur, & omnibus Angelis ejus.* His diſeaſes. His tentations.

He was big of ſtature, ſtrong, and had ſuch a ſharp ſight, that few could endure ſtedfaſtly to look upon him. Upon a time one was ſent under pretence of private conference, to piſtol him: *Luther* entertained him friendly, but withall, ſtedfaſtly looking upon him, the man was ſo terrified, that he took care for nothing but how he might run away: He had a gentle and clear voice. He lived chaſtly and holily in Wedlock above twenty years, and after his death left three ſons, and his Widdow who lived ſeven years after him: who was much grieved that ſhe was abſent at his death, whereby ſhe could not perform her laſt duty of love to him as ſhe deſired. Preſently after his death the wars breaking forth, ſhe wandred up and down with her children as an Exile through many difficulties and dangers, and beſides the inconveniences of her widdow-hood which were many, ſhe met with great ingratitude from many, from whom ſhe expected better, conſidering how much her Husband had deſerved from the Church. His character. His wifes afflictions.

At length being returned to *Wittenberg*, after a while, the Plague brake forth; wherefore removing with her children to *Fergaw*, as ſhe was paſſing in a Wagon, the Horſes affrighted at ſomething, ran away, whereupon leaping out of the Wagon ſhe bruiſed her ſelf, and falling into a Lake of water ſhe caught a diſeaſe, whereof ſhe dyed three Months after, *Anno Chriſti* 1552.

One ſaith of him, That *Luther* a poor Fryar ſhould be able to ſtand againſt the *Pope*, was a great miracle: That he ſhould prevail againſt the *Pope*, was a greater: and after all, to die in peace, having ſo many Enemies, was the greateſt of all. Miracles.

Again, it was no leſs miraculous that he ſhould eſcape ſo many dangers: for when a certain *Jew* was ſuborned to kill him by poyſon, *Luther* had warning of it before hand, and the picture of the *Jew* ſent him, whereby he knew him, and avoided the danger: concerning which himſelf thus writes: There is (ſaith he) here with us a certain *Poloniſh Jew*, that is hired with two thouſand Crowns to poyſon me: This is diſcovered to me by Letters from my friends: He is a Doctor of *Phyſick*, and one that dares undertake, and is ready to perform any villany, of incredible ſubtilty and dexterity. Special providences.

On a time as *Luther* was walking in his Garden, the Devil appeared to him in the ſhape of a black Boar, but he ſlighted him, after which he vaniſhed. Another time as he was ſitting in a certain place on his ſtool, there was a great ſtone over his head in the vault, which being ſtayed up miraculouſly ſo long as he ſate there, ſo ſoon as he was up, immediately it fell upon the place where he ſate, being able to have cruſhed him in pieces, if it had light upon him.

And again, a young man about *Wittenberg*, being kept bare and needy by his Father, was tempted by the Devil to yeild himſelf body and ſoul to him upon condition to have his wiſh ſatisfied with money, and thereupon an *Obligation* was made by the young man, written with his own blood, and delivered to the Devil. But preſently after, the man began to decay in his health, (ſo that the thing being ſuſpected,) he was brought to *Luther*, who examined him about it; But he, through fear and ſhame, long denyed to confeſs any thing, yet at laſt, through Gods mercy, he revealed the whole matter to him: whereupon *Luther*, much pitying his lamentable condition, called the whole Congregation together, where he prayed with ſo much earneſtneſs and affection, that the Devil was at laſt compelled to throw in his *Obligation* at the window. One gives himſelf to the Devil. Power of prayer.

The power of his Miniſtry.

And as he was mighty in Prayer, ſo in his Sermons, God giving him ſuch a grace, that when he preached, they which heard him, thought every one his own temptations ſeverally to be noted and touched; whereupon ſome of his friends, asking him the cauſe of it: Mine own manifold temptations and experiences (ſaid he) are the cauſe of it. *Wellerus* alſo, a Diſciple of *Luthers* recordeth, that he oft heard his Maſter thus report of himſelf, *That he had been often aſſaulted and vexed with all kind of Temptations, ſave only unto the ſin of coveteouſneſs.*

His works.

Lutherus multa Latino, & vernaculo ſermone ſcripſit, quæ diverſis locis & temporibus ſeparatim primum edita, & poſtea collecta, & in plures Tomos diſtributa. There is alſo lately printed in *Engliſh* his *Colloquia menſalia*, of which one thus writes: *Præſtitiſſet hos Sermones convivales in lucem nunquam emiſſos: Forte adverſariis procurantibus illi editi. Sin minus, videant ii qui Lutheranorum nomine ſuperbiunt, quomodo modeſtiam, judicium exiſtimationem, & authoritatem Lutheri defendere queant. Sunt enim in iis, non dico multa, ſed plurima, quæ piæ, caſtigataq; aures non ſolùm in conviviis Theologorum, ſed etiam in ludis, atq; theatris Comicorum non ferrent*, &c.

His ſpeech about his works.

Concerning his works he thus writes, *Above all things I requeſt the pious Reader, and beſeech him for our Lord* Chriſt Jeſus *ſake, that he read my Books with judgement, yea with much pitty; and let him remember that I was ſometime a* Fryar, *and a mad* Papiſt, *and when I firſt undertook this cauſe, ſo drunken and drowned in* Popiſh *Doctrines, that I was ready, if I could, to have killed all men, or to have aſſiſted others in doing of it, who with drew their obedience from the* Pope *but in one ſyllable: Such a* Saul *was I, as there are many at this day: neither was I ſo cold and frigid in defending the* Pope *as* Eccius, *and ſome like him are; who ſeem to me to defend the* Papacy *rather for their bellies ſake, then in good earneſt: Yea, like* Epicures, *they ſeem to me to deride the* Pope, *whereas I was ſerious in his cauſe as one that trembled at the thoughts of the day of Judgement, and from my very heart deſired to be ſaved.* He would by no means endure that any ſhould be called after his name: For (ſaith he) *The Doctrine which I teach is none of mine, neither did I dye for any man: neither would* Paul 1 Cor. 3. 4, *&c. endure ſuch termes: Beſides we are all Chriſtians, and profeſs the Doctrine of* Chriſt: And laſtly, *becauſe the* Papiſts *uſe to do ſo, calling themſelves* Pontificians, *whom we ought not to imitate.* *Melanchon* gave this teſtimony of him; *Pomeran* (ſaith he) is a *Grammarian*, and explains the force of the words: I am a *Logician* ſhewing the context and arguments of things: *Juſtus Jonas* is an *Orator*, and ſpeaks copiouſly and eloquently; but *Luther* is all, even a miracle amongſt men: whatſoever he ſaith, whatſoever he writes, pierceth into the ſoul, and leaveth wonderful ſtings in the hearts of men.

He would have none called *Lutherans.*

Melanchons teſtimony of him.

Many *Epitaphs* were made of him, amongſt which theſe were ſome.

Roma *orbem domuit*; Romam *ſibi* Papa *ſubegit.*
Viribus illa ſuis, fraudibus iſte ſuis.
Quandò iſto major Lutherus, *major & illâ,*
Iſtum, illamq; uno qui domuit calamo!
I nunc! Alciden *memorato* Græcia *mendax:*
Lutheri *ad calamum ferrea clava nihil.*
Theod. Beza.

Lutherus *decimum confecit ſtrage* Leonem:
De clava noli quærere, penna fuit.
Jo. Major.

A prediction.

He uſed often to ſay, That, through Gods goodneſs, there ſhould be no Wars in *Germany* in his life time: but (ſaith he) let the ſurvivors look to it after my death.

Concerning the Doctrine of the Goſpel, he uſed to ſay, that three things would deſtroy

ſtroy the Chriſtian Religion: Firſt, Forgetfulneſs of the bleſſings received by the Goſpel. Secondly, Security which reigns everywhere. Laſtly, Worldly wiſdom, which will ſeek to bring all things into order, and to ſupport the publick peace by wicked Counſels.

His character.

He was of a ſharp and quick wit: Of a great and invincible minde: Conſtant in the known Truth, from the Confeſſion whereof he could not be withdrawn either by threats or promiſes.

Many falſe reports were raiſed of him by the *Papiſts*, inſomuch as King *Ferdinands* Ambaſſador went to ſee what a manner of Man he was, telling him that it was reported in his Kings Court, that he never went abroad but armed & attended with his guard: That he ſpent all his time with Whores, at Dice and Taverns: But (ſaith he) I am well accuſtomed to ſuch lyes.

His ſtile

He had a very ſharp and *Satyrical* ſtile; ſo that *Eraſmus* uſed to ſay, *Deus dedit huic poſtremæ ætati propter morborum magnitudinem acrem medicum:* God hath given to this latter Age, by reaſon of the greatneſs of its diſeaſes a ſharp *Phyſitian*. And *Charles* the Emperour uſed to ſay, *Si ſacrificuli frugi eſſent, nullo indigerent Luthero:* If *Prieſts* were not ſo diſſolute, they would not need a *Luther*.

Note.

When this Emperour had taken *Wittenberg*, ſome of his *Spaniſh* ſouldiers would have digged up *Luthers* body, and burned it: but he ſaid to them, *Sinite ipſum quieſcere, uſq; ad diem reſurrectionis, & judicii omnium:* Let him reſt till the day of Reſurrection and of the Judgment of all things.



HVLRI. ZVINGLIVS

The Life of Zuinglius, *who dyed* Anno Chriſti 1531.

His birth and education.

Ulldericus Zuinglius was born in *Switzerland* of godly Parents, and by them brought up in Learning: Being about ten years old he was ſent to School to *Baſil*, to *George Bintzlius*, where he profited ſo much, that in all Diſputations he went away with the victory: He excelled all in *Muſick*. From *Baſil* he was ſent to *Bern*, to *Henry Lupulus*, a moſt learned man, and an excellent *Poet*, under whom he learned *Rhetorick*, and became a good *Poet*.

His learning.

After two years he went to *Vienna* in *Auſtria*, where he ſtudyed *Philoſophy*, and profitted much therein: After a while he was called back into his own Country, and at *Baſil* he taught others what himſelf had learned, where alſo he commenced *Maſter*

He commenced *Master of Arts.*

of Arts, and fell to the ſtudy of Schoo!-Divinity; and being called to a Paſtoral charge, he entred into the Miniſtry, and ſtudied Divinity very hard; and to furniſh himſelf with examples, he gat *Valerius Maximus* by heart: He eſpecially addicted himſelf to the ſtudy of the Bible: and finding his defect in the knowledge of the Tongues, he learnt *Greek:* wrote out S. *Pauls Epiſtles*, and gat them by heart, and grew ſo perfect, that he underſtood *Greek* better than *Latine*: and reading in S. *Peter*, that *no Scripture is of private interpretation*, he betook himſelf by earneſt Prayer to God for the Spirit of Truth to be his Teacher: and leſt he ſhould be miſled by a falſe ſpirit, he compared Scripture with Scripture, and expounded obſcure Texts by thoſe which were more clear.

His ſtudy of the Scriptures.

Preachers pattern.

In his Miniſtry he ſet himſelf much againſt the ſins of the times, eſpecially againſt Penſions, which the *Switzers* uſed to receive of Princes to ſerve as Mercenaries in their Armies, which procured him much hatred.

He is choſen to a place.

After a while he was choſen to a place called *Our Lords Hermitage*, by *Theobaldus Guolzeggius* the Baron thereof, to which place there was great reſort of people from all Countries, who came on *Pilgrimage* thither, which much moved him to embrace that Call, that he might have opportunity to diſperſe the knowledg of the Truth into ſeveral parts: About this time one of the chief Minſters dying at *Zurick*, they much deſired *Zuinglius* to ſucceed him, and he, coming accidentally to that place, was choſen Paſtor there, *Anno Chriſti* 1519. and began to Preach unto them the Hiſtory of *Chriſt* out of *Mathew*.

His zeal.

Preſently after there came one *Sampſon*, a *Franciſcan Fryar*, and a Preacher of Indulgences, who was ſent by the *Pope* into *Switzerland* to get mony: *Zuinglius* ſtrongly oppoſed himſelf againſt him, ſhewing him to be an Impoſtor: The Biſhop alſo of *Conſtance* wrote to *Zuinglius* to keep this *Sampſon* out of *Zurick*, becauſe he had not acquainted him with his authority: Yet when this Impoſtor came to *Zurick*, becauſe he was kept out, he went to *Badena*, ſetting forth the *Popes* Bulls to ſale: Often crying out, *Behold they flie, behold they flie*, as if he had ſeen with his Eyes the Souls which he had delivered out of *Purgatory* flying into Heaven.

He oppoſeth Indulgences.

Popiſh impoſtures.

Zuinglius alſo cauſed the *Pope* to be admoniſhed by his Commiſſary, not to Excommunicate *Luther*, for that he foreſaw the *Germanes* would deſpiſe both him and his Excommunication, which alſo came to paſs.

Anno Chriſti 1520. the Senate of *Zurick*, by the Counſel of *Zuinglius*, commanded the Preachers of their Juriſdiction freely to teach whatſoever might be proved by the Authority of the Prophets and Apoſtles paſſing by the Inventions of men. Hereupon the Biſhop of *Conſtance*, by publick Proclamation, forbad thoſe of *Zurick* to Innovate any thing, willing them to remain in the Faith of the Church of *Rome*, till a *Council* might be convened: But *Zuinglius* defended them and his writings: and the Magiſtrates of *Zurick* entreated the Biſhop to come to a *Synod*, where learned men might confer together, & determine what the people ought to believe. Yet the Biſhop wrote again to them, ſhewing them what complaines he had heard of *Zuinglius*, which he could not but take notice of, the City belonging to his Juriſdiction: But *Zuinglius* going to the Bench of Aldermen, defended his Doctrine, and ſatisfied them.

A Reformation in *Zurick.*

The Biſhop oppoſeth it.

Anno Chriſti 1522. the Biſhop wrote again unto the Colledge of Canons in *Zurick*, exhorting them to take heed to themſelves, for that *Pope Leo*, and the Emperor, by their Proclamations, had condemned thoſe Doctrines: He put them in minde therefore to obey thoſe Decrees, and not to innovate any thing in Religion, till thoſe whom it concerned had by Common-Council ſet down ſomewhat. Hereupon *Zuinglius* wrote back to the Biſhop, that he underſtood by whoſe ſetting on he did theſe things, but he wiſhed him not to follow their Counſel: For (ſaith he) *the Truth is invincible, and will not be reſiſted.* And afterwards ſome others joyning with him, they wrote to the Biſhop, entreating him to Decree nothing againſt the Doctrine of the Goſpel, and that he would no longer endure the filthy and infamous life of the *Prieſts*, but that he would ſuffer them to marry.

Zuinglius admoniſheth the Biſhop.

Zuinglius wrote alſo to the *Helvetians* that they ſhould not hinder the courſe of the

the Goſpel: That they would not trouble Miniſters for marrying, for that the command for their living without Wives was the Doctrine of Satan. He exhorted them alſo, whereas their manner was in their Pages, or Parithes, when they admitted a *Prieſt*, to command him to take a Concubine, leſt he ſhould attempt the chaſtity of other women, that inſtead thereof they ſhould command them to take lawful Wives. He would have Miniſters marry.

About this time *Luthers* Books coming abroad, though himſelf abſtained from reading of them, yet he perſwaded his people to buy, and read them: which he did, that they might ſee the agreement that was in their Doctrine, being both taught by the ſame ſpirit: There alſo he ſtudied *Hebrew*, and gat the Senate to erect a School for *Latine*, *Greek* and *Hebrew*: and aſſociating to himſelf *Leo Judæ*, he gat ſuch skill in the *Hebrew*, that he began to explain *Iſaiah* and *Jeremiah*. *Luthers* Books come abroad. He ſtudies the *Hebrew*.

Shortly after there came to *Zurick Franciſcus Lambertus*, and diſputed with *Zuinglius* about the Interceſſion of the Saints, and the Sacrifice of the *Maſs*; but being *non plus'd*, he left his Error, and gave praiſe to God. *Lambertus* converted.

Zuinglius began alſo to write about this time: and *Pope Adrian* wrote to him with great promiſes to oblige him to the *Papal-See*: But all in vain. Shortly after he perſwaded the Senate to reſtrain the exorbitant number of *Prieſts* and *Fryars*, yet withall, to allow them a competent ſubſiſtence for their life time; which was done accordingly; and their revenues were imployed for the maintenance of the Miniſtry, for advancement of Learning and for the Poor: He preſſed alſo the taking away of Images, the aboliſhing of the *Maſs*, and the reſtoring of the Lords Supper; which the Senate aſſented to, and performed, not only in the City of *Zurick*, but through all the places within their juriſdiction. His conſtancy. Popery aboliſhed. The revenues of Monaſteries turned to charitable uſes.

Anno Chriſti 1523. when the Senators of *Zurick* underſtood that the Doctrine of *Zuinglius* was traduced every where, as being wicked and ungodly, they commanded all the Miniſters of their Juriſdiction to meet together on the 29. of *January* about the differences of Religion, promiſing, that every one ſhould be fully heard: They beſeeched alſo the Biſhop of *Conſtance* that he would either come himſelf or ſend thither ſome of his Divines. He preſſeth a further reformation.

At the day appointed many met together, *John Faber* the Biſhops Vicar being alſo preſent, who pleaded hard that this place was unfit to handle ſuch cauſes, but that they were to be referred to a general *Council*. But *Zuinglius* urged him, that if he had any thing againſt his Doctrine which he had publiſhed in 47 *Poſitions*, he ſhould produce it, and he ſhould be anſwered either by word of mouth or by writing; which when *Faber* would not conſent to, the Magiſtrates diſmiſſed the Aſſembly, and proclaimed throughout their Juriſdiction, that the Goſpel ſhould be purely taught out of the Books of the *Old* and *New-Teſtament*, the Traditions of men being laid aſide; and in *February* following *Leo Judæ* was made Preacher in S. *Peters* Church in *Zurick*, and he marryed a wife, and the like did other Miniſters. A Diſputation. A further Reformation.

Anno Chriſti 1524. the Magiſtrates of *Zurick* forbad Proceſſions; removed the Martyrs Tombs out of the chief Churches in the City; Took down the Idols and Images, and burned them publickly; The like they did in all places as far as their Juriſdiction extended. Alſo *Katharine Cimmerin*, the Abbeſs, delivered up her Nunnery into the hands of the Mayor, marryed an husband, & was by the Magiſtrates endowed with a large eſtate of yearly revenues: Converting the Nunnery and the Revenues of it to the education of Youths under a good Maſter. This year alſo *Zuinglius* marryed *Ann Rembart*, the widdow of the Noble *John Mouer*. An Abbeſs converted. Note. His marriage.

Anno Chriſti 1525 the *Maſs* was aboliſhed at *Zurick*, as Images had been the year before: Concerning which *Zuinglius* thus telleth the ſtory; When (ſaith he) we dealt before the Bench of Senators conſiſting of two hundred, about the aboliſhment of the Maſs, a certain Scribe or Notary ſtood up and ſpake thus; *O ye Fathers, I am not of that rank to ſpeak before you when any cauſe of the Common wealth is handled: But when matters of Salvation are treated of, and the Faith it ſelf is in danger, it concernes every man to ſpeak what he thinks; I therefore profeſs that I am of opinion that the true fleſh and blood of* Chriſt *is received in the Sacrament, and* A controverſie about the Maſs.

and I hope that you will by no means force me to the opinion of Zuinglius.

To this *Zuinglius* answered, that no man at *Zurick* had been compelled to the Faith: that he used no sophistical interpretation, when he expounded, *this is my body. For this signifies my body:* and so he went on to confirm his own opinion, and to refell the others. Then *Henry Engelhard*, formerly a *Popish* Doctor, but now a Disciple of *Christ*, said, I shall prove by Scripture that the bread cannot be the body of *Christ*, for its neither the natural, nor glorified, nor mystical Body of *Christ*, therefore not his body, *&c.* After this conflict was ended, the Aldermen appointed that after dinner four of them should confer with *Zuinglius* and his Brethren, that so weighty a business might be gravely discussed for the better satisfying of some that still doubted. When they were met together, the business was variously debated, and in the end resolved, that it should again be referred to the hearing of the Bench of Aldermen. And the next day when they were again met together, *Zuinglius* and his Brethren still desired that the *Mass* might wholly be abolished: Whereupon the Scribe stood up again, and told *Zuinglius* that he had said indeed that by these words, *This is my body*, *Christ* meant, *this signifies my body*, but had not sufficiently proved it by Testimonies of Scripture. For saith he; whereas you have instanced, *The Seed is the Word: The Field is the World; the Enemy is the Devil*, &c. These make not to the purpose, for there *Christ* spake *Parabolically*, but this is no *Parable* when he saith *This is my body*. To this *Zuinglius* answered, that though he spake not *Parabolically*, yet he spake *Tropically* Upon this, the Aldermen Decreed that hereafter the *Eucharist* should be celebrated according to *Christs* Institution, and that the *Mass* should be no more used amongst them. At this the whole Church much rejoyced; only a few of the ruder sort repined, urging that the Protestant Ministers should produce some example out of the Scripture: wherein the words ought to be in the like manner expounded.

Luke 8. *Mat.* 13.

The Mass. abolished.

Hereupon they began to revolve all things, yet no example came into their mindes: But a few nights after *Zuinglius* dreamed that he contended again with the Scribe till he was aweary, and at last was so dumb that he could not speak: whereupon he was exceedingly troubled: but after awhile a *Monitor* came to him from above, who said, *O thou sluggard, why dost thou not answer him with that which is written in the* 12. *of* Exodus, This is the Passeover of the Lord? Immediately he awakened, and leaping out of his bed, examined the Text: and the next day disputed it before the whole Assembly, which was entertained with such approbation that all were well satisfied: and (saith he) the three next days we had the greatest Sacraments that ever I saw: and the number of those that looked back to the Garlick and Flesh-pots of *Egypt*, was far less then men thought they would have been.

He is instructed in a dream.

Anno Christi 1526. The other *Pages* of the *Helvetians* had often sent to *Zurick* to cast off their new Religion, and to return to the old. The Senators answered, that they would obey if they might be convinced of Error; whereupon the *Helvetians* invite *Eccius* to dispute with *Zuinglius*, and *Eccius* himself wrote a bitter Letter to the Ambassadors of *Zuick*, met at *Baden*, wherein he accused *Zuinglius* of *Heresie*, requiring them to appoint a time and place whither he might come to prove it.

Eccius his rage.

Zuinglius hearing of it, wrote an *Apology* for himself to the Ambassadors, saying, that *Eccius* dealt both inhumanely and ungodly with him: For (saith he) if I be an *Heretick*, *Eccius* should have admonished me either by Letters, or face to face to convince me of *Heresie*, and not have traduced me to the Magistrates before I was heard: He wrote also that he was ready to dispute with *Eccius* before his own Auditors, not admitting any other Judge then the Word of God.

Zuinglius defends himself.

Eccius replyeth to this Epistle, interweaving many slanders, and desiring that the place for Disputation might be either *Lucern* or *Baden*. *Zuinglius* answered, that if *Eccius* refuse to come to *Zuick*, he had much more reason to refuse those places where he was already condemned of *Heresie*, and where his death and destruction was sought after. Then did the Senators of *Zuick* write to *Eccius*, to come thither upon the *Publick Faith:* but *Eccius* refused, now accusing *Oecolampadius* also.

At

At length the twelve *Pages* Decreed that they muſt needs diſpute, and after much conteſt the meeting was at *Zurick:* The Diſputants were *Eccius* and *Oecolampadius:* But no good iſſue came of it: So that the nine *Pages* concluded, that *Zuinglius*, the chief man of the new Religion muſt be excommunicated, and all others that had not been reformed by this conference. A diſputation fruitleſs.

The year after they of *Bern* appointed a Diſputation, which the *Popiſh Pages* oppoſed, but they proceeded in it, and the iſſue was, that (the Diſputation being ended) by Publick conſent, they decreed that Maſſes, Altars, Images, and all Superſtitions brought in contrary to the Word of God, ſhould be at once taken away out of their City and large Territories. *Monaſteries* and *Nunneries* they turned into Schools. Then they renounced the League of the *French* King, forbidding him to leavy any Mercenaries in their Dominions, contenting themſelves only with that pay which he giveth to every *Page* for friendſhip, as they of *Zurick* had alſo done. Laſtly, they write the day and year of their aboliſhing the *Popiſh* Religion upon a Pillar in Golden letters, that an everlaſting memorial might remain there to future Poſterities. The like Reformation was effected at *Baſil.* Reformation at *Bern.* Its written in golden letters.

Not long after Quarrels aroſe between the *Popiſh* and proteſtant Cantons of the *Switzers*, and Armies were raiſed on both ſides: They of *Zurick* publiſhing the cauſes why they took Armes: As firſt that the *Popiſh Switzers* beat their men when they came to require their debts. Then that the *Underwalds*, hung the Arms of *Bern*, *Baſil* and *Strasborough* upon the Gallows. Then that they had made a League with their ancient Enemy King *Ferdinand* to oppreſs their Religion; Whereby they violate not only the Law of Nature, but alſo their own Covenants: But when the Armies drew neer, by the mediation of their neighbors the differences were compoſed, and Armes laid down for the preſent. Quarrels amongſt the *Switzers.* Peace made.

Anno Chriſti 1529. *Philip* Landgrave of *Heſs* endeavoured to reconcile the differences between the *Saxon* and *Helvetian* Divines concerning the *Euchariſt:* For which end he called from *Wittenberg*, *Luther*, *Juſtus Jonas*, and *Melanchthon:* From *Helvetia*, *Zuinglius* and *Oecolampadius.* From *Norenberg*, *Oſiander:* From *Hall*, *John Brentius:* From *Strasborough*, *Bucer* and *Hedio.* At their coming all were courteouſly entertained by the Landgrave: After dinner *Oecolampadius* and *Bucer* went to ſalute *Luther*, who ſpake friendly to *Oecolampadius*; but being ſaluted by *Bucer*, he anſwered, *You are naught, and a Knave.*

The Diſputation continued many days, but in the begining of it *Luther* told them that he would not depart an hairs bredth from his opinion; and when they could not agree, yet the *Helvetians* deſired *Luther* that he would account of them as of Brethren: which he would by no means aſſent unto: Then did *Zuinglius*, *Oecolampadius*, and *Bucer* Proteſt before the whole Aſſembly, that *Luther* had not defended his Opinion by the Word of God, that his Error had been clearly ſhewed him, and that the Truth of their cauſe had been abundantly demonſtrated both out of the Word of God and the moſt Ancient Fathers: And ſo (the Sweating Sickneſs breaking out) the Diſputation ended, and they returned home. Yet it pleaſed God, that this fruit the Conference had, that they agreed in thirteen other Articles, and promiſed mutual love each to other, and to joyn in Prayer to God to diſcover his Truth to them. The Landgrave of *Heſs* alſo was converted to the true Opinion hereby: ſo that he was hardly drawn to ſubſcribe the *Auguſtine* Confeſſion, proteſting that he was not ſatisfied about the tenth Article. Alſo *Francis Lambert* his Preacher, who had formerly been much addicted to *Luther*, being now overcome with the Truth of Gods Word, changed his Opinion about the Sacrament, ſignifying his Opinion to the whole Church by a Confeſſion which he wrote, and delivered it to the Miniſters of *Strasborough* when he lay upon his death-bed, who after Publiſhed it. A Diſputation. *Luthers* violence. The Diſputation ends. Some good effects of it.

About that time there roſe up the *Cata-baptiſts*, which denyed the *Baptiſm* of Infants, & re-baptized themſelves: and fell alſo into many other abominable Errors and *Hereſies*: with theſe *Zuinglius* at firſt dealt very mildly and brotherly; But when they began to aſperſe him with lyes, to ſeduce his hearers, and make a *Schiſm* in the Church, he was forced to oppoſe them more ſtrongly in his publick Miniſtry and by Diſputations: Catabaptiſts. Their wickedneſs.

But

But though he had ſilenced them, they raged the more againſt him: whereupon the Senate impriſoned ſome, proſcribed others, and (for ſatisfying their Faith) put ſome to death: The firſt father of them was *Balthaſar Hucmerus* an Apoſtate, and one that for *Zuinglius* his kindneſs, loaded him with lyes and reproaches.

They are puniſhed.

Popiſh malice.

The *Monks* and *Fryars* being caſt out of their houſes, and brought to penſions, ſought to enſnare him; and for that end, ſuborned ſometime ſome to ſeize upon him, and to carry him away, others to kill him; ſo that he could not ſtir abroad in ſafety in the night, whereupon his friends guarded him when he was abroad at ſupper, and the Senate were fain to appoint a guard about his houſe in the night time.

He is in danger.

New quarrels amongſt the *Switzers*.

Anno Chriſti 1531. They of *Zurick* and *Bern* ſtopped Proviſion from being carryed to the five *Popiſh* Pages, and withall ſet out this Declaration: That being compelled by the wrongs of the five Cities, they had barred them from Proviſion, and becauſe they refuſed the conditions of Peace which were propounded by the Interceſſors, violating the Covenants of the former years, by which order was taken that no mans Religion ſhould be prejudicial to him: wherefore (ſay they) it is lawful for us to deny them food; and if any conteſt ſhould ariſe about it, it ought to be imputed to them who deſire nothing but diſſentions.

Wars begun.

But when by reaſon hereof thoſe five Cities were pinched with want, they levyed Troops, and came forth with Banners diſplayed, and ſooner then was expected, entred into the bounds of them of *Zurick*, where was a Garriſon of above one thouſand men placed: This Garriſon diſcerning its own weakneſs, ſent meſſenger after meſſenger into the Town to haſten help to them: But ſuch was the ſpeed of the Enemy that the ſuccors came too late: yet when they came to the top of the Mountain, they ſaw their Souldiers fighting, and in preſent danger, whereupon exhorting and encouraging one another, they ran down the Hill with all ſpeed: but the paſſage was ſo narrow that they could go but ſingle, ſo that wanting time to ranck themſelves, they were oppreſſed with multitudes: about three hundred and eighty of them were ſlain, and the reſt eſcaped by flight.

They of *Zurick* beaten.

Zuinglius was in this Battel; for it is the cuſtom of the *Switzers* that their chief Miniſter goeth out with them to Battel: And *Zuinglius* being wiſe, couragious, and valiant, conſidered with himſelf that if he ſhould ſtay at home, and the Battel prove ill, he ſhould be expoſed to much envy, as if he had encouraged others before danger approached, and then proved faint-hearted himſelf.

Zuinglius diſlikes the war.

The truth is, he never approved this cutting off Proviſion from the five Pages; and when he ſaw the Magiſtrates would needs do it, he went to them and craved leave to depart from *Zurick*, becauſe his counſel was not obeyed: But they being troubled at this motion, ſent certain choice men to him to requeſt that he would not forſake their Church, which at laſt he aſſented to, *though* (ſaid he) *it be to the danger of my life.*

About fourteen days before the fight, in a Sermon he foretold his own death: and *a Comet* appearing about that time, he told a friend privately, that the *Comet* was fatal to him, and one other, meaning as was ſuppoſed *Oecolampadius.*

Zuinglius in the Battel was overthrown thrice, and yet ſtill gat up again: The fourth time being wounded with a ſpear, he fell on his knees, and ſaid, *Well, they can kill the Body, but they cannot kill the Soul.*

As the ſouldiers were ſpoiling the ſlain, *Zuinglius* was found alive lying upon his back, his arms folded, and his Eyes lift up to heaven, whereupon they asked him whether he would have a *Prieſt* to confeſs to, which he denyed; Then they willed him to call upon S. *Mary*, which he alſo refuſed, ever looking up to Heaven, whereupon one gave him his deaths wound: and when his body was known, the Enemies condemned him to be cut into four parts and burned. This fell out *Anno Chriſti* 1531, and of his age 44. after he had been Paſtor at *Zurick* twelve years. Three days after his death, ſome of his friends coming to the place, found his heart untouched by the fire.

He is ſlain.

Popiſh cruelty.

He

He began to preach at *Glarona Anno Christi* 1516. againſt many of the *Popiſh* Errors and abuſes before the name of *Luther* was ſo much as heard of in thoſe parts. He preach'd againſt Popery before *Luther*.

Beza made this Epitah on him,

Zuinglius *arderet gemino cum ſanctus amore,*
Nempe Dei imprimis, deinde ſuæ patriæ:
Dicitur in ſolidum ſe devoviſſe duobus,
Nempe Deo imprimis, deinde ſuæ patriæ.
Quam bene perſolvit ſimul iſtis vota duobus,
Pro Patra examinis, pro Pietate cinis!

His character. He had a Wit fitted for great matters, honeſt, candid, ſound, and vehement, yet not cruel, or bloody, but *Heroical* and cheerful. His Doctrine and Judgment were ſound: His ſtudy of Piety, and reforming Religion from *Popiſh* ſuperſtitions is ſeen in his Works. In his Sermons he was very methodical, teaching the Truth with great perſpicuity: He was very ſharp in reproving Vices, eſpecially the Pentions of the *Switzers*, oppreſſion of the Poor, and Prodigality. He uſed to ſay that it was a wicked warfare, and nothing more hateful to God than for the hire of forreign Princes to ſpill Blood: When he thundred moſt againſt Sin, leſt the Innocent ſhould be affrighted, he uſed to ſay, *Bone vir, hæc te non moveant, nihil ad te quod dico; ne cures igitur:* Honeſt man, be not affrighted at theſe things, I ſpeak not to thee, therefore care not for it. He uſed to ſtudy ſtanding, and tyed himſelf to certain hours, which he would not omit except neceſſity compelled him. From his firſt riſing till ten a clock he imployed himſelf in reading, writing, interpreting the Scripture, and making his Sermons: After dinner till two a clock, he conferred with his Friends, or gave counſel to ſuch as ſought it: and ſo to his ſtudy till ſupper: after which, (having walked a while) he buſied himſelf in writing Letters, which many times held him till midnight.

His Works. *Monumenta ingenii & eruditionis reliquit multa, quæ in quatuor tomos digeſta typiſque excuſa extant.*



JOHN OECVLAMPADIVS

The Life of Oecolampadius, *who dyed* Anno Christi 1531.

His birth.

His education.

Ecolampadius was born at *Winsperg*, *Anno Christi* 1482. of rich and religious Parents; especially his Mother, for Wisdom, Charity and Sanctity, was very eminent in the place where she lived: They brought up this their Son in Religion and Learning: His Father intending to make him a Merchant, but his Mother, by her earnest entreaties, prevailed with him still to keep him at School, where he profited exceedingly.

He goes to *Heidleberg*.

Then to *Bononia*.

At twelve years of age he was sent to the University of *Heidleberg*, and so profited there, that at two years end he was made *Bachelor of Art*: In that place he continued till he was *Master of Arts*; and then went, by the will of his Father, to *Bononia* to study the Law; but the Air of *Italy* not agreeing with him, he quickly returned to *Heidleberg*, and betook himself to the study of Divinity, read the School-men, and profited much thereby.

His study of Divinity.

He grew so famous both for Piety and Learning, that *Philip Prince Elector Palatine* chose him for a Tutor to his Sons: But growing weary of a Court-life, he left that charge, and returned to the study of Divinity.

He enters into the Ministry.

Not long after, his Parents, having no other child, gave all their Estate for the maintenance of a Minister in their own Town, and chose this their Son to be the first that should undertake that charge, which caused his return from *Heidleberg* to his own Country: But finding himself as yet not thoroughly furnished for such a work, he quickly left it, and went to *Tubing*, and from thence to *Stutgard*; where under *John Capnio* he studied *Greek*, and from thence he went to *Heidleberg*, where he began to study *Hebrew*: And being by this means better furnished, he returned into his own Country to his former Charge; and became a severe Preacher, and very grave in his carriage: He associated himself but with few, and those the best: But especially he contracted a strict bond of love with *Capito*, which continued betwixt them so long as they lived.

He studies *Greek* and *Hebrew*.

He is made a Preacher.

His friendship with *Capito*.

He is chosen to *Basil*.

From this place he was at last called to be a Preacher at *Basil*, and there also he commenced Doctor in Divinity, about which time *Erasmus Roteradamus* coming thither to print his Annotations on the *New Testament*, he chose *Oecolampadius* as his assistant in that work, and confessed that he was much holpen by him.

Shortly

Shortly after he was called to *Auſpurg* to be a Preacher there; But finding ſome timorouſneſs in himſelf in ſo great a work, he thought that a retired life, wherein he might betake himſelf to Prayer and Study, would be better for him for the preſent, and therefore he entred into a *Monaſtery* near to that City, in which alſo he thought to continue; But all his friends, eſpecially *Capito*, diſſwaded him from it, which advice he at laſt hearkening unto, and taking occaſion to declare his judgment in ſeveral things againſt the *Popiſh* Doctrine, he began to be much hated and threatned with Priſon and Death; yet he (daily encreaſing in courage) contemned their threats: But after a while, the danger growing greater (at the importunity of his friends) he departed, and not long after came to *Baſil* to print ſome Works, which in his retiredneſs he had made. During his abode there, having no other means of ſubſiſtance, he was maintained by *Andrew Cratander* the Printer, where alſo, to find himſelf imployment, he tranſlated *Chryſoſtom* upon *Geneſis*, and preached *Chriſt* freely to ſome that reſorted to him.

He is choſen to *Auſpurg*.

Popiſh malice.

Anno Chriſti 1522. Sir *Francis Sickengen* ſent for him; concerning which himſelf thus writeth: "Becauſe (ſaith he) Sir *Francis Sickengen*, that moſt famous Knight "of *Germany*, and Captain of the Emperors Army hath ſent for me to inſtruct his "Family, yea rather to feed it with ſpiritual Sermons, being long ſince inſtructed; "I thought it my duty to endeavor that the Law of God ſhould be made familiar in "it, whereby it might grow in the true and ſincere ſtudy of Chriſtianity: where-"upon I daily read the *Goſpel*, and expounded it to thoſe that were preſent, famili-"arly exhorting them to the ſtudy of Piety; and whereas they had been accuſtomed "to hear Sermons only upon the *Sabbaths*, and to have *Maſſes* all the Week after, I ſo "prevailed that *Maſſes* were laid aſide, and ſome part of the *Epiſtles* and *Goſpels* "was read and expounded every day to them.

His call to Sir *Fr. Sickengen*.

Shortly after the Senate of *Baſil* choſe him to be a Profeſſor of Divinity in that City, (though the *Popiſh* party ſought by all means to oppoſe it) where he read on the Prophet *Iſaiah*; and after a while he was called to a Paſtoral charge in that City, to the great regret of the *Papiſts*, *Anno Chriſti* 1524.

He is Profeſſor at *Baſil*.

In that City he cauſed Infants to be *baptized* in the *Dutch* Tongue: He adminiſtred the Lords Supper in both kinds by the conſent of the Magiſtrates. He confuted by the holy Scriptures the Sacrifice of the *Maſs*, *Purgatory*, and other *Popiſh* Traditions of the like kind, whereupon by little and little they vaniſhed away: Upon this *John Cochlæus* ſent Letters to him from *Stutgard*, full of great promiſes, thereby endeavouring to withdraw him from the Truth, and the *Maſs-Prieſts* thundred againſt him and his companions, ſaying that they deſerved the puniſhment of the worſt *Hereticks*: But the Magiſtrates of *Baſil* commanded all the Preachers within their Juriſdiction to preach to the People the Word of God and not of men, and to abſtain from railing and evil ſpeeches, threatning ſevere puniſhments to thoſe that offended againſt their Proclamation: ſo that not long after there was a general Reformation of Religion, not only in *Baſil*, but in the parts adjacent: A Decree being made by the Senate, that as well within the City of *Baſil* as without, throughout all their Juriſdiction, the *Maſs* with all Idols ſhould be abandoned: and the *Aſh wedneſday* following all the Wooden Images were diſtributed amongſt the Poor of the City to ſerve them for fire-wood; but when they could not agree upon the dividing of them, it was decreed, that all the ſaid Images ſhould be burnt together: ſo that in nine great heaps all the ſtocks and Idols were the ſame day burnt to aſhes before the great Church-door. *Oecolampadius* alſo (like a faithful Miniſter of *Jeſus Chriſt*) was careful to reſtore Chriſts Diſcipline, and brought in the cenſure of Excommunication: And preſently after, being ſent for to *Ulm*, together with *Blaurerus* and *Bucer*, he carried on the work of Reformation there.

Popiſh malice.

Reformation in *Baſil*.

Idols burnt.

Diſcipline erected.

Preachers pattern.

Ulm reformed.

At *Marpurg* (by the invitation of the *Lantgrave of Heſs*) there was a Diſputation for three days between *Luther*, *Jonas* and *Melancthon* on the one part, and *Oecolampadius*, *Zuinglius*, and others on the other part, about the Controverſie concerning *Chriſts* preſence in the Sacrament; but the Sweating ſickneſs breaking out there, put an end to it, yet they agreed about all other Fundamentals in Religion, and parted in a brotherly manner.

1529. A Diſputation.

Its diſſolv'd

His Imployments.

His ſickneſs

His Induſtry.

He prepares for death.

His Speech to his Colleagues.

A Prediction.

His Perſeverance.

His Poverty.

His care for his children.

He foretels his death.

Joy unſpeakable.

His death.

Popiſh lyes.

His character.

His works.

Oecolampadius, returning to *Baſil*, ſpent the remainder of his days in preaching, reading, writing, publiſhing of Books, viſiting the ſick, *&c. Anno Chriſti* 1531. and of his Age 49. he fell ſick (about the ſame time that *Zuinglius* was ſo unhappily ſlain, the grief of whoſe death much aggravated his weakneſs) yet intermitted he not his labors, till an Ulcer breaking forth about his *Os ſacrum*, he was forced to keep his bed: and though his friends, *Phyſitians* and *Chirurgeons* uſed all means for his cure, yet he told them that his Diſeaſe was mortal. He ſpent his time in Divine meditations, and comforting his friends: and ſending for the Miniſters of the Churches to him, he ſpake to this purpoſe: *O my Brethren, the Lord is come, he is come, he is now calling me away*, &c. *I deſired to ſpeak with you to encourage you to continue faithful followers of* Chriſt, *to perſevere in purity of Doctrine, in lives conformable to the Word of God*; Chriſt *will take care for the defence of his Church: therefore,* Let your light ſo ſhine forth before men, that they may ſee your good Works, *&c. continue in love unfeigned: walk as in Gods preſence: adorn your Doctrine with holineſs of life: a cloud is ariſing, a tempeſt is coming, and ſome will fall off: but it becomes you to ſtand faſt, and God will aſſiſt you*, &c. *For my ſelf, I paſs not the aſperſions that are caſt upon me, I bleſs God I ſhall with a clear conſcience ſtand before the Tribunal of* Chriſt: *I have not ſeduced the Church of* Chriſt (*as ſome affirm*) *but leave you all witneſſes that at my laſt gaſp I am the ſame that formerly I was.*

He had nothing to give, and therefore made no *Will:* The fifteenth day of his ſickneſs he called for his children, took them by the hand, ſtrok'd them on the head; and though the eldeſt was but three years old, yet he ſaid unto them, *Go too, my three children, ſee that you love God:* Then ſpeaking to his wife and kindred, he deſired them to take care that his children might be brought up in the fear of God, and then commanded them to be taken away.

The Miniſters continued with him that night, and a certain Friend coming to him, *Oecolampadius* asked him what news? His Friend anſwered, None: but (ſaith he) *I'le tell you ſome news, I ſhall preſently be with my Lord* Chriſt: and ſome asking him whether the light offended him: He putting his hand to his heart, ſaid, *Here is abundance of light:* In the morning, he prayed earneſtly with the words of *David* in the 51. *Pſalm*, which he repeated from the beginning to the end: and preſently after ſaid, *O* Chriſt, *ſave me*, and ſo he fell aſleep in the Lord.

The *Papiſts* ſpread many lyes abroad of his death: ſome ſaid that in deſpair he ſlew himſelf; others, that he was murthered, or poiſoned, *&c.* He dyed *Anno Chriſti* 1531. and of his Age 51. *Eraſmus* wrote to his friends concerning his Book about the Sacrament, Oecolampadium *emiſiſſe libellum tam accuratè ſcriptum, tot machinis argumentorum, totque teſtimoniis inſtructum, ut poſſet vel electos in errorem pertrahere.*

In the beginning of Reformation he was another Doctor in *Helvetia*; of a mild and quiet wit: ſomewhat ſlow in diſpatching buſineſſes, but very circumſpect: He took pleaſure in nothing ſo much as in reading and writing Commentaries; wherein he wrote upon *Geneſis, Pſalms, Job, Iſaiah, Jeremy, Ezekiel, Daniel*, and moſt of the ſmall Prophets, as alſo upon the Books of the *New Teſtament:* Before his Converſion he was ſuperſtitiouſly religious. So oft as he read the words of Inſtitution of the Lords Supper, he thought that ſome ſpiritual ſenſe was included in them, and yet ſtill drave out thoſe thoughts with this, *Wilt thou be wiſer than other men? You ſhould believe as others believe:* But it pleaſed God at laſt to enlighten him with his truth, which he ſubmitted to. He was moſt ſtudious of the peace and concord of the Church. He excelled in the knowledg of the *Latin, Greek* and *Hebrew:* and was very skilful in *Eccleſiaſtical Antiquities.* He was older than *Martin Luther* by one year.

Scripta ejus vel ſunt Exegetica, *vel* Didaſcalica, *vel* Apologetica, *vel converſa è* Græco. *Multa præterea ab ejus amicis edita: multa ab* Hedione, *& aliis* Germanice *converſa. Multa & à* Gaſtione *collecta, quæ non ſunt impreſſa. Hæc omnia vir magnæ doctrinæ, pietatis, & laboris, in ipſo quaſi ætatis vigore hinc diſcedens, nobis reliquit.*

The

The Life of John Frith, *who dyed* Anno Chriſti 1531.

John Frith was born at *Weſtram* in *Kent*, and had from his childhood a marvellous love to Learning; a wonderful promptneſs of Wit, and was of a ready capacity to receive and underſtand any thing: neither was there any diligence wanting in him, equal to that worthy diſpoſition that God had given him. He was firſt a Student in *Cambridg*, where he profited exceedingly in the knowledg both of the Arts and Tongues, where it pleaſed God he fell into acquaintance with *William Tindal*, through whoſe Inſtructions, he firſt received into his heart the ſeed of the Goſpel, and ſincere Godlineſs. His Birth. His Learning. His Converſion.

About the ſame time Cardinal *Wolſie*, undertaking to build a ſtately College in *Oxford*, ſought out the moſt learned men to be Fellows in the ſame, and amongſt others *John Frith* (though but *Batchelor of Arts*) was appointed for one: But when divers of them were perſecuted for Religion, and accuſed of *Hereſie*: he, together with ſome others, who were choſen with him out of *Cambridg*, was committed to Priſon, in a dark Cave where ſalt fiſh was then kept, the ſavor whereof infected them all, ſo that ſome of them dyed: But Mr. *Frith*, by Gods Providence, eſcaped the danger, in the ſame time year wherein Queen *Elizabeth* was born, having been diſmiſſed out of his former Priſon by means of Cardinal *Wolſies* Letter, whereupon he went beyond Sea to avoid the ſtorm: But after two years he came back, and having ſome buſineſs in *Reading*, he was there taken for a Vagabond, and ſet in the Stocks: where they ſuffered him to ſit till he was almoſt pined with hunger: At laſt he deſired to ſpeak with the Schoolmaſter of the Town, who when he came to him, *Frith* in *Latin* bewailed his captivity: The Schoolmaſter being overcome with his Eloquence, began exceedingly to affect and pity him, the rather when he ſpake in *Greek* to him alſo, and repeated divers Verſes out of *Homer*: upon this the Schoolmaſter repaired ſpeedily to the Magiſtrates, and procured his enlargement. His Impriſonment. His releaſe. Manifold afflictions. He is ſet in the ſtocks. His inlargement.

Yet neither then was he in ſafety; for Sir *Thomas Moor* (the then Lord Chancellor) perſecuted him both by Land and Sea, promiſing great rewards to thoſe that could bring any news of him: *Frith*, to avoid this ſtorm, changed place and apparel often; yet at laſt he was betrayed by one *William Holt*, a Taylor, who *Judas*-like pretended great friendſhip to him, and ſo he was ſent to the Tower, where he had many conflicts with the Biſhops, but eſpecially in writing with Sir *Thomas Moor*: and in his Diſputations he uſed ſuch ſtrength of Reaſon, and evidence of Scripture, that Doctor *Canner*, Archbiſhop of *Canterbury*, never gave more credit to any Author than to *John Frith*, and at *Friths* candle he lighted his lamp; alſo he converted *Raſtal* to his part, who was *Moors* Son-in-Law. Popiſh malice. His Impriſonment. *Raſtal* converted by him.

During his Impriſonment in the Tower it hapned that Doctor *Curreine*, Chaplain in ordinary to King *Henry* the Eight, preached a Sermon in *Kent* before his Majeſty, wherein he inveighed bitterly againſt the *Sacramentaries*, as they then were called, which denyed the Real Preſence: And he proceeded ſo far herein, as that he ſaid, *It's no marvel though this abominable* Hereſie *doth ſo much prevail amongſt us, ſeeing there is now one in the Tower which is ſo bold as to write in the defence of it, and yet no man goeth about his reformation*, &c. This Doctor was ſet on work by *Gardiner* Biſhop of *Wincheſter*, on purpoſe to procure the deſtruction of Mr. *Frith*: They alſo ſuggeſted to the King that he was kept in the Tower rather for his ſafeguard than for his puniſhment by ſuch as favoured him, as by the Lord *Cromwel* and others: Hereupon the King called to him the Archciſhop of *Canterbury* and the Lord *Cromwel*, willing them forthwith to call *Frith* to Examination, that ſo he might either be compelled to recant, or to ſuffer condign puniſhment: But when they delayed time, the King took it ſo hainouſly, that he ſent a Commiſſion to the Popiſh malice. The King commands *Frith* to be tryed.

Arch-

Arch-biſhop, to *Stokeſly* Biſhop of *London*, and ſome others, without further delay to proceed to Examination of him: and that there ſhould be no concourſe of Citizens at the ſaid Examination; the Archbiſhop removed to *Croydon*, whither *Stokeſly* and the reſt of the Commiſſioners reſorted.

He is ſent for to *Croydon*.

But before the day for his Examination came, the Archbiſhop ſent one of his Gentlemen and one of his Porters to fetch *Frith* from the Tower to *Croydon*. This Gentleman had the Archbiſhops Letter, and the Kings Ring, to the Lord *Fitz-Williams* Conſtable of the Tower for the delivery of the Priſoner; The Lord *Fitz-Williams* lodging then at *Weſtminſter*, underſtanding for what end they were come, fell a curſing and banning *Frith* and all other *Hereticks*, ſaying, *Take your* Heretick *with you, I am glad that I am rid of him.*

His conference with the Biſhops men.

Frith being delivered to theſe two men, as they went in a Wherry towards *Lambeth*, the Gentleman being very ſorry for his condition, ſaid to him: "Conſider the "ſtate wherein you are, a man altogether caſt away in this world, if you do not the "more wiſely behave your ſelf: But though your caſe be very dangerous, yet may "you help your ſelf by giving way for a time, and ſomewhat relenting of your opi-"nion, which hereafter when occaſion and opportunity ſhall ſerve, you may pro-"mote again. You have many friends which will ſtand for you, ſo far as they are "able and dare do. It's great pity that one which hath ſuch ſingular knowledg in "*Greek* and *Latine*, and is ſo ready and ripe in all kind of Learning, as well in the Scrip-"tures as in the antient Fathers, ſhould now ſuddenly ſuffer all thoſe excellent gifts "to periſh, with little profit to the World, and leſs comfort to your Wife and Chil-"dren, and Kindred. And as for your opinion about the Sacrament, it's ſo unſea-"ably vented at this time in *England*, that it's like to do more hurt than good: There-"be ruled by good counſel till a fitter opportunity may ſerve. This I am ſure of, "that my Lord *Cromwel* and my Lord of *Canterbury* much favour you, knowing you "to be an eloquent and learned young man, young in years, but old in knowledg, "and likely to be a profitable inſtrument of much good in this Realm: and there-"fore they will never ſuffer you to ſuſtain any open ſhame if you will be adviſed by "their counſel: But if you ſtand ſtiff in your opinion, it's not poſſible for them to "ſave your life; for as you have good Friends, ſo you have mortal foes.

His courage and conſtancy.

I moſt heartily thank you Sir (ſaid Mr. *Frith*) for your good-will and counſel, whereby I ſee your love to me: yet my Cauſe and Conſcience is ſuch, that in no wiſe I either may or can, for any worldly reſpect, without danger of damnation ſtart aſide, and fly from the Truth whereof I am convinced, and which I have publiſhed concerning the Lords Supper: ſo that if I be asked what my judgment is about it, I muſt needs declare my knowledg and conſcience therein, as I have formerly written, though I were ſure to loſe twenty lives if I had ſo many: And further, you ſhall underſtand that I am furniſhed with Scriptures, Fathers, Schoolmen and others, for the proving of it; ſo that if I may be indifferently heard, I am ſure my Adverſaries can neither juſtly condemn me nor mine aſſertion, but that with me they muſt condemn Saint *Auguſtine*, and moſt of the antient Writers; yea the very Biſhops of *Rome* of antient time ſpeak for me, and defend my Cauſe. "Yea marry (quoth the "Gentleman) you ſay well, if you might be indifferently heard: but I much doubt "thereof, for that our Maſter *Chriſt* was not indifferently heard, nor ſhould, I think, "if he were now preſent in the World, eſpecially in this your opinion, the ſame be-"ing now ſo odious in the World, and we ſo far from the true knowledg thereof. Well (ſaid Mr. *Frith*) I know aſſuredly that this Doctrine of the Sacrament is very hard meat to be digeſted both of the Clergy and Laity: But this I will ſay to you, that if you live but twenty years more, whatſoever ſhall become of me, you ſhall ſee this whole Realm of mine opinion, though haply ſome particular perſons ſhall not be fully perſwaded therein; and if this come not to paſs, then count me the vaineſt man that ever you heard ſpeak with a Tongue. And whereas you ſay, my Death would be very grievous to my Friends, I grant that for a ſmall time it would be ſo: But if I ſhould ſo moderate my cauſe that I ſhould only be kept in Priſon, that would not only be a longer grief unto me, but would breed no ſmall diſquietneſs to my friends

A Propheſie.

both

both in body and mind: Therefore all things well conſidered, my death in this cauſe ſhall be better to me and all my Relations, than life in continual bondage and penury: And Almighty God knoweth what he hath to do with his poor Servant, whoſe Cauſe I now defend, and not mine own: from the which (through Gods Grace) I never intend to ſtart, nor otherwiſe to give place ſo long as God will give me life.

When they were landed at *Lambeth*, after they had refreſhed themſelves with Victuals, they all three went on foot towards *Croydon*: The Gentleman ſtill with himſelf lamenting the peril that Mr. *Frith* was in, and therefore he deviſed with himſelf by what means he might deliver him out of the Biſhops hands; and having in mind contriv'd the way, he walked with the Porter, and privately imparted his thoughts to him, and finding him forward to join with him therein, he went again to Mr. *Frith*, and told him that the buſineſs which he had undertaken, to lead him as a ſheep to the ſlaughter, ſo grieved him, that he was overwhelmed with cares and ſorrows, whereupon he was reſolved, what danger ſoever he incurred, to find out a way to deliver him out of the Lyons mouth: And yet, ſaid he, yonder good fellow and I have contrived a means whereby you may eaſily eſcape from this imminent danger, and we alſo be cleared from any vehement ſuſpicion: For when we come to yonders Hill, called *Briſtow* Cauſway, where are Woods on each hand, you ſhall turn into that on the left hand, which leads into *Kent*, and ſo by the help of your friends convey your ſelf away, and we will ſo order the matter, that they ſhall never ſeek that way for you, *&c.*

His eſcape contrived.

Mr. *Frith* having diligently hearkned to his ſpeech, ſaid with a ſmiling countenance, *And is this the effect of your ſecret conſultation all this while? Surely, ſurely you have loſt more labor formerly, and ſo you are like to do this alſo: For if you ſhould both leave me here, and go to* Croydon, *declaring to the Biſhops that you had loſt* Frith, *I would ſurely follow after as faſt as I could, and bring them news that I had found and brought* Frith *again: Do you think that I am afraid to declare mine Opinion before the Biſhops in ſo manifeſt a Truth?* "You are a fond man (quoth the Gentleman) thus to talk, do "you think, that your reaſoning with the Biſhops will do any good? But I much "marvel you were ſo willing to fly the Realm before you were taken, and now ſo "unwilling to ſave your ſelf when you may.

He refuſeth to fly, and why.

Marry (quoth *Frith*) there is a great difference between eſcaping then and now: For then I deſired to eſcape becauſe I was at liberty, and not yet attached, which liberty I would fain have enjoyed for the improvement of my Studies beyond-Sea, where I was Reader of the *Greek* Tongue: But now being taken by the higher Powers, and that by Almighty Gods permiſſion and providence I am fallen into the Biſhops hands only for Religions ſake, and for ſuch Doctrine as I am bound in conſcience, under pain of damnation, to maintain, if I ſhould now ſtart aſide and run away, I ſhould run from my God, and from the Teſtimony of his Word, whereby I ſhould deſerve a thouſand Hells. And therefore I moſt heartily thank you both for your good wills towards me, beſeeching you to bring me where I was appointed to be brought, or elſe I will go thither all alone. And ſo with a cheerful and merry countenance he went with them, ſpending the time with pleaſant and godly communication till they came to *Croydon*, where for that night he was well entertained in the Porters Lodg. On the morrow he was called before the Biſhops to be examined, at which time he ſhewed himſelf exceeding ripe and ready to anſwer all Objections, even beyond all mens expectations: And his Allegations out of S. *Auguſtine* and other Antient Fathers were ſuch, as ſome of them much doubted of St. *Auguſtines* authority in that caſe: and when they had done Doctor *Heath* in private confeſſed to the Archbiſhop of *Canterbury*, that no man could avoid his Allegations out of S. *Auguſtine*; Yet after this, without any regard to his Piety, Learning, or Merit, he was turned over to *Stokeſly* Biſhop of *London*, who would not hear what S. *Auguſtine* or any other ſaid for his opinion: But calling him into his Conſiſtory, after he had witneſſed there a good Confeſſion, he condemned him, and ſo delivered him over to the Mayor and Sheriffs of *London* to be burned.

His examination, and learning.

His unjuſt condemnation.

When

His patience. Gods mercy. His Death.

When he came into *Smithfield*, where he was to ſuffer, he ſhewed much conſtancy and courage: and being tyed to the ſtake, and the fire kindled, he willingly embraced the ſame: But the wind blowing away the flame, made his death ſomewhat the longer: yet (through Gods Grace) he bore it with ſuch patience even as though he felt no pain in that long torment, and ſo at laſt quietly reſigned up his ſpirit unto God, *Anno Chriſti* 1531. Whilſt Mr. *Frith* was beyond the Seas, he much helpt Mr. *Tindal* in the Tranſlation of the *New Teſtament*.

Popiſh malice.

At the time of his burning, one Doctor *Cook* (a Parſon in *London*) admoniſhed the people that they ſhould no more pray for him than they would pray for a Dog; whereupon *John Frith* ſmiling, prayed God to forgive him: This ſpeech of the Doctor much moved the people to anger, and this mild anſwer of the Martyr ſunk deeply into their minds.

His Works.

The Books that were written by this bleſſed Martyr were many, and much ſought after in King *Henry* the Eighth, and in Queen *Maries* Reign, to be burned: and in the times of King *Edward* the Sixth, and Queen *Elizabeth*, for the inſtruction and comfort of the godly. But it pleaſed God by a marvellous occaſion to cauſe three or four of his moſt uſeful Treatiſes to be reprinted of late, which was this.

A ſtrange Providence.

On Midſummer Eve *Anno Chriſti* 1626. a Codfiſh being brought into the Market in *Cambridg*, and there cut up for ſale, in the Maw of the Fiſh was found wrapt up in Canvas a Book in *Decimo ſexto* containing three Treatiſes of Mr. *Friths*: The Fiſh was caught about the coaſt of *Lin*, called *Lin-deeps*, by one *William Skinner*: when the Fiſh was cut open, the garbiſh was thrown by, which a woman looking upon, eſpied the Canvas, and taking it up, found the Book wrapped up in it, being much ſoiled and covered over with a kind of ſlime and congealed matter. This was beheld with great admiration, and by *Benjamin Prime*, the Batchelors Beadle (who was preſent at the opening of the Fiſh) was carried to the Vicechancellor, who took ſpecial notice of it, examining the particulars before mentioned. By *Daniel Boys* (a Book-Binder) the leaves were carefully opened and cleanſed: The Treatiſes contained in it were,

A Preparation to the Croſs.
A Preparation to Death.
The Treaſure of Knowledg.
A Mirror, or Glaſs to know thy ſelf.
A brief Inſtruction to teach one willingly to dye, and not to fear Death.

How uſeful the reviving of theſe Treatiſes by ſuch a ſpecial Providence hath been, may eaſily be diſcerned by ſuch as have lived ſince thoſe times.

The Life of Thomas Bilney, *who dyed* Anno Chriſti 1531.

His birth & education. His zeal.

THomas *Bilney* was born in *England*, and brought up at the Univerſity of *Cambridg*, where he profited exceedingly in all the Liberal Sciences, was choſen Fellow of *Trinity Hall*, and commenced Batchelor of both Laws: But betaking himſelf to the ſtudy of Divinity, he was wonderfully enflamed with the love of true Religion and Godlineſs.

Mr. *Latimer* converted by him.

He was requeſted to preach at a poor Cure belonging to that Hall; He converted many of his fellows to the knowledg of the Goſpel; and amongſt others, *Hugh Latimer*, who was Croſs-keeper at *Cambridg*, and uſed to carry it before the Proceſſion.

His zeal in preaching.

Bilney afterwards forſaking the Univerſity, went into many places Teaching and Preaching every where, and ſharply reproving the Pomp and Inſolency of the Clergy:

whereupon Cardinal *Welſey* cauſed him to be apprehended *Anno Chriſti* 1527. and to be examined before him: and ſundry Articles to be drawn up againſt him: amongſt which theſe were ſome. Popiſh malice.

That in the Church of *Willeſdon* he had exhorted the people to put away their Gods of Silver and Gold, and to leave offering to them, for that it was known, that ſuch things as they had offered to them were many times ſpent upon Whores and Stews: And that the *Jews* and *Saracens* would have been Chriſtians long ago, had it not been for the Idolatry of Chriſtians, and their offering to ſtocks and ſtones. That *Chriſt* is our only Mediator, and that therefore we ſhould not ſeek to Saints. That man is ſo imperfect in himſelf that he cannot merit by his own deeds. That it was a great Blaſphemy to ſay, that to be buried in Saint *Francis*'s Cowl would take away four parts of penance, ſeeing the Blood of *Chriſt* taketh away the ſins of the World. That it was great folly to go on *Pilgrimage*. That Miracles done at *Walſingham*, *Canterbury*, &c. were done by the Devil, through Gods permiſſion, to blind the poor people: That the *Pope* hath not the Keys that *Peter* had, except he follow *Peter* in his life. That for theſe 500 years there hath been no good *Pope*, and that of all ſince *Chriſts* time, we read but of fifty that were good. Laſtly, that he had propheſied, that there would come others beſides him that would preach to the people the ſame Faith and manner of living that he did: which (ſaid he) is the very true Goſpel of *Chriſt*, and agreeable to the minds of the holy Fathers, *&c.* His apprehenſion. The Articles againſt him. A Propheſie.

For theſe and ſuch like things, the Cardinal being himſelf buſied in the affairs of the Kingdom, turned him over to *Tonſtal* Biſhop of *London*, who, after examination of witneſſes againſt him, urged him to recant; But he ſtifly refuſed three ſeveral days, ſtill ſaying, *Fiat Juſtitia, & Judicium in nomine Domini*; And, *Hæc eſt dies quam fecit Dominus, exultemus & lætemur in ea.* Then the Biſhop after delibetation putting off his Cap, ſaid, *In nomine Patris, & Filii, & Spiritus ſancti, Amen. Exurgat Deus, & diſſipentur, inimici ejus*; and ſo making a Croſs on his Forehead and Breaſt, he ſaid; I, by the conſent and counſel of my Brethren here preſent, do pronounce and declare thee *Thomas Bilney* to be convict of *Hereſie*, and for the reſt of the Sentence we will take deliberation till to morrow. At which time the Biſhops being again aſſembled, *London* asked him if he would yet return to the Unity of the Church, and revoke his Error? Mr. *Bilney* anſwered, That he would not be a ſlander to the Goſpel, truſting that he was not ſeparated from the Church, and that if multitude of witneſſes might be credited, he could have thirty men of honeſt life of his part for one on the contrary brought in againſt him: The Biſhop told him it was too late, they could admit no witneſs, and therefore exhorted him to abjure: This conteſt continued between the Biſhops and him for divers days, they ſtill urging and he refuſing to recant: yet at laſt through humane frailty he told them that he was perſwaded by Mr. *Dancaſter* to abjure, and ſo reading his Abjuration, he ſubſcribed it, and for penance was enjoyned to abide in Priſon till he was releaſed by the Cardinal, and that the next day he ſhould go bare-headed before the Proceſſion, carrying a Faggot on his ſhoulder, and ſo ſtand at *Pauls* Croſs during all the Sermon. His condemnation. His fall. His penance.

In the time of his Impriſonment, before this, he wrote to *Cuthbert Tonſtal* Biſhop of *London* ſeveral Letters; and in one of them he compares the *Prieſts* and *Fryars* that accuſed him, to *Jannes* and *Jambres*, to *Elymas*, to *Demetrius*, to the *Pythoniſs*, to *Balaam*, *Cain*, *Iſhmael*, &c. Adding further, Theſe are thoſe *Phyſitians* upon whom the woman vexed twelve years with a Bloody Iſſue, ſpent all that ſhe had, and found no help, but was ſtill worſe and worſe, till at laſt ſhe came to *Chriſt*, and was healed by him: Oh the mighty power of the Moſt High! which I alſo miſerable ſinner have often taſted and felt: whereas before I had ſpent all that I had upon theſe ignorant *Phyſitians*, ſo that I had little ſtrength left in me, leſs mony, and leaſt wit and underſtanding: But at laſt, I heard ſpeak of *Jeſus*, even then when the *New Teſtament* was tranſlated by *Eraſmus*, which, when I underſtood to be eloquently done, I bought it, being allured thereto rather by the elegant *Latin*, than the Word of God, (for at that time I knew not what it meant,) and looking into it, by Gods ſpecial Pro- His letter to *Tonſtal*. His firſt converſion.

vidence, I met with thoſe words of the Apoſtle St *Paul*, *This is a true ſaying, and worthy of all acceptation, that* Jeſus Chriſt *came into the World to ſave ſinners, whereof I am the chief.* O moſt ſweet and comfortable ſentence to my Soul! This one ſentence, through Gods inſtruction and inward working, did ſo exhilarate my heart, which before was wounded with the guilt of my ſins, and being almoſt in deſpair, that immediately I found marvellous comfort and quietneſs in my ſoul, ſo that my bruiſed bones did leap for joy. After this the Scripture began to be more ſweet unto me than the Hony and the Hony-comb: whereby I learned that all my Travels, Faſtings, Watchings, Redemption of *Maſſes* and Pardons, without Faith in *Chriſt*, were but, as S. *Auguſtine* calls them, an haſty and ſwift running out of the right way: and as Fig-leaves which could not cover *Adams* nakedneſs. Neither could I ever obtain quietneſs and reſt, or be eaſed of the ſharp ſtings and bitings of my ſins till I was taught of God that Leſſon, *John* 3. 14, 15. *As* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in him ſhould not periſh, but have eternal life:* Aſſoon as (according to the meaſure of Grace given unto me by God) I began to taſte and reliſh this heavenly Leſſon, which none can teach but God only, I deſired the Lord to encreaſe my Faith: and at laſt deſired nothing more than that I being ſo comforted by him, might be enabled by his holy Spirit and Grace from above, to teach the wicked his ways, which are all Mercy and Truth, that ſo ſinners might be converted to him by me. I did with my whole power teach, that all men ſhould firſt acknowledg their ſins, and condemn them, and afterwards hunger and thirſt for that righteouſneſs which is by Faith in *Chriſt*, *&c.* For theſe things I have been cryed out of, attached, and am now caſt into Priſon, though I exhorted all men not ſo to cleave to outward Ceremonies, as to be ſatisfied therewith, and ſo to loath and wax weary of *Chriſt*, *&c.* Yet at laſt through infirmity, rather than by conviction, he was drawn to abjure and ſubmit himſelf, *Anno Chriſti* 1529.

His inward joy.

Without faith nothing pleaſes God.

His deſire to convert others.

The danger of apoſtacy.

After Mr. *Bilneys* Abjuration (which we mentioned before) he fell into ſuch terrors of Conſcience, that he was near the point of utter deſpair; and returning to *Cambridg*, he continued under ſuch terrors, that his friends were fain to be with him night and day, endeavoring to comfort him, but all in vain: This continued a whole year: During which time he was in ſuch anguiſh that nothing did him good, neither eating nor drinking, *&c.* yea he thought that all the Word of God was againſt him, and ſounded his condemnation: But *Anno Chriſti* 1531. he began, through Gods mercy, to feel ſome comfort, being reſolved to lay down his life for the Truth which before he had renounced: whereupon taking his leave of his Friends, he went into *Norfolk*, preaching firſt in private to confirm the Brethren, afterwards in the fields, confeſſing his fact, and intreating all to beware by him, and never to truſt in their fleſhly Friends in the cauſe of Religion: At *Norwich* he was apprehended, and by the Biſhop caſt into priſon: whither Dr. *Cole* and Dr. *Stoakes* were ſent to diſpute with him; but *Bilneys* Doctrine and good life ſo prevailed with *Cole*, that he was ſomewhat reclaimed, and brought to favor the Goſpel.

Great comfort after great troubles.

Prevalency of the truth.

His conference with a Fryar.

Alſo whilſt he was at *Ipſwich*, there came one Fryar *Bruſierd* to reaſon with him about thoſe things which he had taught: At which time Mr. *Bilney* told him that the ſigns and lying wonders attributed by S. *Paul* to the *Pope*, were thoſe wonders which were daily wrought in the Church, not by the power of God, but by the illuſions of Satan, whereby he labors to draw men to put their Faith in our *Lady* and other Saints, and not in God alone, as we are commanded in the holy Scriptures: This free ſpeech ſo incenſed the Fryar, that he ſpake thus to him; *But that I believe and know, that God and all his Saints will take everlaſting revenge upon thee, I would ſurely with theſe nails of mine be thy death for this horrible and enormous injury againſt the pretious Blood of Chriſt.* For whereas God ſaith, *I deſire not the death of a ſinner, but rather that he ſhould convert and live: thou blaſphemeſt him as though he ſhould lay privy ſnares to betray us: which, were it true, we might ſay with* Hugo de Sancta victoria, *If it be an Error, it is of thee, O God, that we are deceived; for theſe be confirmed with ſuch ſigns and wonders which cannot be done by thee alone: But I ſee you wreſt the Scriptures to a reprobate*

The Fryars rage againſt him.

bate ſenſe, ſo that I am ſcarce able to hold mine Eyes from tears, hearing theſe words from you; Therefore farewel.

During his latter Impriſonment they uſed many means to have withdrawn him from his ſtedfaſtneſs, which not prevailing, he at laſt was condemned to death. His conſtancy.

The day before his Execution, ſome friends finding him eating heartily, with much cheerfulneſs, and a quiet mind, ſaid, That they were glad to ſee him at that time ſo heartily to refreſh himſelf: *O, ſaid he, I imitate thoſe who having a ruinous houſe to dwell in, yet beſtow coſt as long as they may to hold it up:* Diſcourſing further with them for their edification, ſome put him in mind of the heat of the fire, yet told him withal, that the comforts of Gods Spirit ſhould cool it to his everlaſting refreſhing: whereupon he putting his finger into the flame of the candle (as alſo he did at divers other times) I feel (ſaid he) by experience that fire is hot, yet I am perſwaded by Gods holy Word, and by the experience of ſome ſpoken of in it, that in the flame they felt no heat, and in the fire no conſumption; and I believe, that though the ſtubble of my body be waſted, yet my ſoul ſhall be purged thereby, and after ſhort pain, will be joy unſpeakable, alleaging that text *Iſai.* 43. 1, 2. His comfort before death. An excellent ſpech. He puts his finger into the candle. His faith.

The next morning, the Officers fetching him to Execution, a certain friend intreated him to be conſtant, and to take his death patiently: To whom he ſaid, *I am ſailing with the Marriner through a boiſterous Sea, but ſhortly ſhall be in the Haven,* &c. *Help me with your Prayers.* An excellent ſpeech.

By the way as he went, he gave much Alms, and at the place of Execution he ſpake to the people, confeſſing his Faith, by rehearſing the Articles of the *Creed:* and afterwards prayed privately with earneſt elevation of his Eyes and Hands to Heaven: Being tyed to the ſtake, the Fryars deſired him to declare his charity to them, by aſſuring the people that they were not the cauſers of his death: For, ſaid they, they think that we have procured it, and thereupon will withdraw their charitable alms from us: whereupon he ſaid, *I pray you, good people, be never the worſe to theſe men for my ſake, for they were not the Authors of my death.* His charity. His martyrdom.

The fire being kindled, the wind drove away the flame from him, ſo that he was the longer a burning, holding up his hands, crying ſometimes *Jeſus*, ſometimes, *Credo*, and ſo at laſt yielded up his ſpirit unto God, *Anno Chriſti* 1531. His patience. His death.



WILLIAM TINDALL

The Life of William Tindal, *who dyed* Anno Chriſti 1536.

His birth & education.

WIlliam *Tindal* was born about the Borders of *Wales*, and brought up from a child in the Univerſity of *Oxford*, where he grew up and encreaſed in the knowledg of the Tongues and the Liberal Arts, but eſpecially of the Scriptures, whereunto his mind was ſingularly addicted: inſomuch as, being in *Magdalen-Hall*, he read privately to ſome Fellows and Students ſome parts of Divinity, inſtructing them in the knowledg and truth of the Scriptures: His life alſo was ſo blameleſs, that he acquired much love and eſteem thereby.

His zeal.

After he had profited exceedingly, and taken his Degrees there, he removed to *Cambridg*, and being well ripened in the knowledg of Gods Word, he went to live with one Mr. *Welch* in *Gloceſterſhire*, where he was Tutor to his Children: And many *Abbots* and Doctors reſorting thither, Mr. *Tindal* diſcourſing with them of *Luther*, *Eraſmus*, &c. ſhewed them plainly his judgment in Religion, proving the ſame by the Word of God, and confuting their Errors; which cauſed them to bear a ſecret grudg in their hearts againſt him.

His remove into *Gloceſterſhire*.

Not long after it happened that ſome of theſe great Doctors invited Maſter *Welch* and his Lady to a Banquet, where they had talk at will, uttering their blind Superſtitions without gainſaying. Then Mr. *Welch* and his Lady coming home, and calling for Mr. *Tindal*, began to reaſon with him about theſe matters whereof they had talked before with the *Prieſts*. Mr. *Tindal* anſwering by the Scriptures, maintained the Truth, and confuted their Errors, whereupon the Lady *Welch* ſaid, There was ſuch a Doctor as may expend 100 *l. per annum*, and ſuch an one as may ſpend 200 *l. per annum*, and ſuch another as may ſpend 300 *l. per annum*, and is it reaſon, think you, that we ſhould believe you before them? Mr. *Tindal* gave her no anſwer at that time, and talked but little afterwards of thoſe matters, becauſe he ſaw it was in vain: But fell upon tranſlating a Book called *Enchiridion militis Chriſtiani*, and having finiſhed it, he gave it to the Knight and his Lady, who, after they had well read and peruſed the ſame, did no more ſo often invite the Doctorly *Prelates* to their houſe as before, neither had they that chear and countenance when they came as formerly,

Blindneſs of Papiſts.

Mr. *Tindals* wiſdom.

The fruits of it.

merly, which they well perceiving, ſuppoſed that it was by the means of Mr. *Tindal*, whereupon they utterly withdrew themſelves, and came no more thither.

Popiſh malice and ignorance.

Then did the Country *Prieſts* cluſter together, ſtorming and railing againſt Mr. *Tindal* in their Alehouſe-meetings, concerning whom himſelf writes thus: *I was* (ſaith he) *in that Country much moleſted by a company of unlearned* Prieſts, *that had never ſeen more* Latin *than in their* Porteſſes *and* Miſſals, *which yet many of them can ſcarcely read: and if they be but ſorrily learned, they get* Albertus magnus de ſecretis mulierum, *which they pore night and day upon, making notes therein*, &c.

He is accuſed.

He prayeth for ſtrength.

He is railed at.

Theſe men railed and raged againſt him, affirming that he held *Heretical* opinions, and thereupon accuſed him to the Biſhop and Chancellor, whereupon the Chancellor appointed thoſe *Prieſts* and Mr. *Tindal* alſo to appear before him; and Mr. *Tindal*, ſuſpecting the matter, as he went, prayed heartily unto God to give him ſtrength to ſtand faſt to the Truth: When he came, the Chancellor threatned him grievouſly, reviling and rating him, as though he had been a Dog, accuſing him of many things whereof no proof could be brought, and ſo diſmiſſed him for the preſent.

Popiſh blaſphemy.

Mr. *Tindals* zeal.

Not long after, Mr. *Tindal* happening into the company of one that was eſteemed a learned Doctor, in diſputing with him he drave him to that iſſue, that the Doctor burſt out into theſe Blaſphemous words, *We had better be without Gods Laws, than the* Popes. Mr. *Tindal* hearing this, full of godly zeal, replyed, *I deſie the* Pope *and all his Laws; and if God ſpare my life, ere many years I will cauſe a boy that drives the Plough to know more of the Scripture than you do.*

He departs from Maſter *Welch*.

Gods providence.

The rage of the *Prieſts* encreaſing, Mr. *Tindal* told Mr. *Welch*, that he well perceived that he could ſtay there no longer with ſafety, and that his ſtay might be prejudicial to his Family; and therefore with his good leave he departed and went to *London*, where he preached a while, as he had done in the Country before: And then hearing a great commendation of *Cuthbert Tonſtal*, Biſhop of *London*, he endeavoured to get into his ſervice, but the Lord ſaw that it was not good for him, and therefore he found little favor in the Biſhops ſight.

He goes into *Germany*.

His zeal.

Remaining thus in *London* about the ſpace of a year, and being deſirous, for the good of his Country, to tranſlate the *New Teſtament* into *Engliſh*, he found that there was no place for him to do it in *England*, and therefore being aſſiſted by Maſter *Humphry Munmouth*, a godly Citizen, and other good men, he left the Land, and went into *Germany*; where this good man being inflamed with a tender care of and zeal for his Country, refuſed no travel nor pains, if by any means poſſible he might reduce his Brethren and Countrymen of *England* to the ſame taſte and underſtanding of Gods holy Word and Truth which the Lord had endued him withal. And, conferring with Maſter *John Frith*, he thought in his mind that no way would more conduce thereunto, than if the Scriptures were tranſlated into their vulgar language, that ſo the people might ſee the plain text before them; For he well perceived that one great cauſe of Error was, becauſe the knowledg of the Scriptures was hidden from the peoples Eyes: upon theſe conſiderations he there ſet upon this work: And having tranſlated the *New Teſtament Anno Chriſti* 1527. He ſet upon the *Old*, and finiſhed the five Books of *Moſes*, with ſundry moſt learned and godly *Prologues* prefixed before every one of them: The like alſo he did upon the *New Teſtament*: Beſides divers other godly Treatiſes which he wrote there; which being publiſhed, and ſent over into *England*, became exceeding profitable to the whole *Engliſh* Nation.

The Bible tranſlated firſt into *Engliſh*.

His conference with *Luther*.

At his firſt going over into *Germany*, he went into *Saxony*, and had much conference with *Luther*, and other learned men in thoſe quarters: and then returning into the *Netherlands*, made his greateſt abode at *Antwerp*: He wrote alſo divers other Books under ſundry Titles, amongſt which is that moſt worthy monument of his, called, *The Obedience of a Chriſtian Man*, with divers other Treatiſes, as the *Wicked Mammon*, the *Practice of Prelates*, with divers Expoſitions upon ſundry portions of Scripture: As alſo ſome Anſwers to Sir *Thomas Moore*, and other Adverſaries of the Truth, no leſs delectable than right fruitful to be read: Theſe Books being ſent over and diſperſed in *England*, it cannot be imagined what a dore of Light they opened to the Eyes of all the Nation, which for a long time had been ſhut up in darkneſs. He wrote

His excellent works.

The benefit come by them.

wrote alſo one Book of the *Declaration of the Sacrament* and *againſt the Maſs*, but he kept it by him, and did not print it, conſidering how the people, for the preſent, were held under their groſs Idolatry; and therefore judging that it would be odious to them to hear theſe things at the firſt, he waited a fitter time for the publication of it.

His prudence.

Theſe godly Books, but eſpecially his Tranſlation of the *New Teſtament* coming abroad, as they brought ſingular profit to the godly: So the ungodly *Clergy*, diſdaining and envying that the people ſhould be wiſer than they, and withal, fearing leſt by the ſhining beams of the Truth, their Hypocriſie and works of darkneſs ſhould be unmasked, they began to make a great ſtir: But eſpecially, the Devil envying the progreſs of the Goſpel, ſought by all means to hinder the bleſſed travels of this worthy man: For when he had finiſhed his Tranſlation of *Deuteronomy*, minding to print it at *Hamborough*, he ſailed thitherward. But by the way upon the coaſt of *Holland* he ſuffered ſhiprack, by which he loſt all his Books and Writings, and ſo was compelled to begin all again, to his great hinderance and doubling of his labors.

Satans malice againſt the truth.

His great afflictions.

Thus having by that ſhipwrack loſt all his mony, copies and time, yet (through Gods mercy) he was not diſcouraged: But, taking the opportunity of another ſhip, he went to *Hamborough*, where he met with Mr. *Coverdal*, who aſſiſted him in the tranſlation of the five Books of *Moſes*, the ſweating Sickneſs being in that Town all the while, which was *Anno Chriſti* 1529. And during their imployment in that work, they were entertained by a religious Widow, Miſtres *Margaret Van Emerſon*.

Mr. *Coverdal* aſſiſts him.

A widows charity.

When his *Engliſh Teſtament* came abroad, Satans and the *Popes* inſtruments raged exceedingly, ſome ſaying that there were a thouſand *Hereſies* in it: others that it was impoſſible to tranſlate the Scriptures into *Engliſh*: others, that it was not lawful for the Lay-people to have it in their own Language, &c. and at laſt the Biſhops and *Frieſts* procured of King *Henry* the Eight a Proclamation, prohibiting the buying or reading of it, *Anno Chriſti* 1527.

Popiſh lyes.

The Bible prohibited to be read.

Yet not ſatisfied herewith, they ſuborned one *Henry Philips* to go over to *Antwerp* to betray him: who, when he came thither, inſinuated himſelf into Mr. *Tindals* company, and pretended great friendſhip to him: and having learned where his abode was, he went to *Bruxels*, and there prevailed ſo far, that he brought with him the Emperors Attorney to *Antwerp*, and, pretending to viſit Mr. *Tindal*, he betrayed him to two Catchpoles, which preſently carried him to the Attorney: who, after examination, ſent him to Priſon in the Caſtle of *Filford*, 18 miles off, and withal they ſeized upon all his Writings, and what elſe he had at his Lodging.

Popiſh malice.

He is betrayed.

A *Judas*.

Caſt into priſon.

The *Engliſh* Merchants at *Antwerp*, who loved *Tindal* very well, did what they could to procure his releaſe; alſo Letters were ſent by the Lord *Cromwel* and others out of *England* in his behalf: But *Philips* ſo beſtirred himſelf, that all their endeavors came to nothing: and *Tindal* was at laſt brought to his anſwer, and after much reaſoning, although he deſerved not death, yet they condemned him to dye.

Means uſed for his releaſe.

When he was brought forth to the place of Execution, whilſt he was tying to the ſtake, he cried with a fervent and loud voice, *Lord, open the King of* Englands *eyes*. And ſo he was firſt ſtrangled by the Hangman, and then burnt, *Anno Chriſti* 1536.

His martyrdom.

The power of his Doctrine and the ſincerity of his Life was ſuch, that during his impriſonment (which was about a year and an half) he converted his Keeper and his Daughter, and ſome others of his houſhold: and *Philips*, that betrayed him, long enjoyed not the price of innocent Blood, but by Gods juſt judgment was devoured by lice.

A Jailor converted.

Gods judgment on a perſecutor.

The Emperors Attorney, that proſecuted againſt him, left this teſtimony of him, that he was *Vir doctus, pius & bonus*, a learned, pious and godly man: Whilſt Maſter *Tindal* was Priſoner in the Caſtle, there was much writing, and great Diſputations betwixt him and them of the Univerſity of *Lovain* (which was but nine or ten miles from thence) ſo that they had all enough of him, not knowing how to anſwer the authorities and teſtimonies of Scriptures, whereupon he grounded his Doctrine.

A Conjurer prevented by Mr. *Tindals* preſence.

On a time the Company of *Engliſh* Merchants being at Supper together at *Antwerp*, there was a Jugler amongſt them who by his *Magical* Art could fetch all kind of dainty

diſhes,

dishes, and wine, from any place they pleased, and set it on the Table incontinently before them, with many other such like things: This being much talked of abroad, Mr. *Tindal* hearing of it, desired of some of the Merchants that he might be present at supper to see this Jugler play his pranks. Accordingly supper was appointed, and Mr. *Tindal* with the Merchants went to it: and the Jugler, being requested to play his pranks, and to shew his cunning he after his wonted boldness began to utter all that he could do: but all was in vain: so that at last, after all his sweating, toiling and labor, when he saw that nothing would go forwards, but that all his enchantments were void, he openly confessed that there was some man present at supper which disturbed and hindered all his doings.

Concerning his Translation of the *New Testament*, which was so vilified by his Adversaries, he thus writes in an Epistle to *John Frith*: *I call God to record against the day we shall appear before our Lord* Jesus, *to give up reckoning of our doings, that I never altered one syllable of Gods Word against my conscience; nor would do it for all that is in the Earth, whether honour, pleasure or profit*, &c. His sincerity.

Most of his Works are mentioned before in his Life. His works.

The Life of Bertholdus Hallerus, *who dyed* Anno Christi 1536.

Berthold Haller born in *Helvetia Anno Christi* 1502. and from his childhod was much addicted to Learning, and therefore after he had been trained up at School, he went to *Collen*, where he applyed himself to the study of the Arts and Tongues, and afterwards betook himself to the study of Divinity, and commenced *Batchelor in Divinity*. Then returned he into his own Country, and at *Bern* was chosen first a *Canon*, and after that a publick Preacher: For indeed he excelled all his Colleagues in Piety, Learning and Eloquence. His birth & education. His preferments.

About this time *Hulderick Zuinglius* began to preach at *Glorana*, and afterwards at *Zurick*, the Gospel of *Christ* purely, by whose Ministry it pleased God to enlighten our *Haller*, who, consulting with flesh and blood, presently adjoined himself to *Zuinglius*, and endevored to propagate the Truth both publickly and privately. His conversion.

Anno Christi 1526 the twelve *Pages* of the *Helvetians* appointed a Disputation at *Baden* about matters of Religion whither, when *Zuinglius* could not go with safety, *Oecolampadius* and *Haller* went thither, where they had a great dispute with *John Eccius*, the *Pontificians* Champion. A disputation.

The year after, the *Bernates* (which is the most potent Canton of the *Switzers*) desired a Copy of that Disputation; and when they could not obtain it, and the differences about Religion began to encrease, by a publick Writing set forth *Decemb.* 17. they appointed another Disputation in their City: To which they invited their neighbor Bishops, intreating them also to bring their Divines along with them: which if they refused, they threatned to lay a fine upon their possessions which were within their Jurisdiction: They also invited any other Divines out of other parts to come to the Disputation, promising them safety upon the *publick Faith*: They also agreed upon Laws for the Disputation, and published the Questions which were to be handled: which were, *That the Church hath but one Head*, viz. Christ; and *that she knows not the voice of any other. That the Church can make no Laws besides the Word of God; and therefore no man is bound by Traditions. That* Christ *hath satisfied for the sins of the World: and therefore they which seek out any other way of Salvation, or expiating their sins, deny* Christ. *That the Body and Blood of* Christ *are not received corporally in the Sacrament of the Lords Supper. That the* Mass *wherein Christ is offered up to his Father for the quick and the dead, is blasphemy, and an abomination before God. That* Christ *alone is our Mediator and Advocate to his Father: And that no other is to be sought out or invocated. That after this Life there is no* Purgatory. *That Images are not to be worshipped:* Another disputation. The questions.

ſhipped: and therefore that all that are ſet up in Churches for that end, ought to be taken away, That Matrimony is not prohibited to any order of men.

A Reformation.

January 7. *Anno Chriſti* 1528. this Diſputation was held, and the iſſue of it was, that moſt were ſatisfied in all theſe points, ſo that preſently after, *Popery* was caſt out of the City, and all the large territories of the *Bernates*, by the unanimous conſent of all, (though the *Pontificians* did all that poſſibly they could to hinder it) and by their example, ſome of their neighbors did the like, and in particular the City of *Geneva*.

His Death.

When thus our *Haller* had been a great inſtrument of Reformation in this Country, and had ſet things in good order in the Church, ſo that his fame began much to ſpread abroad, it pleaſed God to take him away by an immature death, *Anno Chriſti* 1536. and of his Age 44. to the great grief of all his Friends.

The Life of Urbanus Regius, *who died* Anno Chriſti 1541.

His Birth.



Rbanus Regius was born in *Arga longa*, in the Territories of Count *Montfort*, of honeſt Parents, who bred him him up in Learning, and when his childhood was over, they ſent him to *Lindau*, where was a School famous both for the Maſters and ſtore of Scholars; Here he profited much in *Grammer* Learning, ſo that from thence he was ſent to *Friburg*, where he was a diligent auditor of ſundry men excelling in all kind of Learning.

His Education.

His Studiouſneſs.

Then was he entertained in the houſe of *Zaſius*, an excellent Lawyer, who loved him dearly, for his diligence and induſtry; *Zaſius* alſo allowed him the uſe of his Library: In which *Regius* did (as it were) hide himſelf, diligently reading over all ſuch Authors as were fit for his ſtudies: and therein eſpecially obſerved ſuch Notes as *Zaſius* in his younger days had written in the *Margins* of them: which Notes *Regius*, in the night time, uſed to write out: ſo that when *Zaſius* aroſe ſometimes in the night, becauſe he could not ſleep, he ſtill found *Regius* writing out thoſe Annotations, whereupon he uſed ſoftly to pull him by the Ear, ſaying, *Thou wilt get all my Art and Learning from me.* And when at any time he had found him aſleep with his head leaning on the table, he uſed to lay one or two great Law-books upon his ſhoulders, and ſo leave him till he waked. *Zaſius* loved him as his ſon, both for the ſweetneſs of his nature and carriage, as alſo for his diligence and induſtry in his ſtudies.

His remove to *Baſil*.

When thus at *Friburg* he had informed his judgement, and ſtored his mind with Learning, he went to *Baſil*, that by hearing the Profeſſors of the Arts and Tongues, he might enrich himſelf with more *Polite Learning*.

And then to *Ingolſtade*.

At this time of all the Univerſities of *Germany*, *Ingolſtade* was the moſt famous, which was governed by *John Eccius*, a moſt learned man in *Philoſophy*: whoſe fame coming to the Ears of *Regius*, he left *Baſil*, and went to *Ingolſtade*. In that place (where there was a great confluence of Students) beſides the publick *Lectures*, there were many which read privately: amongſt whom *Regius* alſo ſet to reading private Lectures, having many that reſorted to hear him: At laſt, divers Noble men ſent their ſons to him to be educated, deſiring him to furniſh their children with Books, and all other neceſſaries, for which they would take care to pay him again quarterly: But when he had run into debt for them, they neglected to return their money, which cauſed him to think of departing, being tired out with the importunity of his Creditors; and having an opportunity, he liſted himſelf a Souldier under a Captain that went againſt the *Turks*, leaving his Books and other furniture to be divided amongſt the Creditors.

He is Ill dealt with.

He turns Souldier.

Being now amongſt the Souldiers, it happened that *John Eccius* (who was Governor of the Univerſity) coming forth to ſee the Souldiers, eſpyed *Regius* amongſt them, and enquiring the cauſe of his ſo ſudden a change, he told him how thoſe Noble men had ſerved him; whereupon *Eccius* got him releaſed from his Captain, and by his

He is freed by *Eccius*.

Autho-

Captain, and by his Authority, procured the Debts to be paid by the Parents of those Youths which had been with him; whereupon he returned to his ſtudies again; and growing famous for his wit and learning, *Maximilian* the Emperour paſſing through *Ingolſtade*, made him his *Laureat-Poet* and *Orator*.

After the departure of *Maximilian*, he grew ſo grateful to *Erneſt*, Duke of *Bavaria*, and *Leonard Eccius* a Noble man, that he was made one of the Profeſſors in the Univerſity of *Ingolſtade*. And *Anno Chriſti* 1516. by the order of his Prince, he dealt effectually with *Eraſmus Roterodamus* to draw him to *Ingolſtade*: And though he could not prevail, yet he had this Teſtimony given him by *Eraſmus*, that he was *vir candidus, prudens, facundus, eruditus; in ſumma, omnibus omnium Gratiarum ac Muſarum dotibus præditus.* A candid, wiſe, eloquent and learned man, *&c.* Then *Regius* falling to the ſtudy of Divinity, preferred that before all other Learning: applying himſelf wholly to the ſearching out of the Divine Myſteries therein contained & a while after, the controverſie growing hot between *Luther* and *Eccius*, *Regius* favouring *Luthers* Doctrine, becauſe he would not offend *Eccius*, to whom he was many ways bound, left *Ingolſtade*, and went to *Auſpurg*, and there, at the importunity of the Magiſtrates and Citizens, he undertook the Government of the Church, and being offended at the groſs Idolatry of the *Papiſts*, he joyned with *Luther*, and preached againſt the ſame: and having written to *Zuinglius* to know his judgment about the Sacrament, and Original Sin, he received ſuch ſatisfaction, that he joyned in opinion with him about the ſame.

He is made a Profeſſor in *Ingolſtade*.

Eraſmus teſtimony of him.

He goes to *Auſpurg*.

He joyns with *Zuinglius*.

At that time the *Anabaptiſts* crept into *Auſpurg*, and held private Conventicles, to the diſturbance of the Publick Peace; for which the Magiſtrates impriſoned the chiefeſt of them. Amongſt which there was a woman of good quality caſt into Priſon: who boaſted that ſhe could defend her opinion againſt *Regius*, if ſhe might but have liberty to confer with him: Hereupon ſhe was called before the Senate, where *Regius* alſo was appointed to meet with her: There ſhe produced divers Texts of Scripture to confirm her Errors: But *Regius* did ſo clearly and fully open the genuine ſenſe of them, that every one, which was not wilfully blind, might eaſily diſcern the truth: But this wilfull woman was ſo far from ſubmitting to it, that ſhe impudently ſpake thus unto *Regius*, *Egregia enimvero*, Urbane *frater*, *hæc diſputandi ratio inter me, & te. Tu in molli culcitra ad latera Conſulum adſidens, quaſi ex* Apollinis *tripode proloqueris: ego miſera, humi proſtrata, ex duris vinculis cauſam dicere cogor.* To this *Urbanus* anſwered, *Nec vero injuria, ſoror: ut quæ ſemel è ſervitute Diaboli per* Chriſtum *in libertatem adſerta, tua ſponte iterum cervicem turpi jugo ſubmiſiſti; & iſtis te ornamentis veſanus oſtentat genius aliis in exemplum.* The Senate perceiving that they labored in vain whilſt they ſought to reclaim them, by a Decree baniſhed them the City.

Anabaptiſts diſturb the peace of the Church.

He diſputes with a ſhe-Anabaptiſt.

Regius Preaching againſt *Purgatory* and *Indulgences*, the malice and cruelty of the *Papiſts* prevailed at length to the driving him out of that City: But after a while, by the earneſt prayers of the Citizens, he was called back again to his former Charge, where alſo he marryed a wife, by whom he had thirteen children.

He is driven away by Papiſts.

His return.

His marriage.

About the ſame time *Eccius* came thither, and ſought by all means to turn him from the Truth; but in vain: He ſent alſo *Faber* and *Cochlæus* with flatteries and large promiſes, who prevailed as little as the other.

His conſtancy.

Anno Chriſti 1530. when the *Diet* was held at *Auſpurg*, for quieting the controverſies about Religion, the Duke of *Brunſwick* coming thither, by importunity prevailed with *Regius* to go to *Luneburg* in his Country, to take care of the Church there: In which journey at *Coburg* he met with *Luther*, and ſpent a whole day in familiar conference with him, about matters of great moment, of which himſelf writes, That he never had a more comfortable day in his life. As theſe words of his in a Letter to one of his friends in *Auſpurg* do teſtifie, wherein he writes thus, *Cum* Saxoniam *peterem*, Coburgi *integrum diem ſolus cum* Luthero, *viro Dei, tranſegeram, quo die nullus mihi in vita fuit jucundior. Talis enim & tantus eſt Theologus* Lutherus, *ut nulla ſecula habuerint ſimilem. Semper mihi magnus fuit* Lutherus, *at jam mihi* Maximus *eſt. Vidi enim præſens, & audivi, quæ nullo calamo tradi poſſunt abſentibus.*

His comfortable conference with *Luther*.

Erneſtus Duke of *Brunſwick* loved him dearly, and eſteemed him as his Father, inſomuch as when the City of *Auſpurg*, *Anno Chriſti* 1535. ſent to the Duke, deſiring him to return *Regius* to them again, he anſwered, *That he would as ſoon part with his Eyes as with him:* Alſo at his return from *Auſpurg*, when divers of his Nobles asked him what new and pretious ware, after the example of other Princes, he had brought home with him? He anſwered, that he had brought home incomparable treaſure for the good of his whole Dukedom, which he preferred before all his delights: And preſently after he made him Biſhop and Over-ſeer of all the Churches in his Country, with an ample ſalary for the ſame.

The Dukes love unfeigned to him

He is made ſuperintendent.

Urbanus Regius, going with his Prince to a meeting at *Haganaw*, he had a humor fell into his right Leg, which ariſing in a Puſtle, brake, and cauſed an iſſue, which the *Phyſitians* adviſed to keep ſtill open: But not long after he ſtopped the ſame, whereupon many preſaged his death, whereof indeed this was a cauſe: For when, on the *Sabbath* day, he had been at Church, and received the Sacrament, in the Evening rubbing his Forehead, he complained of ſome obſtructions and pain in his Head: yet was he ſtill cheerful and not troubled at it: and ſo went to bed with his wife, and ſlept till almoſt day, when riſing out of his bed, he fell along in the floor, and with the fall awaked his wife, who leaping out of her bed, cryed out, and endeavoured to lift him into his bed again; but all in vain till help came to her: A while after ſeeing his wife and friends heavy and mourning, he comforted them, and commended himſelf wholly unto God, and ſo about two or three hours after, quietly and comfortably reſigned up his ſoul into the hands of his heavenly Father, *Anno Chriſti* 1541. and *May* the 23.

His ſickneſs.

His death.

He often deſired God that he might dye a ſudden and eaſie death, wherein God anſwered his deſires. He was of an excellent wit, holy of life, and painful in the work of the Lord.

He deſired a ſudden death.

His ſon *Erneſt* collected all his works together, and digeſted them into ſeveral Tomes, printed them at *Norinberg*. Afterwards came forth another Book, called *Loci Theologici ex Patribus, & Scholaſticis, Neotericiſq; collecti per U. Regium.*

His works.

The Life of Caraloſtadius, *who dyed* Anno Chriſti 1541.

His Birth.

His Education.

Andreas Bodenſtein Caraloſtadius was born in *France*, in a Town called *Caraloſtadium*, from which he received his name: He was brought up at School there: and, for the improvement of his Learning, he went to divers Countries, and publick Schools, ſuch as thoſe times afforded: At laſt he went to *Rome* to ſtudy Divinity, ſuch as was then taught there: and having ſpent ſome time in thoſe ſtudies, he went into *Germany*, and there ſetled himſelf at *Wittenberg*, where he commenced *Doctor in Divinity*, and was a publick Profeſſor *Anno Chriſti* 1512.

He ſetles at *Wittenberg*.

Afterwards he became an earneſt aſſertor of *Luthers* doctrine, and a defender of it againſt *Eccius*, both by diſputation and writing: At the Diſputation held at *Lipſich*, *Anno Chriſti* 1519. (of which you may read in *Luthers* life) *Caraloſtadius* and *Eccius* firſt began it. There was a great diſſimilitude between theſe two perſons. For *Caraloſtadius* ſhewed the modeſty of a Divine in his voice, countenance, geſture, and proceeedings: diſputing, not for glory and victory, but to ſearch out the Truth; wherefore he affirmed nothing but what he ſoundly proved: nor admitted any Quotations brought by the Adverſe party till he had gathered the meaning of the Author by the words that went before and followed after: By this his diligence he commended himſelf to the learned; But the unlearned interpreted it to be dulneſs and fear. But *Eccius* on the other hand appeared fierce by his outcryes, his ſtern countenance, his *Theatrical* geſture, and his impetuous proceedings: which outward geſtures of the body ſhewed a mind little *Theological:* He often boaſted of himſelf ſo highly and impudently, that he

A diſputation.

he loſt his reputation amongſt wiſe men. He moſt conſtantly affirmed thoſe things which were falſe, and as ſhamelesly denyed thoſe things which were true: Their Diſputation was about *Freewill*; the fruit whereof as *Luther* writes, was not the ſearching out of truth, but *temporis perditio*, the loſs of time. At his return to *Wittenberg*, he publiſhed *Trecentas & ſeptuaginta concluſiones Apologeticas, & defenſionem adverſus monomachiam D.* Johannis Eccii, *cum epitome de impii juſtificatione.* The year after he ſet forth his *Theſes* againſt the *Papacy*.

Anno Chriſti 1521. at the time of *Luthers* being in his *Pathmos*, *Caraloſtadius* obtained of the Elector the aboliſhing of private *Maſs*, *Auricular* confeſſion, Images, *&c.* at *Wittenberg*; about which time he marryed a wife, concerning which *Luther* writing to *Amſdorfius*, ſaith thus: *Caraloſtadii nuptiæ mire placent: novi puellam: confortet eum Dominus in bonum exemplum inhibendæ & minuendæ* Papiſticæ *libidinis*, *Amen.* But *Luther* hearing of that Reformation in *Wittenberg*, and being offended at it, returned preſently thither, *Anno Chriſti* 1522. and preached eagerly againſt that alteration; whereupon *Caraloſtadius* (who in *Luthers* abſence was the principal man in *Wittenberg*) being netled with thoſe ſharp Sermons of *Luther*, wrote in juſtification of it, which was the firſt beginning of greater differences betwixt them about the Sacrament, whereupon he left *Wittenberg*, *Anno Chriſti* 1524. and went to *Orlamund*, being called to a Paſtoral charge there.

He reforms *Wittenberg*.

His remove to *Orlamund*.

But after a while he was called back to his place in *Wittenberg*; yet before he went, *Luther* being ſent by the Elector to *Jene*, and *Orlamund*, in a Sermon where *Caraloſtadius* was preſent, inveighed bitterly againſt the *Anabaptiſts*, and ſaid withal, That the ſame ſpirit reigned in the Image-haters and *Sacramentaries*; whereupon *Caraloſtadius*, being much offended, went to his lodging to confer with him about it: Afterwards *Luther* coming again to *Orlamund* went not to ſalute *Caraloſtadius*, but in his Sermon quarrelled with their aboliſhing of Idols: and ſhortly after he procured the Elector to baniſh *Caraloſtadius*; whereof *Caraloſtadius* afterwards complained in a Letter to his people in *Wittenberg*, that unheard and unconvicted he was baniſhed by *Luthers* procurement.

Luthers infirmities.

He is baniſhed by *Luthers* means.

From thence he went to *Baſil*, where he printed ſome Books that he had written about the Lords Supper, for which the Magiſtrates (being offended with the novelty of the Doctrine) caſt the Printers into Priſon, and the Senate of *Zurick* forbad their people to read thoſe Books. But *Zuinglius* in his Sermon exhorted them firſt to read, and then to paſs judgment on them, ſaying, That *Caraloſtadius* knew the truth, but had not well expreſſed it: Afterwards whilſt *Caraloſtadius* was wandring up and down in upper *Germany*, the ſedition of the Booriſh *Anabaptiſts* brake out, (unto which they were ſtirred up by *Muncer*) for which many of them, eſpecially of their Miniſters, were brought to puniſhment, and *Caraloſtadius* alſo eſcaped very narrowly, being let down in a basket, over the walls of *Rottenberg*:

His great afflictions.

Thus being in great ſtraits, he wrote to *Luther*, and purged himſelf from having any hand in thoſe uproars, entreating him to print his Book, and undertake his defence, which alſo *Luther* did, deſiring the Magiſtrates that he might be brought to his juſt trial, before he was condemned: *Caraloſtadius* wrote again to him a Letter, wherein he ſaid, That for his opinion about the Sacrament, he rather propoſed it for Diſputation ſake, then that he poſitively affirmed any thing, which many imputed to him for levity: But *Luther* thereupon procured his return in to *Saxony*: yet he finding little content there, went to *Zurick Anno Chriſti* 1530. and taught in that place till the death of *Zuinglius*, and then he went to *Baſil*, where he taught ten years; and *Anno Chriſti* 1541. he dyed there of the Plague, and was very honourably buryed. What eſteem *Luther* had ſomtimes of him, may appear by this ſuperſcription of a Letter which he wrote to him. *Eruditiſſimo viro, & præſtantiſſimo D. Andreæ Bodenſtein Caraloſtadio, ſyncerioris Theologiæ aſſertori facile primario, Archidiacono* Wittenbergenſi, *Præceptori ac majori ſuo in* Chriſto Jeſu

He writes to *Luther*.

His return into *Saxony*.

His death.

The Life of Capito, *who dyed* Anno Christi 1541.

His birth.

His education.

Wolfgangus Fabricius Capito was born at *Hagenaw* in *Alsatia*, *Anno Christi* 1478. His Father was of the Senatorian rank, who bred him in Learning, and sent him to *Basil*, where he studied the Liberal Arts and Tongues, and by his singular diligence profited very much therein. Afterwards when he applied himself to the study of Divinity, his Father, who abhorred the unholy life of those which professed holiness, took him off from those studies, and set him in a way of studying *Physick*, wherein he made such a progress, that *Anno Christi* 1498. he commenced *Doctor of Physick:* But his Father being dead, he returned to the study of Divinity being religiously inclined, and profited much in it.

He studies Physick.

And Divinity.

Then he went to *Friburg*, where he studied School-Divinity: but after a while, growing weary thereof, because he found in the *Schoolmen* much subtilty, but little utility, he was ordained a *Presbyter*; and then fell to the study of the Law, being for four years space a Hearer of *Zasius*: But above all things he admired and esteemed the Doctrine of the Gospel, and was a great lover and admirer of godly Ministers.

Love unfeigned.

At *Heidleburg* he grew into acquaintance with *Oecolampadius*, and there was a near tye of friendship betwixt them all their lives after; with him also he studied *Hebrew*, being therein assisted by *Matthew Adrian*, a converted *Jew*. From thence, being sent for by the Senate, he went to *Basil*, where he was Preacher in the chief Church for some years, and laid the foundation of a blessed Reformation in that City: There also he commenced Doctor *Anno Christi* 1516.

He is chosen Pastor at *Basil*.

Anno Christi 1520. through the favor of Sir *Ulrick Hutten* he was called to *Ments* by the Archbishop thereof to be the Preacher and Counsellor to the Prince: At which time also *Gasper Hedeo* was made Preacher and chief Governor over the highest Church in *Ments*. *Capito* did the more willingly embrace this call, that he might plant the reformed Religion in *Ments*. Concerning his commencing Doctor, he thus writes in an Epistle to *Hutten*; *Furis Pontificii, ut vocant, Doctoratum suscepi, propter authoritatem videlicet comparandam; scopum suboleſsis: Licet interim sint aliqui, qui vitio vertunt* Theologum *esse & unâ simul* Civilem; *quasi* Theologus *necesse habet omnem exuere humanitatem.*

He is chosen to *Ments*.

Anno Christi 1521. *Tecelius*, the Merchant of Indulgences being dead, by the order of the Archbishop of *Ments*, Letters Patents for the renewing of them were set to sale at *Hale* in *Saxony*, whereupon *Luther* wrote to the Archbishop, and *Melanthon* to *Capito* his Counsellor, to dissuade them from such Merchandize. *Capito* therefore, secretly favouring the Gospel, so far prevailed with his Master, that he wrote mildly and humbly to *Luther:* And *Capito* also wrote to him, to advise him, that in writing against the vices of *Prelates*, he should not name them. For, saith he, *Exasperantur potius animi insectatione, quam curantur:* mens minds, by such bitterness, are rather exasperated then cured.

He favors the Gospel.

His advice to *Luther*.

Capito thus continuing with the Elector of *Ments*, was very dear unto him for his rare Wisdom joined with Piety, his happy Eloquence, and mild Nature, so that by him he was sent upon many Embassies. And *February* the 7. *Anno Christi* 1523. he was, by the Emperor *Charles* the Fifth, endowed for himself and his posterity with the Ensigns of Nobility under the Imperial Seal. But not much esteeming these things, when he saw that he could not accomplish his purpose at *Ments*, to the wonder of the Archbishop and astonishment of the Courtiers, he left it, and followed *Bucer* to *Strasborough*, where he was called to a Pastoral charge.

He goes to *Strasborough*

The fame of *Capito* and *Bucer* did so spread abroad, that *James Faber Stapulensis* and *Gerard Rufus* came privily out of *France* to them, being sent by *Margaret* Queen of *Navar*, and Sister to *Francis* King of *France*, where they discoursed largely with them

He is sent to by the Queen of *Navar*.

them of all he heads of Divinity: So that *France* oweth the beginning of her embracing the reformed Religion, as to the other godly Miniſters, ſo eſpecially to *Capito* and *Bucer*.

Capito was a very prudent and eloquent man, a good *Hebrician*, and ſtudious of Peace: Concerning the Sacrament he ſaid, *Mittendas eſſe contentiones, & cogitandam de uſu ipſius cœnæ: & fidem noſtram pane, & vino Domini, per memoriam carnis, & ſanguinis illius, paſcendam.* *Anno* 1525. he was called into his own Country, where he inſtructed his Brethren in the Doctrine of the Goſpel, preached and adminiſtred the Lords Supper to his own Citizens, and *baptized* without the *Popiſh* Ceremonies; and whereas, in *Helvetia* many ſeemed to incline to the reformed Religion, *Capito* often went amongſt them, confirming them in the Faith. And in a Diſputation at *Bern* in *Helvetia*, *Anno Chriſti* 1528. *Capito* with many other Divines was preſent at it, defending the Truth againſt the Adverſaries, ſo that he, with the reſt, prevailed for the aboliſhing of the *Maſs*, and ſetting up a faithful Miniſtry in that place. He affects peace. A Diſputation at *Bern*.

The reſt of his time he ſpent in Preaching at *Strasborough*, and giving wholſom counſel to the Churches.

Anno Chriſti 1541. when a Diet was appointed at *Ratisbone*, eſpecially for the cauſe of Religion, *Capito*, amongſt other Divines, was ſent by the Proteſtants to it, where he gave en excellent demonſtration of his wit and judgment: But when nothing could be effected, returning home in a great and general infection, he died of the Plague, *Anno Chriſti* 1541. of his Age 63. His death

He was a man of an excellent wit and judgment, conſtant in Religion. A great lover of the Schools and Learning: wherefore he exhorted to the repairing of Schools, and keeping up Scholaſtical Titles, that the ſtudious might be diſtinguiſhed from the ſlothful; the Seniors from the Juniors: and that diligence might be ſpurred on by hope of honeſt glory. When *Eraſmus* halted between two opinions, he continually called upon him to put off that *Nicodemus*-like temper. His firſt wife was *Agnes*, a learned woman, after whoſe death he married the Widdow of *Oecolampadius*, his intire friend. He left to poſterity theſe excellent works, His Character.

Inſtitutionum Hebraicarum *libri duo.*
Enarrationes in Habacuc, & Hoſeam *Prophetas.*
Vita Johannis Oecolampadii.
De formando puro Theologo.
Explicatio doctiſſima in Hexhameron *opus Dei.*



LEO JVDÆ.

The Life of Leo Judæ, *who dyed* Anno Christi 1542.

His Birth,

His Education.

His study of Divinity.

He is made Pastor at *Zurick*.

He translates the Bible.

His death.

LEo *Judæ* was born *Anno Christi* 1482. his Fathers name was *John Judæ*, his Mothers name was *Elizabeth*: By the care of his Father he was brought up at School in *Sleſtadia*, where having learned *Grammar*, he went to *Basil*, *Anno Christi* 1502. There he joined in ſtudy with *Zuinglius*, was an hearer of Doctor *Wittenbash*, by whom he was inſtructed in the knowledg of the Goſpel: There alſo he continued in his ſtudies till he commenced *Maſter of Arts*, *Anno Christi* 1512. after which he was made a Deacon, and from thence he was called into *Helvetia*; where he ſet himſelf to the ſtudy of the *Oriental* Tongues, and to read the Fathers, eſpecially *Hierom* and *Auguſtine*; as alſo he read diligently the Books of *Luther*, *Eraſmus* and *Capito*: At length being called to a Paſtoral charge at *Zurick*, he oppoſed the *Popiſh* Doctrine and Ceremonies, both in the Pulpit and Preſs, ſo that his fame ſpread far and near: There he continued eighteen years, and ſpent much of it in expounding the *Old Teſtament* out of the *Hebrew*, wherein (being grown very skilful) he ſet upon (at the importunity of his Brethren of the Miniſtry) the Tranſlation of the *Old Teſtament* out of the *Hebrew*, wherein alſo he was much holpen by the induſtry of other learned men.

His care was to get the moſt exact *Hebrew* Copy that he could, which alſo he compared with others: neither did he neglect to examine the *Greek* and *Latin* verſions, that by all, he might the better find out the genuine ſignification of the Words and Mind of the Holy Ghoſt. But this work proving very great, he was ſo waſted with Labor and old age, that he died before he finiſhed it, *Anno Christi* 1542. and of his Age 60. leaving undone *Job*, the forty laſt *Pſalms*, *Proverbs*, *Eccleſiaſtes*, *Canticles*, and the eight laſt Chapters of *Ezekiel*, which he commended to *Theodore Bibliander* to finiſh, who accordingly did it: and he left all to *Conradus Pellican* to peruſe and put to the Preſs, which he carefully performed.

Four

Four days before his death, ſending for the Paſtors and Profeſſors of *Zurick*, he made before them a Confeſſion of his Faith, concerning God, the Scriptures, the Perſon and Offices of *Chriſt*, concluding, *Huic* Jeſu Chriſto *Domino & liberatori meo*, &c. *To this my Lord and Saviour* Jeſus Chriſt, *my Hope, and my Salvation, I wholly offer up my ſoul and body; I caſt my ſelf wholly upon his mercy and grace*, &c. after which he added an hearty thankſgiving unto God for all the bleſſings and benefits that he had received from him: Prayed earneſtly to him for the pardon of all his ſins: made an exhortation to his Brethren: and with hearty affections commended to God the Senate and People of *Zurick*, together with his Wife and Children, entreating them to be an Husband to the Widdow, and a Father to the Fatherleſs. He left to poſterity, *Annotationes in* Geneſin, *&* Exodum, *ex ore* Zuinglii *exceptas: Item in Evangeliſtas quatuor: Paſſionis Dominicæ Hiſtoriam: Ac in Epiſtolas* Pauli ad Romanos, Corinthios, Philippenſes, Colloſſenſes, Theſſalonicenſes, *&* Sancti Jacobi. *Præterea Opus concluſionum* Zuinglii, *atque Catechiſmum majorem & minorem conſcripſit.*

The confeſſion of his faith.

His works.

The Life of George Spalatinus, *who dyed* Anno Chriſti 1545.

George Spalatine was born at *Noricum*, *Anno Chriſti* 1482. and being brought up in Learning profited ſo much, eſpecially in the knowledg of the Humane Arts, that *Frederick* the Third, Elector of *Saxony*, took a great liking to him, and made him one of his privy Counſel, and preferred him to ſome other Offices under him: Yet did not he neglect the ſtudy of Divinity; but profited ſo much therein, that he was ordained a Miniſter. He was alſo an excellent *Hiſtorian*, inſomuch as his Prince imployed him in writing a *Chronicle* from the beginning of the World to his time: What favour he was in with his Prince may appear by this, in that *Pope Leo* the tenth, endeavoring to ſuppreſs *Luthers* Doctrine in the bud, wrote to the Duke of *Saxony*, and to our *Spalatine*, to promote his buſineſs with the Duke for the deſtroying of *Luther*.

His birth and Education.

His preferments.

When he firſt applied himſelf to the ſtudy of Divinity, he wrote to *Luther*, intreating directions from him for the Method of his Studies: *Luther* adviſed him to read *Hierom. Auguſtine*, and *Ambroſe*, as they were publiſhed by *Eraſmus*: He alſo adviſed him always to begin his Studies with Prayer: *For* (ſaith he) *there is no Maſter that can inſtruct us in Divine matters but the Author of them.* He further perſwaded him to read over the whole Bible diligently, adjoining *Auguſtine* to it: And (ſaid he) if you will have my advice, begin with that part which is *De ſpiritu & litera*, which our *Caroloſtad* (a man of incomparable diligence) hath expounded and publiſhed. Afterwards he named to him other parts of *Auguſtine* and of *Ambroſe*.

Luther directs him in his ſtudies.

After this, the Elector of *Saxony* made him his Court-Preacher, and whitherſoever he went, took him along in his train with him, as he did when he went to the Diet at *Worms*, *Anno Chriſti* 1521. whence he wrote to *Luther*, that there was ſo much favour ſhewed to the Goſpel but then appearing, that he perſwaded himſelf that *Luther* ſhould not be condemned before he was heard. Nine years after this he was at *Auſpurg*, when the Confeſſion of Faith, which was written by *Melanchthon*, was preſented unto the Emperor. And indeed in all the Controverſies of Religion he always ſtood of *Luthers* ſide.

His imployments.

He had many thoughts of leaving his Miniſtry, had not *Luther* earneſtly oppoſed him: amongſt other things writing thus to him, *Thoſe temptations which purſue you to deſert your Miniſtry, either overcome them, or ſlight them:* Chriſt *hath called you*

His tentations. *Luthers* counſel therein.

to that Office, yield to him, and obey him according to his will. What you are doing you know not for the preſent, but you ſhall know hereafter. This is a Diabolical *tentation, and you know not now, why you are afflicted with it: we which are ſpectators know it better: Therefore you ought rather to truſt us than your ſelf, who in the Lord, before the Lord, yea the Lord by us doth exhort and comfort you: For we look after nothing elſe herein than the Will of God and his Glory. And indeed this is a certain ſign that your Miniſtry is neither ingrateful to God, nor unprofitable to the Church, in that you are troubled with theſe tentations: For if it were unpleaſing to God, you would rather long after it, as they do which run before they be ſent: They ſpeak when they have nothing commanded them of God: whereas Satan when he finds ſuch as are truly ſent by God, and pleaſing to him, he makes them aweary of their work: but thoſe which are unpleaſing to God he fills them with a violent hunting after the work. You have no reaſon to give over your Miniſtry which is ſo earneſtly deſired and embraced,* &c.

His death. Upon theſe perſwaſions of *Luther* he continued in his Office unto the end of his life, which fell out *Anno Chriſti* 1545. and of his age 63.

He was a man that lived in great eſteem with Princes and Nobles, and moſt of the learned men of his time. *Eraſmus* wrote often to him, acknowledging him not only his dear friend, but his Patron alſo: and *Luther* wrote ſix hundred Epiſtles to him.

His works. He wrote the *Chronicle* before-mentioned: Turned *Eraſmus* his Book *De Inſtitutione Principis* into *Dutch* with ſome others.

The Life of Myconius, *who dyed* Anno Chriſti 1546.

His Birth, *Fridericus Myconius* was born in *Franconia*, of religious parents, *Anno Chriſti* 1491. *Decemb.* 26. and bred up at School till he was thirteen years old, and then he was ſent to *Annæberg*, where he ſtudied till he was twenty, and then entred into a *Monaſtery* of the *Franciſcan Fryars* there, without the knowledg of his Parents: and this he did, not that he might live in eaſe, fill his belly, and follow his pleaſures: but that he might ſerve God, pray for the pardon of his own and other mens ſins, and that he might live an holy and innocent life: For ſo men judged in thoſe days.

His Education.

He enters into a Monaſtery.

His bodily exerciſes. The firſt night after his entry, he had a dream, which proved Prophetical. In that *Monaſtery* he almoſt killed himſelf with watchings, faſtings, praying, and performing other bodily exerciſes wherein they thought all holineſs to conſiſt: And in the night time when other *Monks* were aſleep, he macerated and weakened himſelf with reading *Peter Lombard*, *Alexander Hales*, *Bonaventure*, *Gabriel Biel*, *Auguſtine*, and other like Authors, and being made Reader at Meal-times, for ſeven years together, every dinner and ſupper he read the Bible with *Lyra*'s Notes upon it, which he turned over ſo often that he had almoſt gotten it by heart, but yet without underſtanding and judgment: only he retained in his Memory the ſacred Hiſtories. But deſpairing of attaining to Learning under ſuch Maſters, he left his ſtudies, and fell to *Mechanical Arts:* About which time *Tecelius* brought his Indulgences into *Germany*, boaſting of the virtue of them, and exhorting all, as they loved their own and their dead friends Salvation, that they ſhould buy them, *&c.* and withal, threatning that if they came not ſpeedily to buy, he would lay down the Croſs, ſhut Heaven Gates that now ſtood wide open: That he would extinguiſh the light and ſplendor of the Sun: and that ere long he would cauſe, that ſo precious ware ſhould not be ſold at ſo eaſie a rate: and that whilſt the World ſtood

His diligence in reading.

Indulgences brought into *Germany*.

Popiſh blaſphemies.

Germany

Germany ſhould not have ſuch liberality profered to them from *Rome* again: And therefore he exhorted them ſeriouſly to have reſpect to their own and their deceaſed friends Salvation: For (ſaith he) *now is the acceptable time, now is the day of Salvation*: and except ye buy theſe indulgences, no man can abſolve you from your ſins.

He alſo told the Citizens of *Annæberg*, that if they would freely part with their mony, their metal Mines which were about the Town of S. *Anne*, ſhould abound with pure ſilver. By theſe means this cunning Hucſter procured ſuch honor to his Indulgences, that when he came to any Town, the *Popes Bull* was carryed before him, wrapped either in ſilk or cloth of gold, and was met with a long and pompous *Proceſſion*: ſo that probably, had God himſelf come in a viſible ſhape, he ſhould not have been entertained with ſo much magnificence.

Myconius had been taught by his Father, the *Lords Prayer*, the *Creed*, the *Decalogue*, and to pray often: and that the blood of *Chriſt* only could cleanſe us from ſin: and that pardon of ſin and eternal life could not be bought with mony, *&c.* which cauſed him to be much troubled whether he ſhould believe his Father or the *Prieſts*; But underſtanding that there was a clauſe in the Indulgences that they ſhould be given freely to the Poor, he went to *Tecelius*, entreated him to give him one, for that he was a poor ſinner, and one that needed a free remiſſion of his ſins, and a participation of the merits of Chriſt: *Tecelius* admired that he could ſpeak *Latine* ſo well (which few *Prieſts* could do in thoſe days) and therefore he adviſed with his Colleagues, what to anſwer, who perſuaded him to give *Myconius* one: But after much debate, he returned him anſwer, *That the* Pope *wanted mony, without which he could not part with an Indulgence: Myconius* urged the aforenamed clauſe in the indulgences which were publickly poſted up, wherein the *Pope* had inſerted theſe words, *ut pauperibus gratis darentur propter Deum:* whereupon *Tecelius* his Colleagues preſſed again that he might have one given him, pleading his learning, ingenuity, poverty, *&c.* and that it would be a diſhonour both to God and the *Pope* to deny him one: But ſtill *Tecelius* refuſed, whereupon ſome of them whiſpered *Myconius* in the Ear to give a little money, which he refuſed to do, and they fearing the event, one of them profered to give him ſome to buy one with, which he ſtill refuſed, ſaying, that he would not have *bought Indulgences*, and that if he pleaſed, he could ſell a Book to buy one, but he deſired one for Gods ſake; which if they denyed him, he wiſhed them to conſider how they could anſwer it to God, *&c.* But prevailing nothing, he went away rejoicing that there was yet a God in Heaven to pardon ſinners freely, *&c.* according to that promiſe, *As I live (ſaith the Lord) I deſire not the death of a ſinner*, &c.

Myconius well educated.

Popiſh covetouſneſs.

Not long after he entred into Orders at *Vinaria*, and read privately *Luthers* Books, which the other *Fryars* took very hainouſly, and threatned him for it. From thence he was called to be a Preacher at *Vinaria*, where at firſt he mixed ſome *Popiſh* Errors, with the Truth; but by the Illumination of Gods Spirit, and by his reading *Luther*, he at laſt began to preach againſt *Popery*, and to hold forth the Truth clearly in *Thuringia*; which ſpred ſo ſwiftly in one months ſpace, and was ſo greedily imbraced, not only through *Saxony* but through all Countries, as if the Angels had been the carriers of it.

The means of his converſion.

The Goſpels ſwift progreſs.

Anno Chriſti 1518. when *Luther* was going to *Auſpurg*, he lodged in the *Monaſtery* where *Myconius* was at *Vinaria*: At which time *Myconius* firſt ſaw him, but was not ſuffered to ſpeak with him. Afterwards he was called to *Gotha* to teach and govern the *Thuringian* Churches, where he lived with his Colleagues twenty years in much peace and concord; of which himſelf ſaith, *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus & viximus ſemper conjunctiſſimè*, &c.

Love unfeigned.

Anno Chriſti 1525. In the tumult of the *Anabaptiſtical* Boors *Myconius* took much pains to pacifie their mindes, and to keep them quiet: Yea, he ſo quieted with an Oration, ſome that were pulling down ſome Noble-mens houſes, that they went away in peace. That year alſo he marryed a wife called *Margaret*, the daughter of an honeſt Citizen of *Gotha*, by whom, through Gods bleſſing, he had a numerous poſterity. And though *Myconius* was by Gods Providence called to the Government of the Church in *Gotha*, yet the moſt Illuſtrious Elector of

He endeavors to quiet the Anabaptiſts.

His marriage.

Saxony imployed him in many other buſineſſes. He alſo took him along with him thrice into the *Low-Countries*, as alſo into *Cullen*, *Juliers*, and divers other places.

His Zeal in Preaching.

At *Duſſeldorp* he preached the Goſpel ſincerely and purely, though to the hazard of his life; and at *Cullen* he maintained a publick Diſputation with the *Fryars* which was afterwards printed. With the like conſtancy and faithfulneſs he preached the Doctrine of the Goſpel in *Brunſwick*, in *Cella* of *Saxony*, and in other parts of *Weſtphalia*. Alſo in divers publick Conventions at *Smalcald*, *Francfurt*, and *Noremberg*, his counſel being asked, with much courage and zeal he handled the affairs of Religion, ſeeking to promote the glory of God, and the profit and welfare of the Church.

He is ſent into *England*

Anno Chriſti 1528. *Henry* the Eighth, King of *England*, fell out with the *Pope* for not divorcing him from his wife *Katharine* of *Spain*, ſiſter to *Charles* the Fifth, by reaſon of whoſe greatneſs the *Pope* durſt not do it: whereupon the King of *England* ſent over to the *Germane* Princes (eſpecially to the Duke of *Saxony*) to confederate againſt the *Pope*, and to joyn with them in an agreement about Religion; upon which occaſion *Myconius* was ſent over into *England*, partly about matters of Religion, but eſpecially about a match between *Henry* the Eighth, and *Anne of Cleve*: But coming thither, he diſcovered the Kings hypocriſie about Religion, not only by the ſix Articles about that time eſtabliſhed, but alſo by his impriſoning of *Latimer*, and cutting off the Lord *Cromwels* head, and burning of Mr. *Barnes*, &c. and by his ſeizing upon all the *Abbey*-lands: whereupon he left *England*, and being come home, *Anno Chriſti* 1538. he was called by *Henry* of *Saxony* to viſit and reform the Churches of *Miſnia*, together with *Luther*, *Jonas*, *Cruciger*, &c. which fell out upon this occaſion.

King *Henry* the Eight his Hypocriſie.

His return into *Germany*.

George Duke of *Saxony*, lying on his death-bed, ſent to his Brother *Henry* (all his own ſons being dead before) deſiring him, that ſucceeding him, he ſhould innovate nothing in Religion, and withall, promiſed him golden mountains by his Ambaſſadors if he would aſſent thereto: To whom *Henry* anſwered, *This Embaſſie of yours is juſt like to the Devils dealing with* Chriſt, *when he promiſed him all the World if he would fall down and worſhip him: but for my own part I am reſolved not to depart from the Truth which God hath revealed unto me*; But before the return of the Ambaſſadour, Duke *George* was dead: whereupon this *Henry* (notwithſtanding all the oppoſition of the *Papiſts*) made this Reformation in the Churches: which work being finiſhed, *Myconius* viſited all the Churches in *Thuringia*, and, with the help of *Melanchthon* and ſome other, he provided them Paſtors and Schoolmaſters, and procured ſtipends to be ſetled upon them for their maintenance. The reſt of his life he ſpent in Preaching, Praying, and writing of Letters: many great perſons in *Univerſities*, and the chief Churches holding correſpondence with him; amongſt whom were *Luther*, *Melanchthon*, *Cruciger*, *Menius*, *Baſilius*, *Monerus*, *John Langus*, *Mechlerus*, *John Marcellus*, *Matthew Ratzenbergerus*, &c.

An heroical reſolution.

Reformation in *Miſnia* and *Thuringia*.

Anno Chriſti 1541. he fell into a Conſumption, whereof he wrote to *Luther*, *That he was ſick not to death, but to life*: which gloſs upon the Text pleaſed *Luther* excellently well, unto whom he wrote back: *I pray* Chriſt *our Lord, our Salvation, our Health*, &c. *that I may not live to ſee thee and ſome others of our Colleagues to dye, and go to Heaven, and to leave me hear amongſt the Devils alone. I pray God that I may firſt lay down this dry, exhauſted, and unprofitable tabernacle: Farewel, and God forbid that I ſhould hear of thy death whil'ſt I live*: Sed te ſuperſtitem faciat mihi Deus: hoc peto & volo, & fiat voluntas mea, Amen; quia hæc voluntas gloriam nominis Dei, certe non meam voluptatem, nec copiam quærit. A while after *Myconius* recovered according to this prayer, though his diſeaſe ſeemed to be deſperate, and out-lived it ſix years: even till after *Luthers* death, whereupon *Juſtus Jonas*, ſpeaking of *Luther*, ſaith of him, *Iſte vir potuit quod voluit, That man could have of God what he pleaſed.*

Luthers prayer for *Myconius*.

A propheticall Prayer.

His Recovery. Power of Prayer.

A little before *Myconius* his death, he wrote an excellent Epiſtle to *Joan Frederick* Elector of *Saxony*, wherein he praiſeth God for raiſing up three ſucceſſively

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in that Family, *viz.* *Frederick*, *John*, and *John Frederick*, to undertake the patronage of *Luther*, &c. He was a man of singular piety, of solid learning, of a dextrous judgement, of a burning zeal, and of admirable candor and gravity. He dyed of a relapse into his former disease, *Anno Christi*, 1546. and of his Age 55. His character. His death.

His Works were these: *Expositio in Evan.* Marci. *Enarrationes in* Psalmum 101. *Expositiones in Evan: secundum* Matthæum, Lucam & Johannem. *Commentaria in* Jesaiam, Jeremiam & Jonam. *Narratio de vita & morte* Zuinglii. *Sermo de liberis rectè educandis: De crapula; & Ebrietate: De fœnore & usura*, &c. His works.

John Stigelius made this Epitaph upon him;

Quo duce Gotha *tibi monstrata est Gratia* Christi,
Hæc pia Myconii *contegit ossa lapis.*
Doctrina & vita tibi moribus ille reliquit
Exemplum: Hoc ingens (Gotha) *tuere decus.*

The Life of John Diazius *who dyed*, Anno Christi 1546.

John Diazius was born in *Spain*, and brought up at School; Afterwards he went to *Paris* to study the Arts, where he continued thirteen years: But it Bleased God that whilst he read over the holy Scriptures, and some of *Luthers* Books, and other Protestant Divines he began to see and abominate the Errors of *Popery*: and therefore, to further himself in the knowledge and study of the Truth, he went to *Geneva*, where he spake with *Calvin*, and was very dear unto him. His birth. His Education. His Conversion. He goes to *Geneva*.

From thence he went to *Strasborough* where *Martin Bucer* observing his learning, Piety, and diligence in his study, obtained of the Senate that he should be joined with him to go to the Disputation at *Ratisbone*: and when he came thither, he went to *Peter Malvenda*, a Spaniard, the *Popes* Agent in *Germany*, who when he knew that he came in the company of *Bucer*, and the other Protestant Divines, he was much astonished, and admired how he was so much changed from that he which he knew him to be at *Paris*: and withall, he fretted exceedingly that they had gotten a *Spaniard* amongst them, presuming that they would triumph more in him then in many *Germanes*: whereupon he left no means untryed to draw him back again to the Church of *Rome*: Sometimes making large profers and promises to him: other sometimes threatning severe punishments, and mixing both with earnest entreaties: He also advised him by no means to stay at *Ratisbon* till the Emperours coming; For (saith he) that cannot be without great danger to you; rather haste to his Court and beg your pardon. From thence to *Strasborough*. So to *Ratisbone*. He is tempted.

Also at another conference *Malvenda* asked him, wherefore he was come to *Ratisbone*; *Diazius* answered that he was sent thither by the Senate of *Strasborough*, that he might join his prayers with the prayers of the Church, and in the publick conference might endeavour reconcilement, as much as he could, in those Articles which were to be disputed of. Then (said *Malvenda*) you are come hither in vain, for nothing will be concluded at this conference. But if you would do good, you should rather go to the Council that the *Pope* hath begun at *Trent*. But when by no means he could prevail to divert him from the Truth, he sent for his Brother *Alphonsus Diazius*, one of the *Popes* Lawyers, from *Rome*, who hearing that his Brother was turned Protestant, came speedily into *Germany*, bringing a notorious cut-throat with him, resolving either to divert or destroy him: When he came to *Ratisbone* *Diazius* was departed to *Neoburg* about the Printing of *Bucers* Book, which His conference with *Malvenda*. Popish treachery.

Alphonſus hearing of, followed him thither, carrying with him Letters to *John Diazius* from *Malvenda*, wherein he wiſhed him to obey his Brother *Alphonſus*, who would give him good Counſel.

When *Alphonſus* came to *Neoburg*, his Brother *John* wondred to ſee him there, asking him the cauſe of his ſo unlooked for preſence: After ſome other excuſes at length he told him, that he had undertook that long and dangerous journey to recal him into the boſome of the Church: Hereupon they had much conference about matters of Religion, and at length, *Alphonſus* told him, that he had five hundred Ducats *per annum* in Church revenues, all which he would make over to him if he would go with him to *Rome*: But when by no means he could prevail with him, fetching a deep ſigh, he ſaid, *Brother, I perceive the conſtancy of your Faith and your unmoveablneſs in adhering to the Doctrine of the Goſpel to be ſo great, that you have almoſt drawn me unto your opinion.*

He is tempted.

Devilliſh hypocriſie.

Yea upon further diſcourſe, he ſeemed to be in love with the Doctrine of the Goſpel, and thereupon perſwaded *John* to leave *Germany* which abounded with learned men, and where there was leſs uſe of him, and to go with him into *Italy*, *Rome*, and *Naples*, there to ſpread his Doctrine privately, whereby alſo he might have the better opportunity of ſpreading it in *Spain*: but (ſaid he) we will firſt go to *Trent*, where are many excellently learned men, and from thence into *Italy*: I beſeech you therefore Brother go with me, and I will furniſh you with all things neceſſary for your journey.

John Diazius being glad of this, preſently wrote to *Bucer* and others at *Ratisbone* for their advice what he ſhould do? They counſelled him by no means to ſtir or go with his brother. Then *Alphonſus* being fruſtrate of this hope, intreated him at leaſt to bear him company to *Auſpurg*: But in the interim *Bucer* coming to *Neoburg* would not ſuffer him to ſtir a foot, neither would leave him till his brother *Alphonſus* was gone.

He is adviſed not to go with his brother.

Alphonſus hereupon three days after came to take his leave of his Brother, where he had much conference with him, exhorting him to charity and conſtancy in the profeſſion of the true Religion, and at laſt would needs thruſt fourteen Crowns into his Brothers hand, willing him therewith to buy new cloths, and ſo they parted not without tears.

Next morning, the waggon being ready to depart wherein *Alphonſus* and his cut-throte were to paſs to *Auſpurg*, the two Brothers again took their leaves with tears; and ſo *Alphonſus* ſet forward and came to *Auſpurg*; But privately, the next day he and his cut-throte returned to *Neoburg*, and by the way they bought an hatchet of a Carpenter, and ſo ſtayed all night at a Village nere *Neoburg*, and the next morning very early went thither, diſguiſed, that they might not be known, and leaving one to hold their horſes under an hedge, they entred into the City, ſo ſoon as the gates were open, and going ſtrait to the Miniſters houſe where *John* lodged, the Executioner knocked at the door, and when a youth came, he asked him for *John Diazius*; the youth anſwered that he was in bed: Go (ſaid this villain) and tell him that I have brought him Letters from his Brother: *John* hearing this (being in bed with *Senarcleus* his intimate friend) preſently leaped up, caſt a cloke about him, and ſo went in to a ſtove which was over againſt his chamber door; then calling for the meſſenger, he went in to him, leaving *Alphonſus* at the ſtair-foot, and preſented the Letters to him; the effect whereof was, that aſſoon as he came to *Auſpurg*, he underſtood that he was in great danger, and therefore out of his Brotherly love to him he adviſed him to beware of *Malvenda* and ſuch as he, who being Enemies to *Chriſt*, went about to ſhed his blood, *&c.*

He is baſely murthered.

John being buſie in reading theſe Letters, the Executioner that ſtood at his back, plucked forth his hatchet, and ſtroke it into the Temples of this holy man in the right ſide of his Head even to the helve, which in a moment ſo deprived him of ſenſe that he made no noiſe, and leſt the fall of his body ſhould make a noiſe, this villain caught it in his arms, and laid it down, and ſo went down

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the ſtairs ſoftly to his Maſter *Alphonſus*, and both of them immediately repaired to their horſes and fled.

They of *Neoburg* hearing of this horrible fact, ſent out certain Horſemen to purſue the murtherers: who coming to *Auſpurg*, and hearing that they were paſſed that City, being out of hope to overtake them, returned: only one, more zealous then the reſt would not return, but purſued them ſtill, and in the City of *Oenopont*, cauſed them to be apprehended, and caſt into Priſon. And *Otto* the Palatine being informed of all theſe paſſages, ſent unto the Magiſtrates, requiring Judgement againſt them: The Magiſtrates at firſt ſeemed very forward: But in concluſion, through the practice of the *Papiſts* and crafty Lawyers ſuborned by them, judgement was deferred from day to day, till the Emperours Letters came in poſt haſte to ſtop their further proceedings, pretending to reſerve the cauſe to his own hearing. And thus this terrible murther of *Cain* and his fellow was ſlipped over by man: yea this unnatural act was highly commended by the *Papiſts*: But the Lord would not ſuffer ſuch an unnatural villany to go unpuniſhed: For not long after, he was ſo dogged, and haunted by the Furies of his own Conſcience, that being at *Trent*, when the Council was held there, he hanged himſelf about the neck of his own Mule, ſix years after the murther was committed, *viz. Anno Chriſti* 1551.

The murtherers apprehended.

Eſcape unpuniſhed.

Gods judgment upon *Alphonſus*.



GASPER CRVCIGER

The Life of Cruciger, *who dyed* Anno Chriſti, 1548.

Gaſper Cruciger, was born at *Lipſich* in *Miſnia*, *Anno Chriſti* 1504. His Fathers name was *George*, a man who was endowed with many virtues, but eſpecially to be commended for that in thoſe perillous times he did not onely embrace the Celeſtial Truth himſelf, but brought up this his ſon in the knowledge and ſtudy of it to the great benefit of the Church. His Mother alſo was eminent for piety.

His birth.

His fathers piety.

His education.

This *Gaſper* was melancholy by nature, and of a retired diſpoſition: much in meditation, and of few words. Being principled in the *Latine*, he learned *Greek*, and pro-

profited much therein, and ſo went to the Univerſity of *Wittenberg*, that having ſtudied Divinity there, he might be the more uſeful to the Church: He ſtudyed alſo the *Hebrew* tongue, and grew very exquiſite therein: From thence he was called to govern the School at *Magdeburg*, where he taught with much profit, and applauſe, till *Anno Chriſti*, 1527. In ſo much as many of riper years, yea ſome *Clerks* came to be his hearers, ſo that his School growing too little for his Auditory, he was removed into a larger. But after a while he was called back to *Wittenberg*, where he preached and expounded the Scriptures with ſo much dexterity, that he was graced with the degree of a Doctor; In that Univerſity he ſtudyed and practiſed *Phyſick* alſo, and was ſo much delighted therewith, that he endavoured to know the nature of Herbs and Plants, and what Diſeaſes they were good for: whereupon he planted two Gardens with his own hands, which with ſingular induſtry he furniſhed with variety of Simples, and made many excellent Medicines which did much good.

He ſtudies *Hebrew*.

He is called back to *Wittenberg*.

His delight in ſimples.

By reaſon of his Learning, and candid nature, he was very dear to *Luther*, and was very helpful to him in his Tranſlation of the Bible. He wrote ſo ſwiftly that he was choſen Scribe at the Diſputation at *Worms*, *Anno Chriſti* 1540. and yet withall, ſuggeſted to *Melanchthon* many things for anſwer to *Eccius* his ſubtilties, inſomuch that *Glanvel* (who ſupplyed the Emperours room) ſaid of him, That the *Lutherans*, had a Scribe that was more learned then all the *Pontificians*.

He aſſiſts in tranſlating the Bible.

His learning

He took by characters a great part of *Luthers* Lectures and Sermons, which afterwards he wrote out at large, and faithfully printed them after *Luthers* death. He publiſhed alſo ſome Commentaries of his own upon the *Pſalms*, and the Goſpel of Saint *John*, which are of excellent uſe to the learned. He was a fine and ſmooth Orator, and always abhorred the vain phancies of phanatick perſons, cleaving to the Truth without deviation. He ſhunned in his Sermons ſtrang and uncouth expreſſions, by which erroneous perſons oft diſturb the peace of the Church. He always oppoſed the *Anabaptiſtical* Errors, and was very careful to preſerve the Truth from corruptions. He often contemplated the footſteps of God in Nature, ſaying with *Paul*, That God was ſo near unto us, that he might almoſt be felt with our hands. He ſtudyed the *Mathematicks* in his latter time, and grew ſo skilful therein, that few excelled him: He was excellent alſo in the *Opticks*.

His works.

The preachers pattern.

He ſtudyes the Mathematicks

But with his exceſſive pains, and inceſſant ſtudies night and day, he contracted to himſelf a mortal diſeaſe, whereby he waſted away, and yet his intellectuals decayed not. He lay ſick for above three months, all which time he gave forth clear and notable demonſtrations of his Faith, Patience and Piety. He called up his two young daughters, and cauſed them to repeat their Prayers before him, and then himſelf prayd with great fervency for himſelf, the Church, and thoſe his Orphans, concluding *Invoco te quanquam languida & imbecilla fide, ſed fide tamen: credo promiſſioni tuæ, quam ſanguine tuo & reſurrectione obſignaſti*, &c. I call upon thee with a weak, yet with a true Faith, I believe thy promiſes which thou haſt ſealed to me with thy Blood and Reſurrection, *&c.* In his ſickneſs he intermitted not his ſtudies. For during the ſame, he turned into *Latine*, *Luthers* books concerning the laſt words of *David*: He read the *Pſalms*, and other Authors: His ordinary diſcourſe with his friends was about the Principles of Religion, the admirable government of the Church, of Immortality, and our ſweet Communion in Heaven.

His laſt ſickneſs.

Prayer of Faith.

His carriage in ſickneſs.

Upon the ſixth of *November* there was a great *Chaſm*, or opening in the Heavens, and in ſome places fire fell to the Earth, and flew up into the ayr again: This *Cruciger* ſaw, as he lay in his bed in the night, and thereupon much bewayled the great commotions and diſſipations in the Church, which he foreſaw by this *Prodigie*: He ſpent the few days which remained, in Prayer and Repentance, and ſo quietly ended his days *November* 16. *Anno Chriſti*, 1548. and of his Age 45. Conſidering the mutability of all Earthly things, he uſed often to ſay,

A wonder.

His death.

Omnia

Omnia prætereunt, præter amare Deum.

Beſides Gods love nothing is ſure,
And that for ever doth endure

He was a man of an excellent wit, whoſe dayly and indefatigable labors were not only very uſeful to the Univerſity of *Wittenberg*, but even to forraign Nations and Churches. He had a plentiful knowledge of the *Celeſtial* Doctrine, which by his ardent Piety and aſſiſtance of the Holy Ghoſt, was daily encreaſed in him. He was ſo exact and ready in the *Hebrew* Tongue that he eaſily excelled all others that joyned with him in the tranſlation of the Bible. In his Sermons and ſpeeches he had a ſound Judgement joyned with an Eloquent Tongue. He ſhewed the greatneſs of his minde by his exact knowledge and skill in the *Mathematicks*, wherein he was deſervedly accounted inferiour to none. And theſe gifts he adorned with many other excellent vertues, with gravity, conſtancy, and moderation in every condition, with bounty toward ſtrangers, and heartly love to his friends: He publiſhed ſundry Commentaries upon the *Pſalms*, *John*, and the firſt Epiſtle of *Paul* to *Timothy*. Lectures upon two Articles of the *Nicene* Creed. He turned many of *Luthers* Lectures and Sermons out of *Dutch* into *Latine*, and others out of *Latine* into *Dutch*.

His character.

His works.

The Life of Matthias Zellius, *who dyed* Anno Chriſti 1548.

Matthias Zellius was born in *Alſatia*, in a Town called *Kaiſerſberg*, *Anno Chriſti* 1477. and was trained up in Learning by his Parents from his childhood, and afterwards ſet to the publick Schools: From whence he went to the Univerſity, where his proficiency was very exemplary: And being well grounded in the Arts, he commenced *Maſter of Arts*; and then applyed himſelf to the ſtudy of Divinity.

His birth and education.

Not long after he went to *Straſborough*, where he was ordained a Miniſter; and *Anno Chriſti*. 1522. he was made Paſtor of S. *Lawrence* Church: At which time *Luthers* Doctrine ſpreading abroad, *Zellius* compared it with the Doctrine of his Adverſaries the *Papiſts*; and upon mature deliberation and examination, imbraced that of *Luther*, whereupon he began puplickly to defend it, perſwading the Citiziens of *Straſborough* to entertain it.

He is ordained a Miniſter and Paſtor in *Strasborough*

His converſion

Aſſoon as the Biſhop heard hereof, he cited him to appear in his Court, and cauſed twenty four Articles to be drawn up againſt him, amongſt which theſe were ſome: *That he taught Juſtification by Faith: That he defended* Luther: *That he preached againſt the* Maſs: *Held the Marriage of* Prieſts *to be lawful: Denyed the Primacy of the Biſhop of* Rome *and Humane Traditions*: Hereupon *Zellius An. Chr.* 1523. publiſhed a Book wherein he anſwered this charge, juſtified his Doctrine, and ſhewed reaſons why he appeared not before the Biſhop. From this time forward he was much hated by the *Popiſh Clergy*, and went through many dangers for aſſerting the Truth, yet (through Gods mercy) he, with ſome others, ſo far prevailed, that the Magiſtrates of *Straſborough* caſt out *Popery*, and embraced the Reformed Religion, *Anno Chriſti* 1529.

Articles againſt him.

His conſtancy.

Reformation in *Strasborough*

Zellius therefore was the firſt Preached of the Truth in the Church of *Straſborough*; To whom after a good while, *Symphorianus* an ancient Paſtor of S. *Martins* Church, adjoined himſelf, who formerly had been very looſe in his carriage, and therefore the people did the more admire this great change in him; yea ſome of his former acquaintance, led by his example, did ſhake off *Popery*, and embraced the Truth: and truly theſe two were rather Popular Preachers then learned: Yet *Zellius* was a man of ſingular piety: And not long after *Anthoni Firnius*, Miniſter of S. *Thomas* Church, joined himſelf to them, and was the firſt Miniſter in that City that marryed a wife: Yea, after

His aſſiſtants

after a while there came thither *Martin Bucer*, *Capito* and D. *Gaſpar Hedio*, learned and eminent men, who more ſtrongly carryed on the work of Reformation in *Straſborough*, *Anno Chriſti* 1523.

His death. *Zellius* continued a faithful and painful Paſtor in his Church till the year 1548. and of his Age 71. at which time it pleaſed God to tranſlate him from Earth to Heaven, after he had been a preacher in *Straſborough* about 26. years.

His character. He was a man famous, not for Learning only, but for other Chriſtian vertues, eſpecially modeſty, Temperance, and Charity: He had a good wit, was of an innocent and blameleſs Life. Preached the Truth purely, and was free from pride. Not only a *Theoretick*, but a *Practical* Divine: What he taught, he firſt practiſed himſelf, and had a ſpecial care of the Poor. Being on a time invited to ſupper by one of his Colleagues, he found much Plate ſet upon his Cupbord, at which he was ſo offended, that he went away without his ſupper: and afterwards in private ſo far prevailed with him, that he ſold his plate, and was more open-handed to the Poor.

His Works. He wrote many things, but, not ſeeking his own honour, would never ſuffer them to be printed: yet afterwards ſome few were publiſhed: As his *Catechiſm in Dutch*: An Explication of certain heads in Divinity: A defence of the Chriſtian Religion. An Oration, wherein he defended the Marriage of Miniſters. As alſo of the *Decalogue*, *Lords Prayer*, and *Belief*.

The Life of Vitus Theodorus, *who dyed* Anno Chriſti 1549.

His birth and Education. VItus *Theodorus* was born at *Norimberg*, one of the moſt famous Cities in *Germany*: and after he had been trained up in his Country-School, he went to *Wittenberg*, where he continued many years, applying himſelf hard to his ſtudies, and by his diligence, and attending upon the Lectures both publick and private, he made ſuch a progreſs in Learning, that he commenced *Maſter of Arts*, with the Good approbation of the Univerty: After which he betook himſelf to the ſtudy of Divinity, and attained to an excellent meaſure of knowledge therein: So that he was very dear to *Luther*, both for the eminent gifts of his mind, and for the holineſs of his Life, as alſo to *Melanchthon*: Both whoſe Lectures he dayly attended upon, and heard with much diligence, and by his good will would never be from their ſides.

He went with *Luther Anno Chriſti*, 1530. to *Coburg* in the Confines of *Franconia*, during the Diet at *Auſpurg*: He was alſo often preſent at the *Imperial Diets* which met about Religion, where he Diſputed with the Adverſaries about the Principal Heads of the Controverſies.

He was called to be a Paſtor at *Norimberg*, his own country where he preached the Goſpel of *Jeſus Chriſt* with great zeal and Eloquence, to the great profit of his hearers, and that for many years together in the Church of *Sebald*, till it pleaſed God to put an end to his labors, by tranſlating him out of this vale of tears into his Everlaſting Kingdom, *Anno Chriſti* 1549.

His Works. *Scripſit Annotationes breves in tota* Biblia Germanica: *utilem Eccleſiæ operam navavit*, Lutheri *Colligendis expoliendiſque Commentariis in Prophetam* Micheam, *& in priora undecem* Geneſeos *capita*.

The

The Life of Paulus Fagius, *who dyed* An. Chr. 1550.

Paulus Fagius was born in the *Palatinate*, *An. Chr.* 1504. of mean parents: His Father was *Peter Buchlin*, who was Schoolmaſter of *Taberna Rhenana*, the Town where this *Paul* was born. His Mothers name was *Margaret*. His Father brought him up in his own School till he was Eleven years old, and then ſent him to *Heidleberg*, where he was educated under *John Brentius* and *Martin Frechtus* till he was about 18. years old, and then he went to *Strasborough*, where he taught School to ſupply his neceſſities for ſome years: And the ſtudy of the Tongues, beginning about this time to be in requeſt, he applyed himſelf thereto, and became familiar with the moſt eminent therein, as *Capito*, *Hedio*, *Bucer*, *Zellius*, &c. who alſo were happy reformers of the Church of *Chriſt* at that time.

His birth.

His education.

He teaches School.

He ſtudies the Tongues.

Anno Chriſti 1527. having attained ſome competent knowledge in the Languages, and other Learning; being compelled by poverty, he removed to *Iſna*, where alſo he taught School, and by his diligence, and virtuous carriage, approved himſelf to all: There alſo he married a wife, and growing more famous, he was called to the Miniſtry, and to a Paſtoral charge: But the ſtudy of the Tongues flouriſhing moſt at *Strasborough*, whither many Exiles reſorted for that end, he returned thither again, and read *Hebrew* to ſome with good ſucceſs. And yet in the mean time, he ſo followed the ſtudy of Divinity, and applyed himſelf to Preaching, that after two years ſpace he returned with his Family to his Friends more learned and better accommodated with outward things.

His poverty.

His diligence.

Anno Chriſti 1537. he was recalled to *Iſna* to a Paſtoral charge, which he diſcharged with good credit for about five years; ſpending his ſpare-time in the ſtudy of the *Hebrew*, wherein he profited to a miracle, ſo that it was believed that thoſe latter ages never produced a more learned man in the *Hebrew* then *Fagius*: He made uſe of a learned *Jew*, called *Elins Levita*, whom he ſent for to him from *Venice*: and amongſt his other friends there was one Senator of *Iſna* moſt dear unto him, called *Peter Buſler*, by whoſe aſſiſtance he ſet up a Preſs, and publiſhed ſome Books for the Publick good: and when he was faln into want, the ſaid *Buſler* was very bountifull to him: But finding that place not ſo fit for his purpoſe, he thought of changing his ſeat again.

He is made Paſtor at *Iſna*.

He is an excellent *Hebrician*.

He ſets up a Preſs.

Whilſt he was at *Iſna*, *Anno Chriſti* 1541. a great Plague brake forth, which cauſed many (eſpecially the richer ſort) to leave the place: Yet before their departure, by his zealous and fervent Sermons and Exhortations, he prevailed with ſome to ſtay, and with others to leave their alms behinde them for the relief of the indigent. He prevailed alſo with the Senate, upon the Publick purſe, to hire fit perſons to take care of the ſick: and *Fagius* himſelf all the time of the Infection, went up and down night and day to comfort thoſe that were viſited, refuſing none, no not the Pooreſt; ſo all acknowledged it no leſs then a miracle that he was preſerved in ſo contagious a time.

His carriage in a Plague-time.

About the ſame time the Plague raged much at *Strasborough*, and amongſt others, ſnatched away *Wolfgang Capito*, whoſe place continued void for a year after, *viz.* to the year 1542. whereupon the Commonwealth of *Conſtance*, which was aſſociated with them of *Strasborough* in Religion, by their Prayers and meſſengers prevailed to get him to *Strasborough*, firſt for two years, and afterwards for two years more: Though before this, *Philip* Prince of *Haſſia* had deſigned him for a Profeſſor in his Univerſity of *Marpurg*.

His remove to *Strasborough*.

About the beginning of the *Germane* war, *Frederick* the ſecond, Prince Elector *Palatine*, purpoſing to reform the Churches within his Dominion, made choice of *Fagius* (who was famous for his Eloquence and Doctrine) for that work; whereupon he ſent for him to *Heidleberg* to be a Preacher there.

His remove to *Heidleberg*.

During his abode at *Heidleberg* he publiſhed divers Books which were very uſeful

for thoſe that ſtudyed the *Hebrew* Tongue: whereupon it ſeemed good to *Bucer*, *Martyr*, and *Hedio*, who were the ordinary Profeſſors of Divinity in that Univerſity, that each other week he ſhould read an extraordinary Divinity Lecture: and that when any of them were hindred by buſineſs or ſickneſs, he ſhould ſupply their rooms.

Religion goes to ruine.

Anno Chriſti 1548 *Cæſar* having prevailed in the war againſt the Proteſtants, the progreſs of Religion was hindred in the *Palatinate*, and the *Interim* began to be preſſed with great violence: and it was reſolved that the Godly Miniſters ſhould be baniſhed, eſpecially ſuch as by reaſon of their great imployments ſtood as a brazen wall in the way of *Antichriſt*: amongſt whom *Fagius* was one, who notwithſtanding all the threats of the *Papiſts*, continued conſtant and unmoveable in the Truth.

His conſtancy.

The ſufferings of theſe godly Divines grew famous in forreign Nations, whereupon *Bucer* and *Fagius* were ſent for by *Cranmer* into *England*, where they arrived *Anno Chriſti* 1549. and were honorably entertained by Doctor *Cranmer*, in his own houſe, where they were inſtrumental to the great encreaſe of Religion. Alſo by *Cranmer* they were ſet upon the Tranſlation of the Bible, with brief notes: to which they added an enucleation of hard Texts, and a reconciliation of ſeeming contradictions in Scripture. In this work *Fagius* undertook the *Old Teſtament*, and *Bucer* the *New*: But the work was hindred by the ſickneſs of them both, and the death of *Fagius*, who being taken with a Feaver about the end of the *Dog-days*, for change of Ayr was carryed to *Cambridge*, where the 13. of *November*, he ended his days joyfully, *Anno Chriſti* 1550. and of his Age 45. but not without the ſuſpition of Poyſon, and was there honourably buryed: Yet afterwards in Queen *Maries* time, *Anno Chriſti* 1556. he was condemned of *Hereſie*, his bones digged up and burned to aſhes.

The Bible tranſlated.

His death.

Popiſh malice.

He was tall of ſtature, of a ſwarthy complexion under a ſevere countenance, full of curteſie, and very Eloquent in his Miniſtry.

His character.

His works.

He tranſlated out of *Hebrew*, Thisbites Heliæ: *Apothegmata Patrum*: *Sententias morales* Ben Syræ: *Precotiones* Hebraicas: A little Tractate written by a *Jew* that turned Chriſtian. *Expoſitionem dictionum* Hebraicarum *in quatuor capita* Geneſeos, *qui adjicitur* Paraphraſis Chaldaica Onkel. *Comment. R.* David Kimhi *in decem primos* Pſalmos, Targum *i. e. paraphraſis* Onkeli Chaldaica *in* 5. *libros* Moſis, with divers others.

The



MARTIN BVCER

The Life of Martin Bucer, ~~*who dyed*~~ Anno Christi 1551.

Martin Bucer was born at *Seleſtade* in *Alſatia*, *Anno Chriſti* 1491. Being of an excellent wit, he entred very young into the *Monaſtery* of the *Dominicans* there, and afterwards by conſent of the *Prior*, he went to *Heidleberg* for the encreaſe of Learning; And having gone through other Arts, he ſtudied Divinity, together with the *Greek* and *Hebrew* Tongues. His birth. His education.

Whilſt he was there he met with and read *Eraſmus* and *Luthers* Works, whereupon he began to diſ-relliſh *Popery*, and *Frederick* Prince Elector *Palatine* being much pleaſed with his Eloquence, and ſingular Humanity, as alſo with his clear and ſtrong Voice, and with his freedom in reproving the vices of men, by the inſtigation of Sir *Francis Sickengen* choſe him to be his Miniſter, ſo that he Preached often in *Heidleberg* and elſewhere. He is made Preacher at *Heidleburg*.

During his abode in that place, *Luther* came thither, whom he heard diſputing againſt *Free Will*, which kindled in his Breaſt the firſt ſparks of the Divine Truth, which by his converſing with *Luther* were further encreaſed. Afterwards going with his Prince into the *Low-countries*, he Preached freely againſt the Superſtitions and ſins of the times, and began to bethink himſelf of leaving his Order, whereupon the *Monks* lay in wait to take away his Life: But eſcaping thence, he went to Sir *Francis Sickengen*, who ſheltered him from danger, (till the Controverſies about Religion were determined) in his Caſtle at *Nauſtall*; and when *Luther* was ſent for to the *Diet* at *Worms*, he went along with him, and after ſome converſe, he embraced and defended his cauſe: Not long after, War ariſing between *Sickengen*, and *Trevir*, *Bucer* finding that he could not follow his ſtudies in the midſt of thoſe tumults, craved leave to depart, and obtained it: But a Neighbor Paſtor of *Wiſſemburg* intreated him to Preach in his charge, which he did till by the unhappy fall of *Sickengen*, they were both driven thence by the prevailing power, ſo that he fell into great danger. His Converſion. His zeal. Popiſh malice. *An. Chr.* 1521. He goes with *Luther* to *Worms*. His troubles.

About this time the ſeeds of the reformed Religion began to be ſown in *Strasborough* by *Matthew Zellius*, and *Gaſper Hedio*, *Sigiſmund* Count of *Hohenlo* favoring them: to whom therefore *Bucer* went, and was curteouſly entertained, and *Anno Chriſti* He goes to *Strasborough*

1523. was appointed publick Preacher in the Church, and to read Divinity in the Schools.

Reformation in *Strasborough.*

These Colleagues excelling in Wit, Eloquence and Zeal, did propagate the Gospel of *Christ* notably in that City, and the year after published in Print the reasons why they changed the *Mass* into the Lords Supper, *&c.* which Book they dedicated to *Frederick* the Elector *Palatine.* This Book was subscribed by *Capito, Hedio, Zellius, Pollio, Niger, John Latomus, Firn, Hag,* and *Bucer:* Hereupon the Senate of *Strasborough* by a general Vote reformed their City, casting out *Popery,* and establishing the pure Gospel of *Christ.*

A disputation at *Marpurg.*

Anno Christi 1529. when the Gospellers agreed not in all things amongst themselves, a conference was appointed at *Marpurg,* between *Luther* and *Zuinglius,* whereupon *Bucer* with *Hedio,* went thither, and had much discourse with them, wherein they agreed upon all points of Divinity, except about the Sacrament of the Lords Supper, and so parted friendly, resolving *ab omni contentione in posterum abstinendum utrinq; esse: Deumq; orandum ut Spiritu suo erudiat ducatq;:* That both sides should abstain from contention, *&c.*

He disputes with the Papists.

The year following at *Ausburg* he disputed with the *Papists,* and had a large testimony for his Learning, and modesty, hearing his Adversaries patiently, rather seeking Truth then Victory, and answering them mildly, yet strongly: He took much pains to reconcile the difference between *Luther* and *Zuinglius* about the Lords Supper, fore-seeing the great mischief that that difference would bring upon the Church.

A blessed peace-maker.

He reforms *Ulm.*

Anno Christi 1531. the Citizens of *Ulm* sent for him to Reform their Churches, where he, with *Oecolampadius,* performed the trust put in him with much prudence and faithfulness. He was so studious of peace, that some said he complyed too much with *Luther* in that Doctrine, against which he had formerly both Preached and Written. Whereupon, in the Moneth of *May Anno Christi* 1533. he went to *Zurick,* and there in an Assembly of the Ministers of the Church, he purged himself from the suspition of revolt, shewing that he did still retain the same Doctrine concerning the Supper of our Lord which he had formerly professed, and had defended in the Disputation at *Bern* against the Adversaries thereof, and that, by the grace of God, he would continue therein to his lives end: But yet he said that it seemed to him that *Luther* dissented from *Zuinglius* rather in words then in Doctrine and very deed: He requested also the Ministers of *Zurick* that they would not attempt, nor write any thing more bitterly against *Luther,* by reason of that Epistle which he had, sent to the Magistrates of *Franckford.*

His Apology at *Zurick.*

To this they of *Zurick* answered, That they admitted his excuse: yet withall shewed him out of that Epistle, what *Luther* seemed to think of the Supper of the Lord, and what was to be expected of them hereafter; withall telling him, that they were determined with Gods help to remain in that Doctrine which they had taught hitherto in the Church of *Zurick,* till they were otherwise convinced out of the holy Scriptures: and in the mean time they would do what might conduce to peace, so that the Truth was not wronged, and so they dismissed *Bucer* lovingly and honorably.

His imployments.

Anno Christi 1537. He encouraged the Senate of *Strasborough* to erect a School, in which himself taught. He was present at many Disputations and Conferences, wherein he carryed himself with singular prudence: He was one of the Disputants at *Ratisbone* against *Eccius,* and others of the *Popish* party: in which he grew acquainted with *John Gropper,* who, at his return, commended him so much to *Herman,* Archbishop of *Collen,* that he sent for *Bucer* to assist him in the Reformation of his Churches, yet afterwards that *Gropper* became a deadly Enemy to *Bucer,* and the honest Archbishop was first Excommunicated by the *Pope,* and then thrust out of his Government by the Emperour.

Hermannus sends for him.

The Intrim made.

Anno Christi 1548. the Emperour, with the consent of the Princes, chose some moderate men to write a form for amendment of the Doctrine and Discipline of the Church; The persons imployed therein were, *Julius Pflug, Michael Helding,*

John

John Agricola, *Phil. Melanchon*, and *John Brentius*; Theſe wrote a Book which was called the *Interim*. Hereupon the Elector of *Brandenburg* wrote to the Senate of *Strasborough*, entreating them to ſend *Martin Bucer* to him: For (ſaith he) the Emperour ſeeing how loth the *Pope* is to have a Council, hath thought of another way, ſo that good men hope there will be an amendment of things in the Church. *Bucer* coming to *Auſpurg*, lodged with the Elector of *Brandenburg*, who ſhewed him the Book, and told him that it was written with as great moderation as could be, and therefore perſwaded him to approve thereof: But when *Bucer* had peruſed it, he refuſed to allow it, for that there were many *Popiſh* Doctrines contained therein: At this the Elector was very angry, and the Lord of *Granvel* was very earneſt with him to ſubſcribe it, but he would by no means be drawn thereto, and ſo he returned home with great danger of his life, going through the Country of *Wittenberg*, which was full of *Spaniſh* Souldiers. *Bucer* diſowns it.

Shortly after his return to *Strasborough*, the *Interim* was by the Emperour obtruded upon them: and the Proteſtan Divines were every where in great danger; Some being dragged unto Priſon, and others driven into Exile: & it ſo fell out by Gods Providence, that the fame of *Bucers* ſuffering with his Colleagues flew into *England*, where the Reformation of Religion was begun under *Edward* the ſixth: whereupon *Thomas Cranmer* Archbiſhop of *Canterbury*, by his Letters earneſtly ſollicited *Bucer* with *P. Fagius* to come into *England*; and when they ſaw no hope of recovering their liberty in *Germany*, they aſſented, and went over *Anno Chriſti* 1549. by the conſent of the Senate of *Strasborough*, and at their arrival, were kindly entertained, eſpecially by the Archbiſhop, who ſhortly after provided them houſes at *Cambridge*, that thereby they might be imployed in the interpretation of the Sacred Scriptures: *Bucer* had alſo a ſtipend of Two-Hundred Forty Crowns *per annum* ſettled upon him, that with his Family, he might live comfortably amongſt ſtrangers: He was alſo imployed in interpreting the *New Teſtament*, wherein he began with the Goſpel of *John*: He had ſuch a dexterity in reconciling ſeeming contradictions in Scriptures, as was a wonder to his Auditors. The *Engliſh* much admired, at his Learning, ſo his integrity of Life, ſimplicity of Apparrel, Modeſty, and Sobriety in his food, his tollerance of Labors, and great Patience in ſeveral Diſeaſes. A perſecution about the Interim. He is ſent for into *England*. His imployment there.

Shortly after, with the change of ayr, he fell into a fit of ſickneſs, which was a pain in his Bowels, the Stone, a nauſeating in his Stomach, Coſtiveneſs, and a violent *Catarh*, upon which diſeaſes he lay ſick for ſome moneths: yet would he never be idle, for when he could not go to the Publick Schools, he read his Lectures in his own houſe: yet in *January* following he read again in the Schools, though he continued craſie. His ſickneſs. His indefatigableneſs.

He had great Authority in Teaching, his Doctrine was excellent, his Life blameleſs, his Wiſdom great, his Voice ſtrong, agreeing with the matter he delivered: He uſed a modeſt freedom in noting mens manners, and as he abhorred idleneſs himſelf, ſo neither would he ſuffer others about him to be idle.

Thus exerciſing himſelf indefatigably for thirty days together, he fell into a relapſe, yet being a little recovered, he Commenced *Doctor in Divinity*: But relapſing a ſecond time, he imployed himſelf wholly in Heavenly Meditations, and prayed God to keep *England* from thoſe ſins which had brought upon *Germany* ſo much miſery; and that, that form of Diſcipline which he had written to King *Edward* the ſixth, might be here eſtabliſhed. Mr. *John Bradford* going to Preach, told him that he would remember him in his Prayers, whereupon *Bucer* weeping, ſaid, *Caſt me not off (O my God) in my old age, now when my ſtrength faileth me*: withall adding, *He hath afflicted me ſore, but he will never, never caſt me off*. And being admoniſhed to arm himſelf againſt the temptations of Satan, he anſwered, *I am wholly* Chriſts; *and the Devil hath nothing to do with me*; *and God forbid that I ſhould not now have experience of the ſweet conſolations in* Chriſt; and ſo with ſweet and heavenly ejaculations, he reſigned up his ſpirit into the hands of God, at *Cambridge*, *February* the 27. *Anno Chriſti* 1551. of his age 61. and had about three thouſand perſons attending him to his grave: *Walter Haddon* and Dr. *Parker* Preached his Funeral Sermons. His ſickneſs. His faith. His death.

Anno

Popiſh Malice.

Anno 1556. in Queen *Maries* days he was condemned of *Hereſie*, his body digged up, and, together with his Books, burned.

The Cardinals teſtimony of him.

Cardinal *Contarene* returning out of *Germany* from the Diſputation at *Ratisbone*, being asked his judgement of the *Germane* Divines, anſwered, *Habent Germani* Martin. Bucerum, *qui eâ ubertate doctrinæ Theologicæ & Philoſophicæ, eâ etiam in diſputando ſubtilitate, & felicitate eſt inſtructus, ut unus ille noſtris omnibus Doctoribus poſſit opponi:* They have amongſt others *Martin Bucer*, endowed with that excellency of Learning both in *Theologie* and *Philoſophie*, and beſides, of that ſubtilty and happineſs in Diſputation, that he only may be ſet againſt all our learned men.

His works.

Omnia hujus viri opera Latina, *&* Germanica, *ſi in unum conjungerentur, juſtæ magnitudinis Tomos* 9. *efficerent: ex quibus cognoſcere licebit quanta in* Bucero *Eruditio, cura, vigilantia, peritia, quanta fuerit in agendo dexteritas, in reformandis; conciliandiſq; Eccleſiis authoritas, atq; felicitas.*

The Life Gaſper Hedio, *who dyed* Anno Chriſti 1552.

His birth. and education.

Aſpar Hedio was born at *Etling*, in the Marquiſat of *Baden*, of honeſt Parents, and educated in Learning at *Friburg*, where alſo he Commenced *Maſter of Arts*; and from thence went to *Baſil*, where he ſtudyed Divinity, and Commenced Doctor *Anno Chriſti* 1520. About which time the glorious Goſpel of *Jeſus Chriſt* beginning to appear in *Germany*, *Hedio* embraced and made a profeſſion of the ſame, whereupon being called to Preach in the chief Church of *Ments*, he taught the Truth plainly and powerfully, which when the tender and delicate Ears of many would not endure, a perſecution was raiſed up againſt him, eſpecially by the *Popiſh Clergy*, which cauſed him to leave *Ments*, and go to *Strasborough*, *Anno Chriſti* 1523. where he was a great aſſiſtance to *Capito* and *Bucer* in reforming Religion by the command of the Senate, though the *Papiſts* gnaſhed their teeth at it: For the ſame year the Senate commanded their Preachers that they ſhould teach the Goſpel freely and Publickly, and that they ſhould inſtill into their hearers the Love of God and their Neighbors; yet withall, that they ſhould abſtain from reproaching the contrary opinions, and from ſcandalous provoking the people againſt them.

His converſion.

He goes to *Strasborough*.

Reformation at *Strasborough*.

His marriage.

Anno Chriſti 1523. *Hedio* marryed a wife, and though the *Papiſts* raiſed a great perſecution in that City againſt him, yet he Preached boldly againſt *Maſſes*, *Indulgences*, *Auricular Confeſſion*, *&c.* and wrote againſt them alſo. And when the Senators of *Strasborough* the year after, ſet forth in Print the reaſons grounded upon Scripture, why they made that alteration in Religion, *Hedio* with Colleagues ſubcribed it: and withall, they publiſhed certain Propoſitions, wherein they ſtrongly defended their Doctrine to be grounded upon the Word of God.

He is ſent for to *Collen*.

Anno Chriſti 1543. when *Herman*, Archbiſhop of *Collen*, began a Reformation, he ſent for *Bucer* and *Hedio* to aſſiſt him therein, knowing them to be men of very quiet diſpoſitions, and very fit to inſtruct the people: But awhile after when *Cæſar* came to *Bonna*, they were in great danger by reaſon of his *Spaniſh* Souldiers, and at laſt by the command of *Cæſar*, they were diſmiſſed from *Ments*, and through many difficulties and dangers they returned to *Strasborough*.

His danger and return.

His diligence.

What time he could ſpare from his Miniſterial imployment, he ſpent in writing Commentaries and Hiſtories, of which a great part afterwards were publiſhed in Print, whereby he deſerved excellently of the Church; and ſo continued Preaching and Writing till the year 1552. at which time it pleaſed God to put an end to his labors on Earth, and to tranſlate him to his Heavenly Kingdom: concerning whom one made this *Epigram*.

His death.

Argentina,

Argentina, tuis Hedio pia dogmata templis
Sincera docuit Religione Dei.
Cumq; tibi pietas ſit, priſcaq; gloria cordi,
Non poteris tanti non meminiſſe viri.

He publiſhed a Sermon about Tithes. An Hiſtorical *Synopſis*, wherein he enlarged *Sabellicus* to the year 1538. He corrected *Chronicon Abbatis Uſpergenſis*: adding many remarkable matters from the year 1512 to 1537. He wrote *Chronicon Germanicum*: Beſides a great many Hiſtories and other Books which he tranſlated into *Dutch*. His works.

As he maintained peace and friendſhip with his Colleagues, ſo he held correſpondence with moſt of the learned men of that Age. And amongſt others *Nicholas Gerbeline* thus writes, *Mira mihi eſt cum* Hedione *familiaritas*: Hebraica & Græca *ſtudia communia*: *ingeniorum rara quædam æqualitas Deus faxit ne malus aliquis diſcordiam interſerat*: *Scis enim nihil iniquius ferre Dæmonem quam ſinceras amicitias*.

The Life of Oſwald Myconius, *who dyed* Anno Chriſti 1552.

Oswald Myconius was born at *Lucern* in *Helvetia*, *Anno Chriſti* 1488. and was firſt trained up in his Country School: after which he went to *Baſil*, and there betook himſelf to the ſtudy of the Arts and Tongues, which he proſecuted with great diligence, and was much delighted with the Works of *Eraſmus*, and of his Country-man *Henry Glarianus*, with both of which he was well acquainted, and was highly prized by them both for the excellency of his wit, and for his ſingular learning: This was about the year 1514. His birth & education.

His Learning being taken notice of, he was by the Magiſtrates of *Baſil* made chief Maſter of Saint *Theodores* School, and a while after of Saint *Peters* School, in both which he trained up many young men, and made them very fine Scholars. He is made a Schoolmaſter.

After ſome years he was called from *Baſil* to *Zurick* to moderate a School there, where he took great pains in training up youth for three years ſpace; at the end whereof he was called into his own Country of *Lucern*, and ſet over the chief School there: About which time the Doctrine of the Goſpel began to ſhine out in all places, and our *Myconius* did not only willingly and readily embrace it himſelf, but was zealous to propagate it; and for that end, endevoured to inſtill it into the hearts of his Scholars, which were very many, inſomuch as the *Popiſh* party taking notice of it, ruined him out of his School, *Anno Chriſti* 1523. Removes to *Zurick*. From thence to *Lucern*. His converſion.

From thence therefore he went back to *Zurick*, where he was kindely entertained, and made chief Schoolmaſter again, where he continued till after *Zuinglius* was ſlain in the War, at which time Learning and the eſteem of Learned men began to decay in *Zurick*, whereupon he returned to *Baſil*, and giving over the troubleſome Office of a Schoolmaſter, he was made Deacon of the Church of S. *Alban*, where he preached diligently till the death of *John Oecolampadius*, and then he took up his Divinity Lecture, and began to expound the Goſpel of S. *Mark*, which he performed ſo well, that very many Auditors frequented his Lectures. Goes back to *Zurick*. Thence to *Baſil*. He is made a Deacon.

About this time the Magiſtrates of *Baſil* conſulted about ſurrogating one in the Paſtoral Office of *Oecolampadius*: and (beyond his expectation) *Myconius* was nominated and appointed thereto, and ſo was made the chief Paſtor in *Baſil*, having but a little while ſupplyed the Office of a Deacon. In this his Paſtoral Office he continued for about twenty years with great fidelity and diligence, and both by his Lectures and Miniſtry was very grateful to his hearers: And the rather becauſe his curteous carriage was very pleaſing, his Learning more then ordinary, and his Eloquence very popular. And a Paſtor.

When the great controverſie about the manner of *Chriſts* preſence in the Sacrament

He adheres to *Luther*.

ment ſprang up, *Myconius* inclined to the opinion of *Luther*, and often rendred his reaſons for it to his friends in private: But when for this, ſome grudges were raiſed up againſt him in the Univerſity, he voluntarily laid down his Divinity Lectures, and wholly applyed himſelf to his Paſtoral Office, wherein he continued to the end of his life, which fell out *Anno Chriſti* 1552. and of his age 64.

His death.

His works.

He wrote a learned and pious Expoſition upon the Goſpel of S. *Mark*: Sermons upon *Pſalm* 101. He tranſlated *Oecolampadius* his Catechiſm out of *Dutch* into *Latine*: He publiſhed Commentaries upon *Mathew*, *Luke*, and *John*, as alſo upon the Prophets *Iſaiah*, *Jeremiah*, and *Jonas*, beſides ſome other *Theological* and *Philological* Works.



GEORG PRINCE OF ANHALT

The Life of George *Prince of* Anhalt, *who dyed* Anno Chriſti 1553.

His Birth.

His Education.

George Prince of *Anhalt* was born *Anno Chriſti* 1507. Of a very ancient and honourable Family. His Father was Prince *Erneſt*. By the advice of that grave, and prudent man, *Adolphus*, Prince of *Anhalt*, Biſhop of *Mersburg*, he was ſet to the ſtudy of the Law, wherein he ſhewed ſuch induſtry, that he was quickly acquainted with the principles of it, and being of a generous nature he loved the Truth, & hated Lyes; often uſing that Proverb of *Solomon*, that, *Lying lips become not a Prince*. Amongſt all Law-books, he was moſt verſed in *Panormitan*.

His firſt preferment.

Having thus prepared his Wit by theſe Studies, *Anno Chriſti* 1522. he was by Cardinal *Albert*, Elector of *Mentz*, and Biſhop of *Magdeburg*, choſen to be one of his Counſellors, whereby he was verſed in the weighty Affairs of State, finding the uſe and benefit of his knowledge of the Law therein; and being Eloquent by nature, the Cardinal often made uſe by him to open his minde to others; ſo that his judgement was encreaſed and confirmed by his induſtry and employments.

But the Controverſies about Religion waxing hot at this time, and *Luther*'s books coming abroad, he fell to reading of them, eſpecially *De diſcrimine Legis*, & *Evan-*

Evangelii. De vera pœnitentia. De gratia. De fide. De vera invocatione. De uſu Sacramentorum. De diſcrimine legum divinarum, & humanarum. De diſcrimine Miniſterii Evangelici, & politicæ poteſtatis. Yet withall ſuſpecting his own injudiciouſneſs, he would often pray with tears to God to incline his heart to the Truth, ſaying, *Deal with thy ſervant according to thy mercy, and inſtruct me in thy Righteouſneſs.* He was frequent in reading the Scriptures, *Eccleſiaſtical* Hiſtories, *Auguſtine, Hierom,* and *Lombard,* having *George Forcheme* both for an helper, and co-partner with him in thoſe ſtudies.

He ſtudied alſo *Greek* and *Hebrew,* and was ſo perfect in the *Hebrew* that few excelled him. He diſcourſed with learned men about the Controverſies; & ſo at length, having long weighed the Opinions of all, he concluded, that the Confeſſion of the Reformed Churches did agree with the ancient *Catholick* Church of God, inſtructed by the writings of the Prophets, and Apoſtles: And though he knew what hatred and danger he expoſed himſelf to, yet he made a publique profeſſion of the Truth; giving over to joyne with the *Papiſts,* in their Counſels, and Idolatrous Services; giving himſelf wholly to Prayer, and reading the Scriptures, and other good Books: aſſiſting his Brethren (with whom he lived in perfect Peace and Love) exceedingly in their Governments. And firſt of all, by their joynt conſents, he reformed the Churches in his own Country, ſetting fit Paſtors over them, commanding them to teach the Word of Truth to their people. He aboliſhed the *Popiſh* Ceremonies, erected Schooles, allowed competent ſtipends to the Miniſters: ſo that all things were Reformed without any diſſention or tumult; and many were drawn to embrace the Truth; others were confirmed therein by the judgements and examples of their pious Princes. He was alſo very profitable to his Country by the faithful adminiſtration of Juſtice to them. *Anno Chriſti* 1545. he was called to the Government of the Churches in the Dioceſs of *Mersburg,* and for that end, he ſent for *Philip Melanchon,* and divers other godly Miniſters, who ordained him by the Impoſition of hands, and gave him a Teſtimonial thereof *Auguſt* the third 1545. Concerning which *Melanchon* thus writeth; *Nos convocati, quia certè ſciebamus hunc illuſtriſſimum Principem* Georgium *rectè intelligere, & conſtanter amplecti puram Evangelii Doctrinam, quam* Eccleſiæ *harum regionum una voce, & uno ſpiritu cum* Catholica Eccleſia *Dei profitentur, & eximiam ejus eſſe virtutem, & ſanctitatem: Teſtimonium noſtrum de eo, ritu Apoſtolico, impoſitione manuum, declaravimus,* &c.

He profeſſeth the reformed religion.

He reforms his Country.

He is ordained.

He lived very continently in a ſingle life, without any defilement: His Chamber was a Temple, Academy, and a Court; For he uſed daily in the ſame to pray, read, write, and deliberate about Government. He never wronged any man willingly. He did good both privately and publickly to many. He was a great promoter of Peace among Princes. He ended many Controverſies. He abhorred all ſeditious and turbulent counſels. He was far from ambition. No anger, hatred, or deſire of revenge could ever draw him to goe againſt the Rules of Juſtice, or to act any thing againſt the common good. Many, and great injuries he bore with a great minde, and pardoned them for the publick peace ſake.

His holy life.

And with the ſame moderation of minde he bore other griefs, ſo that it might eaſily appear, that he was ſupported by Prayer, and reſting himſelf upon God; and as a learned man, he knew the difference between divine, and humane conſolations, and often repeated this ſaying, *Subditus eſto Deo, & ora eum,* &c. Submit thy ſelf to God, and pray unto him; *for he is near to thoſe that are of a contrite heart, and will ſave the humble in ſpirit.* He employed his time ſo well, that he left none for pleaſures; and uſed to ſay, *That nothing refreſhed him more in his ſorrows, than conference with learned and godly men.* About all controverſies in Law he uſed to conferre with the excellenteſt Lawyers, who were wiſe and vertuous men: About the nature of mans body, the cauſes and remedies of diſeaſes, with the moſt skilful *Phyſitians*: About the Doctrine of the Church, *Eccleſiaſtical* Affairs, with *Luther, Juſtus Jonas, John Bugenhag,* &c. and many of their Diſputations, full of Learning and Piety, were heard to the profit of many. He conferred with *Joachim Camerarius* about the Hiſtories of all Ages, the mutation of Empires, their period, and

His induſtry.

His prudence to improve his parts.

the cauſes thereof; about the Motions of the Heavens, and the effects of the Stars.

The laſt act of this Princes life ſhewed his Piety, and Gods preſence with him: For falling ſick of a moſt troubleſome diſeaſe, he was frequent in holy prayer for himſelf, for all the Princes of that Family, for his Country, and for *Germany*. He had ſome portions of the holy Scripture daily read to him. He made his *Will*, wherein he ſet down the Confeſſion of his Faith, and commended the defenſe of his Churches to His Brother. He added ſomething to the ſtipends of all the godly Miniſters under his charge. He often ruminated upon thoſe Texts, *God ſo loved the world, that he gave &c. No man ſhall take my ſheep out of my hand. Come unto me all yee that are weary, &c.* and ſo in holy meditations and prayer he reſigned up his ſpirit unto God *Anno Chriſti* 1553, and of his Age, 47.

Synods. Amongſt other parts of his *Eccleſiaſtical* Adminiſtrations, every year he held two *Synods*, wherein all the Paſtors of his Dioceſſe met together, where they had very profitable Sermons preached. He was made *Superintendent* of thoſe Churches of *Mersburg* by *Auguſtus* Duke of *Saxony*, brother to *Maurice*, *Anno Chriſti* 1544.

His Works. His Works which he left behind him were theſe; A Conſolatory Sermon upon that ſpeech of our Saviour, *None can take my ſheep out of my hand.* A Nuptial Sermon preached at *Torgau*, at the Marriage of the Duke of *Saxony* to *Anne* the King of *Denmarks* Daughter. Four Sermons about the Sacrament. A Conſolation to his Brother *Wolphgang* in his Sickneſſe. Two Sermons againſt Falſe Prophets. Sermons containing an aſſertion of the true Doctrine in the Reformed Churches. A Tractate about the Apoſtolical Rite of Ordination uſed in the Reformed Churches. His opinion about the controverted Articles publiſhed by *Selneccerus*.

His Conſtancy. He was of ſuch conſtancy of Life and Manners, that it might truly be ſaid of him, which *Dion* ſaid of the Emperor *Marcus Antonius*, *In omni vita ſui ſimilis, nec ulla unquam in remutatus fuit. Itaq; vere fuit vir bonus, nec, fictum, aut ſimulatum quicquam habuit.*

The Life of Juſtus Jonas, *who dyed* Anno Chriſti 1555.

His Birth. *Juſtus Jonas* was born at *Northuſa*, *Anno Chriſti* 1493, where his Father was a Senator, who, falling ſick of the Plague, having applyed an Onion to the Soer, and taken it off, he layd it by him; preſently after, this little *Jonas* coming, took the Onion and eat it up, yet without any prejudice to himſelf; God miraculouſly preſerving him from that danger.

A miracle of Mercy.

He was at firſt brought up at School, in his own Country. Afterwards being ſent to a publick School, he ſtudied the Law, and made a good progreſs therein: but upon better thoughts, he ſtudied Divinity, and proceeded Doctor, and embraced the Reformed Religion, and was called *Anno Chriſti* 1521 to a Paſtoral Charge in *Wittenberg*: And when ſundry Controverſies aroſe, eſpecially about abrogating private *Maſſe*, and the Prince Elector of *Saxony* feared leſt the aboliſhing of it ſhould cauſe great tumults, *Jonas* with his Colleagues went to him, and rendred ſuch reaſons for it, that the Prince acquieſced therein.

His Converſion

His call to Wittenburg.

He was preſent at moſt of the Diſputations about Religion, where he defended the Truth ſtrenuouſly, and endeavoured to promote Peace. He was alſo made a Profeſſor in that Univerſity, where he publickly read Divinity Lectures, and bore all Offices in the Schools. *Anno Chriſti* 1533. he created ſundry Doctors of Divinity, as *Gaſper Cruciger*, *John Bugenhag*, *Pomeranus*, and *John Æpinus*, Paſtor of the Church of *Hamborough*: At which Commencement *John Frederick* Elector of *Saxony* was preſent, and was much delighted with the Eloquent Speeches made by *Juſtus Jonas*.

His employments in the Schools.

He reforms ſome Churches. *Anno Chriſti* 1539, when *Henry* Duke of *Saxony*, who had embraced the Reformed Religion, and was admitted into the League of *Smalcald*, ſucceded his Brother *George* in the Government of *Miſnia* and *Thuringia*, he preſently, by the advice of *Luther*

Luther and his Colleagues, Reformed his Churches, *Luther* himſelf beginning that Reformation; but the carrying on, and perfecting of that work, was left to the care of *Juſtus Jonas*, with *Spalatine* and *Amperſdorf*.

From thence he was called unto *Hale* in *Saxony*, where he preached and promoted Religion exceedingly: And whilſt he was imployed there, he was not only very uſeful to thoſe Churches, but was ſent to from divers others for advice and counſel, and being a man of a publick ſpirit, he was never wanting to thoſe that craved his help. *Luther* ſometimes reſorted thither to him, and took him along with him in his laſt journey to *Iſleben*, *Anno Chriſti* 1546, where he dyed: After whoſe death he remained a while in the Duke of *Saxony*'s Court, and was a conſtant companion of *John Frederick*'s Sonnes in all their afflictions. And laſtly, he was ſet over the Church in *Eiſfield*, and was made Superintendent of the *Franconian* Churches within the Principality of *Coburg*, where he ended his dayes in much peace and comfort, *Anno Chriſti* 1555, and of his age 63.

He is called to *Hale*.

His death.

He was a man of an excellent Wit, of great Induſtry, of much Integrity of life, joyned with Piety. Whilſt *Luther* lived he was his faithful friend, and moſt dear to him. Moſt of the famous men of that age were his great friends. On a time *Luther* coming to his houſe, drank to him out of a curious glaſs, adding this Diſtich *ex tempore*.

His Character.

Dat vitrum vitreo Jonæ *vitrum iſpe* Lutherus:
Ut vitro fragili ſimilem ſe noſcat uterq;

Being once under Temptations, and in a great Agony, he ſhewed much deſpondency, but his ſervant, partly by comforting him, and partly by chiding him, cheared him up, and at laſt, through God's mercy, the Spirit prevailed againſt the fleſh.

His Tentation.

He publiſhed a Defence of the marriage of Miniſters againſt *John Faber*, the patron of whoredoms: An Oration about the ſtudy of Divinity. Annotations upon the *Acts*: About private *Maſſe*, and the *Unction of Prieſts*. He turned ſome of *Luthers* works into *Latin*.

His Works.

The Life of John Rogers, *who dyed* Anno Chriſti 1555.

John Rogers was born in *England*, and brought up at the Univerſity of *Cambridge*, where he profited very much in good learning, and from thence was choſen by the Merchant Adventurers to be their Chaplain at *Antwerp*, to whom he preached many years, and there falling into acquaintance with *Will. Tindal*, and *Miles Coverdal* (who were fled thither from the perſecution in *England*) he, by their means, profited much in the knowledge of *Jeſus Chriſt*, and joyned with them in that painful and profitable work of Tranſlating the Bible into *Engliſh*, and being much enlightened thereby in the ſaveing knowledge of *Jeſus Chriſt*, he caſt off the heavy yoak of *Popery*, perceiving it to be impure, and filthy Idolatry.

His birth & education.

He goes to *Antwerp*.

His converſion.

There he married a wife, and from thence he went to *Wittenberg*, where he much profited in learning, and grew ſo skilful in the Dutch-tongue, that he was choſen paſtor to a Congregation and diſcharged his office with diligence, and faithfulneſs for many years.

His marriage.

He goes to *Wittenberg*.

But in King *Edward*'s time, he was ſent for home by Biſhop *Ridley*, and was made a Prebend of *Pauls*, and the Dean and Chapter choſe him to read a Divinity Lecture in that Church, in which place he preached faithfully till Queen *Marie*'s dayes; And in the beginning of her Reign, in a Sermon at *Paul's Croſs*, he exhorted the people conſtantly to adhere to that Doctrine which they had been taught: and to beware of peſtilent *Popery*, Idolatry, and ſuperſtition, for which he was called before the

His return to *England*.

His zeal, and Courage.

Lords of the Council, where he made a ſtout, witty and godly anſwer, yet withall carried himſelf ſo prudently, that for that time he was diſmiſſed: But after the Queen's Proclamation againſt True Preaching came forth, he was again called (the Biſhops thirſting for his blood) and committed Priſoner to his own houſe, whence he might have eſcaped, and had many motives, as his wife, and ten children, his friends in *Germany*, where he could not want preferment, &c. But being once called to anſwer in Chriſt's Cauſe, he would not depart, though to the hazard of his life. From his own houſe, he was removed by *Bonner* to *Newgate* amongſt thieves and murtherers for a great ſpace.

His courage and Conſtancy.

His uſage before the Councill.

At length he was again carried before the Lords of the Council, where the Lord Chancellor [*Steven Gardener*] taunted, reviled, and checked him, not ſuffering him to ſpeak his mind, and ſo remanded him to priſon: whereupon he wrote thus: *I was compelled to leave off what I would have moſt gladly ſpoken, and therefore I deſire the moſt hearty, and unfeigned prayers of all* Chriſts *true members, the true imps of the true* Catholique *Church: That the Lord God of all conſolation will now be my comfort, and, ſtrength, buckler, and ſhield: as alſo of all my Brethren who are in the ſame caſe, aid diſtreſſe; that I, and you all may deſpiſe all manner of threats, and cruelty, and even the bitter burning fire, and the dreadfull dart of death, and ſtick like true ſoldiers to our dear, and loving Captaine* Chriſt, *our onely Redeemer, and Saviour; and the onely true head of the Church; that doth all in us all, That we doe not traiterouſly run out of his tents, or rather out of the plaine field from him in the heat of the Battell: But that we may perſevere in the fight (If he pleaſe not otherwiſe to deliver us) till we be moſt cruelly ſlaine of his Enemies. For this I moſt heartily, and even with teares moſt inſtantly, and earneſtly deſire you all to pray: And if I dye, to be good to my poor, and moſt honeſt wife, being a poor ſtranger, and to all my little ſoules, her, and my children, &c.*

His condemnation.

The next day he was brought before the Councel again, and the third day alſo, where he met with the like uſage, and when by no means they could remove him from his conſtancy, *Steven Gardener* read his ſentence of condemnation, Degraded him, and ſo delivered him over to the ſecular power; Declaring that he was under the great curſe, and that it was a vengeable dangerous matter to eat, or drink with him, or to give him any thing: for that all that did ſo, ſhould be partakers of the ſame curſe.

His ſpeech upon it.

Then ſaid Mr *Rogers: Well my Lord, here I ſtand before God and you, and all this Honorable Audience, and take him to witneſſe, that I never wittingly, and willingly taught any falſe Doctrine, and therefore have I a good conſcience before God and all good men. I am ſure that you, and I ſhall come before a righteous Judge, before whom I ſhall be as good a man as you: and I nothing doubt but I ſhall be found then a true member of* Jeſus Chriſt, *and everlaſtingly ſaved. And as for your falſe Church you needed not to have excommunicated me out of it, for I have not lived in it theſe twenty yeares, the Lord be thanked for it.*

Then he deſired that his wife (to whom he had been married eighteen years, and by whom he had ten children, and ſhe being a ſtranger) might be admitted to come to him whilſt he lived: But *Steven Gardner*, the then Lord *Chancellor*, would by no means ſuffer it.

Gardners Cruelty.

February 4th, *Anno Chriſti* 1555. He was warned ſuddenly by the keepers wife of *Newgate* to prepare himſelf for the fire, who then being found aſleep could ſcarce be awaked, with much jogging: At length being awaked, and raiſed, he was bid to make haſt: *If it be ſo*, ſaid he, *I need not tie my points*, and ſo he was preſently had away to *Bonner* to be degraded, of whom he earneſtly requeſted to be admitted to ſpeak with his wife, but could not prevaile.

He is warned to prepare for Death.

He is degraded.

From thence he was carried into *Smithfield*, where ſcarce being permitted to ſpeak to the people, he briefly perſuaded them to perſeverance in that truth which he had taught them, which alſo he was now ready to ſeal with his blood. Then was a pardon proferred to him if he would recant, but he utterly refuſed it. His wife, with nine ſmall Children, and the tenth ſucking at her Breſt came to him, but this ſorrowful ſight nothing moved him, but in the flames he waſhed his hand, and with wonderful patience took his death, all the people exceedingly rejoycing at his conſtancy, and praiſing God for it. He was the *Proto-Martyr* in Queen *Marie's* dayes. The

His Conſtancy.

His Patience, and Martyrdom.

The *Sabbath* before his death he drank to Mr. *Hooper*, who lay in a chamber beneath him, bidding the Meſſenger to commend him to him, and to tell him, *That there was never little fellow that would better ſtick to a man, then he would to him*; ſuppoſing they ſhould be both burn'd together, although it happened otherwiſe. Cheerfulneſs in ſufferings.

During the time of his impriſonment ſtrait ſearch was made in his chamber for his writings, and papers, yet nothing was found: But after his Death, his wife, and one of his ſons going to his chamber to look after them, could find nothing, till being ready to depart, the boy eſpyed a black thing lying in a corner under a blind pair of ſtairs, which indeed proved the book they looked for, containing a narration of his examination, and anſwers, whereunto were added theſe predictions. A ſpeciall Providence.

If (ſaid he) *God look not mercifully upon* England, *the ſeeds of utter deſtruction are ſown in it already by theſe hyprocritical Tyrants, and* Antichriſtian Prelates, *double Traytors to their native Country. And yet they ſpeake of Mercy, of Bleſſing, of Unity, of the* Catholick *Church*, &c. *But this double diſſimulation will be diſcovered one day, when the Plague comes, which undoubtedly will fall upon thoſe Crown-ſhorne Captains, and that ſhortly, whatſoever the Godly, and the poor Realme ſuffer in the mean time by Gods permiſſion, and will: For the diſperſed* Engliſh *flock ſhall be brought again unto their former ſtate, or a better* (*I truſt in the Lord God*) *then it was in innocent King* Edwards *days*; *and our bloody* Babylonian *Biſhops, with their whole Crown-ſhorne company ſhall be brought to utter ſhame, rebuke, ruine, and deſtruction. For God cannot, and undoubtedly will not for ever ſuffer their abominable, lying, falſe Doctrine, their Hypocriſy, Blood-thirſtineſs, Whoredoms, Idleneſs, their Peſtilent lives Pamperd in all kinds of delight, their* Thraſonical *Boaſting Bride, their Malitious, Envious, and Poyſonful Stomacks, which they bear towards his poor afflicted Flock. Some ſhall have their puniſhment here in this World, and they that eſcape here, ſhall not eſcape everlaſting Damnation. This ſhall be your Sawce, O yee wicked* Papiſts, *make yee merry as long as yee may.* His propheſies

Alſo an honeſt Printer being his priſon fellow, Mr. *Rogers* ſaid to him. *Thou ſhalt live to ſee the alteration of Religion, and the Goſpel to be freely Preached again, and therefore have me commended to my Brethren, as well in Exile, as others; and bid them be circumſpect in diſplacing* Papiſts, *and putting good Miniſters into the Churches, or elſe their end will be worſe then ours.*

Whilſt he lay in the Priſon of *Newgate* (which was above a year) he was very merry, and earneſt in all he went about: To the Priſoners very charitable, and liberal; for whoſe ſake he made an agreement with his fellows, that they ſhould eat but one Meal a day, yet paying for two, which over-plus ſhould be given to them that lacked on the other ſide of the Priſon. His cheerfulneſs & Charity.

The Life of Laurence Saunders, *who dyed* Anno Chriſti 1555.

Laurence Saunders was born of worſhipful parents, brought up in learning at *Eaton School*, and from thence choſen to King's Colledge in *Cambridge*, where he continued three years, and profited in learning very much; Then by his Mother, (who was very rich) he was bound to a Merchant in *London*, called Sir *William Cheſter*. His birth and Education.

But Almighty God who hath his ſecret workings in all things, provided better imployment for his ſervant: for he no way liked that courſe of life: ſo that when his other fellows were buſily imployed about their worldly affairs, he would ſecretly withdraw himſelf into ſome private corner, and there fall into his ſolitary Lamentations. And it fell out that his Maſter (being a good Man) one day heard him in his ſecret prayers bewailing his condition, whereupon queſtioning with him, he found that he did not ſanſie that kind of life; but that his mind was wholly bent to his Book, He is bound an Apprentice.

book, and ſpiritual Contemplations: Upon this occaſion his Maſter acquainting his friends with it, gave him back his Indentures, and releaſed him from his ſervice.

He is releaſed.

His return to Cambridg.

Frequent in Prayer.

He commenceth Maſter of Arts.

And *Laurence Saunders* being raviſhed with the love of Learning, eſpecially with reading God's Word, ſhortly after returned to *Cambridge*, where alſo he ſtudied *Greek* and *Hebrew*, but eſpecially the Holy Scriptures, to fit himſelf for the work of the Miniſtry: He was frequent, and very fervent in prayer, and when aſſaulted by temptations, he ſtill found much ſupport, and comfort in prayer, whereby he gained ſuch experience, that he became a great comforter of others with the ſame conſolations which himſelf had found from God. He Commenced Maſter of Arts and ſtayed long after in the Univerſity.

He is Ordained Miniſter.

The ſucceſs of his Miniſtry.

He marieth a Wife.

His remove to Lichfield.

Then into Leceſterſhire.

Then to London.

In the beignning of King *Edward's* Reign he began to preach (being firſt Ordained a Miniſter) and that with ſuch general approbation, that he was choſen to read a Divinity Lecture at *Fotheringaie*, where by his Doctrine and life he edified many, and drew many ignorant perſons to God, and ſtopped the mouths of the Adverſaries. About this time he marryed a Wife: and from thence removed to the *Minſter* of *Liechfield*, where alſo he, by his life and Doctrine, gat a good report even from his Adverſaries for his Learning and Godlineſs.

From thence he was removed to Church *Langton* in *Leiceſterſhire*, where he taught diligently, and kept a bountiful houſe, and from thence to *Alhollows* in *Breadſtreet London*; and after his admiſſion there, he went back into the Country to reſigne his Benefice, which fell out when Queen *Mary* raiſed ſtirs to get the Crown, by reaſon whereof he could not accompliſh his purpoſe.

Queen Maries Coming in.

His zeal.

He is taken Priſoner.

In his journey he Preach'd at *Northampton*, not medling with the State, but boldly delivering his Conſcience againſt *Popiſh* Doctrine, and Errors; which (ſaid he) are like to ſpring up a gain, as a juſt Plague for the little love which *England* hath born to the true Word of God, ſo plentifully offered to them. Some of the Queens men which were there, and heard him, were highly diſpleaſed with him for his Sermon, and for it kept him Priſoner amongſt them for a time: But partly out of reſpect to his Brethren and Friends, which were chief ſticklers for the Queen; and partly becauſe there was no Law broken by his Preaching, at length they diſmiſſed him.

His faithfulneſs.

Preacher's Pattern.

And he ſeeing the dreadful day approaching, inflamed with godly zeal, Preached faithfully at both his Benefices, not having opportunity to reſign either, but into the hands of *Papiſts*: And, notwithſtanding the Proclamation to the contrary, he taught diligently the Truth, at his Country place where he then was, confirming the People, and Arming them againſt falſe-Doctrine, till he was not only commanded to ceaſe, but by force was reſiſted. Some counſelled him to fly out of the Kingdom, which he refuſed; and being hindred there from Preaching, he travelled towards *London*, to viſit his flock in that Place.

A faithful Paſtor.

His courage and Conſtancy.

Popiſh Malice.

But coming near *London*, Maſter *Mordant*, one of the Queen's Council, overtook him, asking him whether he went? *I have* (ſaid Mr. *Saunders*) *a Paſtoral charge in* London, *whither I am going to inſtruct my people according to the truth.* If you will follow my counſel (quoth *Mordant*) let them alone, and come not at them: But ſaid Mr. *Saunders*, *How then ſhall I be diſcharged before God? If any be Sick, and deſire Conſolation: or if any want good Counſel, and want Inſtruction, or if any ſhould ſlip into Error, and receive falſe Doctrine.* Then did *Mordant* ask him, if he did not preach ſuch a time in *Bread-ſtreet*? He ſaid *Yea*: And will you, ſaid *Mordant*, preach ſo again? *Yes*, ſaid he, *to morrow you may heare me there, where I will confirm by God's Word, all that I then preached.* I would counſel you (ſaid the other) to forbear. *Saunders* ſaid, *If you will forbid me by lawful Authority, I muſt then forbear*: Nay, ſaid *Mordant*, I will not forbid you, and ſo they parted. *Mordant* went preſently to Biſhop *Bonner*, and informed him of Maſter *Saunders* his purpoſe to preach the next day: which accordingly he did: and at his lodging, being ſomewhat troubled in his thoughts, a Friend of his asked him how he did? Truly ſaid he, *I am in priſon, till I be in Priſon.*

The

The Text which he preached upon in the forenoon was 2 *Cor.* 11. 2 *I am jealous over you with godly jealousie, for I have espoused you to one Husband, that I may present you as a chast Virgin to* Christ: *But I fear least by any meanes as the serpent beguiled* Eve *through his subtilty, so your minds should be corrupted from the simplicity that is in* Christ. In the afternoon he prepared himself to preach again, but *Bonner* sent an Officer for him, who carryed him to the Bishop where he found *Mordant.*

The Bishop charged him with Treason, for breaking the Qneen's Proclamation; and with *Heresie* and Sedition, for his Sermon; An *Heretick* he would prove him to be; because he taught, that the administration of the Sacraments, and all orders of the Church were most pure, which came neerest to the order of the primitive Church: For (said *Bonner*) the Church was then in her infancy, and could not abide that perfection, which afterwards it grew to by Ceremonies. Mr. *Saunders* answered out of St. *Augustine,* That Ceremonies were given to the infirm, and weak, and that therefore it was a sign of the great perfection of the Primitive Church, that it had few Ceremonies, whereas the *Popish* Church had many, and those partly blasphemous, partly unsavory, and unprofitable. After much other discourse, the Bishop required him to write his judgment about Transubstantiation, which he did, saying, *You seek my Blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath Blood-sucking, and become a better man.* Then *Bonner* sent him to *Gardiner,* where he waited four houres, in the Bishops absence, in a room; where the Bishops Chaplaine, and many of his servants were merrily playing at Tables: At last came the Bishop from the Court, and after he had dispatched many Sutors, being informed of Master *Saunders,* and his cause, he sent for him in; Master *Saunders* kneeling at the end of the Table: *Gardiner* said to him. *How happened it that notwithstanding the Queens Proclamation you dared to Preach.*

Bonners Ignorance.

His Courage.

His conference with Gardiner.

Saunders. Seeing the perilous time now at hand, I did but according to my duty exhort my flock to persevere and stand stedfast in the Doctrine that they had learned; I also remembred those words of the Apostle; *That its better to obey God than man*; and what I did, I was moved thereto by my conscience.

Gardiner. *A goodly conscience surely. This your conscience could make our Queen a Bastard: would it not?*

Saunders. We declare no such matter: But for that let them care whose writings are yet abroad to testify the same, not without the great shame, and reproach of the Author. This he said, because *Gardiner,* to curry favor with King *Henry* the Eighth, had published a Book, wherein he had openly declared Queen *Mary* to be a Bastard. And so going forward, he said; We only profess, and teach the sincerity, and purity of Gods Word; which albeit it be now forbidden us to publish with our mouths, yet I doubt not but it shall be sealed with our Blood.

The Bishop being vexed at this free speech, said, *Carry away this frenzie fool to Prison*; To whom he said, *I thank God that at last he hath given me a place of rest, where I may Pray for your Conversion.* He continued in Prison one year, and three months. In a letter to his Wife he thus writes; *I am merry, and I trust I shall be merry, maugre the teeth of all the Divels in Hell; Riches I have none to endow you with, but that Treasure of tasting how sweet* Christ *is to hungry Consciences (whereof I thank my* Christ, *I do feel part) that I bequeath unto you, and to the rest of my beloved in* Christ, *&c.*

Holy Charity.

Comfort in affliction.

The best Legacy.

He was so zealous in the defence of the Truth, that he forbad his Wife to sue for his delivery, and when other of his friends had by suit almost obtained it, he so discouraged them that they ceased from following their suit. Being at last brought again to Examination, and life being promised if he would recant; He answered. *I love my life and liberty, if I could enjoy them without the hurt of my own Conscience: But by God's Grace I will abide the most extremity that man can do against me, rather than do any thing against my own Conscience:* And when *Gardiner* threatned him with death, he said: *Welcome be it, whatsoever the will of the Lord be, either life or death: and I tell*

His zeal.

A good conscience better then life.

A brave speech.

tell you truly, I have learned to dye: But I exhort you to beware of ſhedding innocent blood: Truly it will cry aloud againſt you.

His Martyrdome. Being excommunicated, degraded and condemned, he was ſent to *Coventry* to be burned. When he came neer the place of execution, he went cheerfully to the ſtake kiſſing it, and ſaying, *Welcome the Croſs of* Chriſt, *Welcome everlaſting life.* The fire by his cruel enemies was made of green wood, and other ſmothering matter, which would not burn, whereby he was put to grievous torments; But the grace, and plentifull conſolation of *Chriſt*, which never forſakes his ſervants, gave him admirable ſtrength and patience, ſo that in all, he ſtood quietly, and at laſt ſweetly ſlept in the Lord.

Popiſh cruelty.

His admirable patience.

His Letter to his Wife. During his impriſonment he wrote many excellent Letters, and after his condemnation in a Letter to his wife, and friends, he thus writes. *Oh what worthy thanks can be given to our gracious God for his unmeaſurable mercies plentifully poured upon us: And I, moſt unworthy wretch, cannot but bewail my great ingratitude towards ſo gracious a God, and loving Father? I beſeech you all, as for my other many ſins, ſo eſpecially for my ſin of unthankfulneſs, crave pardon for me in your earneſt prayers. To number Gods mercies in particular, were to number the drops of water in the Sea, the ſands on the ſhore, or the ſtars in Heaven. O my dear Wife and Friends, rejoyce with me, I ſay rejoyce with thankſgiving, for this my preſent promotion, in that I am made worthy to magnifie my God, not onely in my life by my ſlow mouth, and uncircumciſed lips, bearing witneſs to his truth, but alſo by my blood to ſeal the ſame, to the glory of my God, and confirming of his true Church: I profeſs to you that as yet the comfort of my ſweet* Chriſt *doth drive from me the fear of death. But if my dear Husband* Chriſt, *doe for my tryal leave me a little to my ſelf, Alas I know in what caſe I ſhall then be: But if he doe, yet I know that he will not be long, nor far abſent from me, though he ſtand behind the wall, yet he will peep in at a creviſe. He is a tender-hearted* Joſeph, *though he ſpeak roughly to his Brethren, and threaten bondage to his beſt beloved* Benjamin; *yet can he not containe himſelf from weeping upon us, and with us, from falling on our necks, and ſweetly kiſſing us. Such, ſuch a Brother is our* Chriſt *unto all his; wherefore haſten to goe unto him, as* Jacob *did with his ſons and family, leaving their Countrey and Acquaintance. Yea this our* Joſeph *hath obtained for us, that* Pharoah *the Infidel, ſhall provide us Chariots whereby with eaſe we may be carried to him. Our very Adverſaries do help us to our everlaſting bliſſe, by their ſpeedy diſpatch, bleſſed be our God. Fear not bugbears which lye in the way; fear rather the everlaſting fire, &c. My dear Wife, and fellow Heires of the everlaſting Kingdom, always remember the Lord; Rejoyce in hope, be patient in tribulation, continue inſtant in prayer, and pray for us appointed for the ſlaughter, that we may be unto our heavenly Father a fat offering, and an acceptable ſacrifice, &c. Farewel all in* Chriſt, *in hope to be joyned with you in everlaſting joy;* Amen, Amen, Amen. Pray, Pray.

Doctor Pendleton a turncoat. Doctor *Pendleton*, and this Mr *Saunders* metting together in the beginning of Queen *Maries* reign, and ſpeaking of the Perſecution that was like to enſue, about which Maſter *Saunders* ſhewed much weakneſs, and many fears, *Pendleton* ſaid to him, *What man? there is much more cauſe for me to fear, than for you, foraſmuch as I have a bigge and fat body, yet will I ſee the utmoſt drop of this greaſe of mine molten away, and the laſt gobbet of this fleſh of mine conſumed to aſhes, before I will forſake* Jeſus Chriſt, *and his Truth which I have profeſſed:* Yet not long after, upon trial, poor, feeble, faint-hearted *Saunders*, by the power and goodneſs of God, ſealed the Truth with his Blood: whereas proud *Pendleton* played the *Apoſtate*, and turned *Papiſt*.

Proud preſumption.

Apoſtate.

The Life of John Hooper, *who dyed* Anno Chriſti 1555.

John Hooper was a Student and Graduate in the Univerſity of *Oxford*, where having abundantly profited in the ſtudy of other Sciences, he was ſtirred up with a fervent deſire to the love and knowledge of the Scriptures, in which ſtudy he joyned earneſt prayers to his diligence, for the better underſtanding of the ſame; neither was the grace of the Holy Ghoſt wanting to ſatisfie his deſire, and to open to him the light of true Divinity. His Education. His converſion.

Thus Mr. *Hooper* growing more and more in ripeneſs of ſpiritual underſtanding, and ſhewing withall ſome ſparks of his fervent ſpirit, being about the time when the *ſix Articles* came out, he was ſo hated by ſome, eſpecially by Doctor *Smith*, that he was compelled to leave the Univerſity, and went to live with Sir *Thomas Arundel*, and was his Steward, till Sir *Thomas Arundel* (having intelligence of his opinions, which he by no means liked, yet exceedingly loving the conditions of the man; found meanes to ſend him on a meſſage to the Biſhop of *Wincheſter*, writing privately to the Biſhop by his learned conference to doe ſome good upon him, yet requiring him in any caſe to ſend him his ſervant home again. He leaves the Univerſity.

Wincheſter had much conference with him four or five dayes together; but when he could doe no good of him, he ſent him back to Sir *Thomas Arundel* according to his requeſt, much commending his wit and learning, but ever after bearing a ſecret grudg in his ſtomack againſt him; ſo that ſhortly after, *Mr. Hooper* was warned by ſome private friends to provide for his own ſafety; for that there were underhand workings to apprehend him. His conference with *Gardiner*.

Whereupon he left the Kingdome, and went to *Paris*: yet after a while he returned again, and lived with one Mr. *Sentlow*: But underſtanding that ſnares were again layd for him, with much difficulty and danger he eſcaped the ſecond time into *France*, and from thence travelled into *Germany*, where he gained acquaintance with many learned men, and of them was friendly and lovingly entertained both at *Baſil* and *Zurich*, eſpecially by M. *Bullinger*, who became his eſpecial friend. Flight in perſecution. He flies into Germany.

There he ſtudied *Hebrew*, and married a Wife being a *Burgonian*: And at laſt, hearing that King *Edward* the ſixth was come to the Crown, he amongſt many other *Engliſh* Exiles, was deſirous to return into *England*, and when he took his leave of thoſe his worthy friends, Mr. *Bullinger* ſaid to him; Mr. *Hooper*, though we are ſorry to part with your company for our own ſakes, yet we have much more cauſe to rejoyce both for yours, and the cauſe of *Chriſts* ſake, that you ſhall now return out of long baniſhment into your native Country again, where you may not only enjoy your own liberty, but may, and we doubt not will be very uſeful for the promoting the good of *Chriſts* Church: We alſo rejoyce not onely becauſe you ſhall remove out of exile into liberty; but you ſhall here leave a barren and unpleaſant Country, rude, and ſavage, to goe into a land flowing with milk and honey, repleniſhed with all pleaſures and fertility; yet with this our joy, our fear, and care is, leſt when you are ſo far diſtant, and long abſent in the midſt of your friends, wealth, and felicity (for peradventure you will be a Biſhop) you ſhould forget us your Friends and well-willers; yet though you ſhould do it, we aſſure you that we will not forget our old Friend and fellow Mr. *Hooper*, and if you will pleaſe, not to forget us, then pray let us hear from you. His marriage. He returns to *England*. *Bullingers* ſpeech to him.

To this Maſter *Hooper* anſwered, firſt giving moſt hearty thanks to Maſter *Bullinger*, and all the reſt for their ſingular good will, and undeſerved affection, which they had at all times ſhewed toward him: Then declaring that it was not the barrenneſs of that Country which occaſioned his remove; for that he could be content to live all his life there, as ſoon as in any part of the world, or in his own Country, were it not that he His anſwer.

took himself bound in conscience to endeavour the advancement of Religion in his native soil: & therefore (said he) *Though I cannot deny that God hath blessed our Country of* England *with many great commodities: yet neither they, nor new friends, nor any thing else shall cause me to forget such Friends, and benefactors as you have been, unto whom I am so such bound: And therefore you shall be sure from time to time to hear from me, and I will send you word how it goeth with me: But,* saith he, *The last newes of all I shall not be able to write, for where I shall take most paines, there shall you hear of me to be burned to ashes.*

A Prophesie.

Thus taking his leave of them, he returned to *London*, where he preached twice, but at least once every day. The people so flock't to him, that the Churches could not contain them. In his Doctrine and Ministry he was earnest, and zealous.

His painful Preaching.

In language Eloquent: In the Scriptures perfect, and ready: And in paines indefatigable. In this pains-taking he continued to his lives end, neither did his labor break him, nor promotion change him, nor dainty fare corrupt him: He was of a strong body, sound health, pregnant wit, and of invincible patience: spare of diet, sparer of words, and spareſt of time: A liberall House-keeper, and very grave in his carriage.

His Constancy.

His Character.

Note.

Being at length called to preach before King *Edward*, he made him first Bishop of *Gloceſter*, where he was Bishop two years, then of *Worceſtor*, where he carried himself so uprightly, and inoffensively, that his enemies had nothing to say against him: He used to go about from town to town, and from village to village to preach unto the people: He governed his house so, that in every corner of it there was some smell of virtue, good example, honest conversation, and reading of the Scriptures: In his Hall there was daily a table spread with good store of victuals, and beset with poor folk of the City of *Worceſter* by turnes, who were served by four at a Messe, with whole and wholsome meat: And when they were served (being before examined by himself or his deputies, of the *Lord's Prayer*, *Creed*, and *ten Commandments*) then he himself sate down to dinner, and not before.

He is made a Bishop.

A painful Bishop.

His Family Government.

His Charity.

In the beginning of Queen *Marie's* dayes, he was sent for by a Pursivant to *London*: and though he had opportunity, and was perswaded by his friends to flie, yet he refused, saying, *Once I did flie, but now being called to this place, and vocation, I am resolved to stay, and to live, and die with my Sheep.*

He is sent for to London.

A good Shepheard.

By *Winchester* when he came to *London* he was railed upon, and committed to prison: Afterwards also at his examination, they called him *Beast*, *Hypocrite*, *&c.* which he bore without answering again: In the *Fleet* where he was prisoner, he had nothing but a pad of straw for a Bed, and a rotten covering, till good people sent him a Bed to lie on: Of one side his Chamber was the sink and filth of the House, on the other the Town-ditch, enough to have choaked him.

Stephen Gardener.

Popish Malice.

His Patience.

After he had layen thus a while, falling sick, the doors, bars, hasps, and chaines being all made fast, he both mourned, called, and cryed for help: Yet the Warden hearing, would suffer none to goe to him, saying, *Let him alone, if he die, it were a good riddance of him,* &c. Concerning his base usage, himself thus writes: *I paid alwayes* (saith he) *to the Warden of the Fleet as a Baron paid as well in Fees, as for my board:* viz. 20*s. per week, till I was wrongfully deprived of my Bishoprick, and after that time I paide as the best Gentleman in the house, yet he alwayes used me worse, and more vilely then a very slave: Thus I suffered imprisonment almost eighteen monthes, my goods, living, friends, and comforts being taken from me: The Queen owing me above* 80 *pound, yet hath she cast me into prison, & allowes me nothing, neither are any suffered to come at me whereby I may be relieved. I am under a wicked man, and woman, and see no remedy but in Gods help: But I commit my just cause to him whose will be done, whether it be by life or death.*

Popish Cruelty.

When he was brought to examination before *Winchester*, and the other Commissioners, there was such a tumult whensoever he began to speak, that he was forced to keep silence: Yet did they proceed to Degrade, and condemn him, and so delivered him over to the secular Power.

Popish Rage.

As they were leading him from the Counter in Southwark to Newgate, & of the Sheriffs,

Sheriffs ſaid to him. *I wonder that you was ſo haſty, and quick with my Lord Chancellor, and uſed no more patience to him?* To which he anſwered: Mr. *Sheriffe, I was nothing at all impatient, though I was earneſt in my Maſters cauſe, and it ſtands me in hand ſo to be: For it goeth upon life and death, not in this World only, but in the World to come.*

Six days he lay cloſe priſoner in *Newgate*, none being ſuffered to come to him, during which time, *Bonner*, *Harpsfield*, and divers others came to him, leaving no meanes untried to reduce him to their *Antichriſtian* Church, ſometimes making many great profers, and promiſes, to him of worldly Riches, and promotion, other ſometimes uſing grievous Threatnings to affright him: But they found him always the ſame Man, ſtedfaſt, and unmoveable. Tentations reſiſted.

February the 4th. at night, his Keeper gave him ſome inkling that he ſhould be ſent to *Glouceſter* to be burned, which he rejoyced very much at, lifting up his eyes, and hands to Heaven, and praiſing God for ſending him amongſt his people over whom he had been Paſtor, there to confirm with his blood the Truth that before he had taught unto them, not doubting but the Lord would give him ſtrength to perform it to his Glory: And immediately he ſent for his Boots, Spurrs, and Cloak, that he might be ready to ride when they ſhould call for him. Gods providence.

The day following he was delivered to ſome of the Queens Guard, who conveied him to *Glouceſter*, and when he came neer the City, much people met him, who cryed, and bewailed his condition exceedingly. The night before his Death, he did eat his meat quietly, and ſlept ſoundly: After his firſt ſleep, he ſpent the reſt of the night in Prayer. The next day, Sir *Anthony Kingſton* coming to him, told him that life was ſweet, and death bitter; to which he anſwered, *The death to come is more bitter, and the life to come more ſweet:* I am come hither to end this life, and ſuffer death, becauſe I will not gain-ſay the former Truth that I have here taught unto you. He is ſent to *Glouceſter*. The benefit of inward peace. Benefit of a good Conſcience. Conſtancy.

Alſo a blind Boy coming to him, after he had Examined him in the Grounds of Religion, he ſaid, *Ah poor Boy, God hath taken from thee thy outward ſight, but hath given thee another ſight much more pretious, having endued thy ſoul with the Eye of Knowledg, and Faith: God give thee Grace continually to pray unto him that thou loſe not that ſight, for then ſhouldeſt thou be blind both in Body and Soul.* Note.

Being delivered to the Sheriffe, he ſaid to him, *My requeſt to you Maſter Sheriffe, is, only that there may be a quick Fire, ſhortly to make an end of me, and in the mean time I will be as obedient to you as you can deſire: If you think I do amiſs in any thing, hold up your finger and I have done: I might have had my life, with much Worldly gain, but I am willing to offer up my life for the Truth, and truſt to Dy a faithful ſervant to God, and a true ſubject to the Queen.* When he ſaw the Sheriff's men with ſo many Weapons, he ſaid, *This is more than needs; if you had willed me, I would have gone alone to the Stake and have Troubled none of you all:* As he went to the Stake he was forbid to ſpeak to the people. He looked chearfully, and with a more ruddy countenance then ordinary. His requeſt to the Sheriffe. His meekneſs and conſtancy. He goes cheerfully to the Stake.

Being come to the place of Execution, he prayed about halfe an hour, whereof this was a part. *Lord* (ſaid he) *I am Hell, but thou art Heaven: I am ſwill and a ſink of ſin, but thou art a gracious, and Merciful Redeemer: Have mercy therefore upon me moſt miſerable, and wretched offender after thy great Mercy, and according to thine ineſtimable Goodneſs: Thou art aſcended into Heaven, receive me Hell to be partaker of thy joyes, where thou ſitteſt in equall Glory with thy Father. For well knoweſt thou Lord, wherefore I am come hither to ſuffer, and why the Wicked do perſecute thy poor Servant: Not for my Sins, and Tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings to the Contaminating of thy Blood, and to the denyal of the knowledg of thy Truth, wherewith it did pleaſe thee by thy Holy Spirit to inſtruct me: With as much diligence as a poor wretch might (being thereto called) I have ſet forth thy glory. Thou well ſeeſt, O Lord my God, what terrible Torments, and cruel Paines are prepared for thy poor Creature: Even ſuch Lord, as without thy ſtrength none* His prayer at the ſtake.

is able to bear, or patiently to paſs: But that which is impoſſible with Man is poſſible with thee: Therefore ſtrengthen me of thy goodneſs that in the Fire I break not the rules of Patience: Or elſe aſſwage the terror of the Paines as ſhall ſeem fitteſt to thy Glory.

He is tempted. Having a Box with a pardon ſet before him, he cryed, *If you love my ſoul away with it, if you love my ſoul away with it.* Three Irons being prepared to faſten him to the Stake, he only put on an Iron-Hoop about his middle, bidding them take away the reſt, ſaying, *I doubt not but God will give me ſtrength to abide the extremity of the Fire without Binding.* When reeds were caſt to him, he embraced and kiſſed them, putting them under his Arme, where he had bags of Gun-powder alſo: When Fire was firſt put to him, the faggots being green, and the Winde blowing away the Flame, he was but ſcorched: more Faggots being laid to him, the fire was ſo ſuppreſt, that his Nether-parts were burn'd, his upper being ſcarce touched: He prayed mildly as one that felt no pain, *O* Jeſus *the Sonne of* David *have Mercy upon me, and receive my Soul:* And wipeing his Eyes with his hands, he ſaid, *For God's love let me have more Fire:* A third fire being kindled, it burn'd more violently, yet he was alive a great while in it; The laſt words which he uttered being *Lord* Jeſus *have Mercy on me, Lord* Jeſus *receive my Spirit.* And ſo he ſlept in the Lord.

His confidence in God.

His cruel burning.

His prayer in the fire.

His death.

His heavenly ſpeeches. In one of his Letters he thus wrote, *Impriſonment is painful, but liberty upon evill conditions is worſe: The Priſon ſtink's, yet not ſo much as ſweet Houſes where the fear of God is wanting: I muſt be alone and ſolitary, it's better ſo to be, and have God with me, than to be in company with the Wicked: Loſs of Goods is great, but loſs of Grace and God's favor is greater: I cannot tell how to anſwer before Great and Learned Men: Yet it is better to do that, than ſtand Naked before God's Tribunal: I ſhall Dy by the hands of cruel Men; He is Bleſſed that loſeth his Life, and find's life Eternal: there is neither Felicity, nor Adverſity of this World that is great, if it be weighed with the joyes, and Paines of the World to come.* And in the concluſion of the Letter he writes thus. *I am a precious Jewel now, and daintily kept, never ſo daintily before: For neither mine own Man, nor any of the Servants of the houſe may come to me, but my Keeper only, who is a ſimple, rude fellow: But I am not troubled thereat.*

Contention about Ceremonies. In the time of King *Edward*, when he was made Biſhop, much controverſie was between him, and Doctor *Cranmer*, and Doctor *Ridley* about the Cappe, Rochet, *&c.* But when in Queen *Maries* days, they were all in Priſon for the ſame cauſe of Religion; Doctor *Ridley* wrote thus to him: *My dear Brother, foraſmuch as I underſtand by your works, which I have but ſuperficially ſeen, that we throughly agree in thoſe things which are the grounds, and ſubſtantial points of our Religion, againſt which the World ſo furiouſly rageth in theſe days, however formerly in certain by matters, and circumſtances of Religion, your Wiſdom and my Simplicity hath a little jarred, each of us following the abundance of his own Sence, and judgment: Now I ſay, be you aſſured that even with my whole Heart (God is my witneſs) in the Bowels of* Chriſt *I love you in the Truth, and for the Truths ſake which abideth in us, and ſhall by the Grace of God abide for ever.*

They agree in priſon.

His admirable patience. He was above three quarters of an hour in the fire before he dyed, yet, even as a Lambe, he patiently abode the Extremity thereof, neither moving forwards, backwards, or to any ſide; But having his nether-parts burned, and his Bowels faln out, he dyed as quietly as a Child in his Bed, *Anno Chriſti*, 1555.

The Life of Rowland Taylor, *who dyed* Anno Christi 1555.

Rowland Taylor was Doctor of both Laws, and Rector of *Hadley* in *Suffolk*, where Master *Thomas Bilney* had formerly been a Preacher of the Word, and in which place there were few, either Men or Women, that were not well learned in the Holy Scriptures, many having read over the whole Bible, and could say a great part of *Paul's Epistles* by heart. His imployment. Scriptures well studied.

Here this Doctor *Taylor* preached constantly on *Sabbaths*, *Holy-Days*, and at other times when he could get the People together. So soon as he was called to this place, he left the Family of Doctor *Cranmer* Archbishop of *Canterbury*, with whom he had formerly lived, and like a good Shepherd, constantly abode with his Flock, and gave himself wholly to the study of the Sacred Scriptures, most faithfully endeavouring to fulfil the precept of *Christ* to *Peter*; *Lovest thou me? Feed my Sheep.* His life also, and conversation was very Exemplary, and full of Holiness: He was meek, and humble, yet would stoutly rebuke Sin in the greatest: He was very mild, void of all rancor and malice, ready to do good to all men, forgiving his Enemies, and far from doing the least wrong. To the Poor, Blind, Lame, Sick, Bed-rid, or that had many Children, he was a Father, causing the Parishoners to make good provision for them, besides what of his own bounty, he gave them. He brought up his own Children in the fear of God, and good Learning: And thus he continued as a good Shepherd amongst his Flock, feeding, governing, and leading them through the Wilderness of this wicked World, all the days of Holy King *Edward* the sixth. Preachers pattern. His character. His charity.

But in the beginning of Queen *Marie's* Reigne, two *Popish* persons subborned a *Priest* to come and say *Mass* in his Church; He being at his study, and hearing the Bell to toll, went to Church, and finding this *Priest*, guarded with drawn swords, in his *Popish* Robes ready to begin the *Mass*, he said unto him, *Thou Divel, who made thee so bold to enter into this Church, to profane and defile it with this abominable Idolatry, I command thee thou* Popish Wolfe, *in the name of God to avoid hence, and not to presume thus to poyson* Christ's *flock.* Then said one *Foster* (the ring leader in this business) to Doctor *Taylor*, thou Traytor, what dost thou here, to let and disturbe the Queens proceedings? Doctor *Taylor* answered, I am no Traytor, but the Shepherd which God, and my Lord *Christ* hath appointed to feed this his flock; and therefore, I have good authority to be here. The *Mass* brought into the Church. His zeal. Popish malice.

Then said *Foster*, Wilt thou *Trayterous Heretick*, make a commotion, and resist violently the Queens proceedings? Doctor *Taylor* answered, I make no commotion; it's you *Papists* that make commotions and tumults; I resist only with Gods Word against your *Popish* Idolatries, which are contrary to the same, and tend to the dishonour of the Queen, and the utter subversion of this Realme; Then did *Foster* with his Armed men carry Doctor *Taylor* out of the Church, and so the *Priest* went on with his *Mass*.

Doctor *Taylors* Wife, who had followed her Husband to the Church, when she saw their violent proceedings, kneeled down, and holding up her hands, with a loud voice, said, *I beseech God, the Righteous Judge to avenge this Injury, which this* Popish *Idolater doth this day to the Blood of* Christ; Then did they thrust her out of the Church also; and presently after *Foster* wrote a complaint against Doctor *Taylor* to *Steven Gardiner*, who sent his Letters Missive for Doctor *Taylor*: whereupon his Friends earnestly entreated him to fly, telling him that he could neither expect justice, nor favor, but Imprisonement, and cruel Death: To whom he answered, *I know my cause to be so Good, and Righteous, and the Truth so strong upon my side, that I will, by God's grace, appear before them, and to their Beards resist their false doings; for I believe that I shall never be able to do God so good Service as now, and that I shall never have* He is accused and sent for. He is perswaded to fly. Flight refused. His courage.

have ſo glorious a calling, nor ſo great Mercy of God profferd me as I have now; wherefore Pray for me, and I doubt not but God will give me ſtrength, and his Holy Spirit, that all my adverſaries ſhall be aſham'd of their doings.

Then ſaid his friends, Maſter Dr. we think it not beſt ſo to do; you have ſufficiently done your duty, and born witneſs to the truth, both in your Sermons, and in reſiſting this *Popiſh Prieſt*, and therefore ſeeing our Saviour *Chriſt* bids us when we are perſecuted in one City to flee to another; we think that by flying at this time you ſhould doe beſt, reſerving your ſelf for better times. O (ſaid D. *Taylor*) I am now old, and have already lived too long to ſee theſe terrible and wicked dayes. You may doe as your conſciences ſerve you, but I am reſolved not to fly: God ſhall hereafter raiſe up Teachers, which ſhall with much more diligence and fruit teach then I have done; for God will not forſake his Church, though for a time he tryeth and correcteth us, and that not without juſt cauſe.

A Prediction.

His friends ſeeing his conſtancy and reſolution, with weeping eyes commended him to God; and ſo preparing himſelf, he went to *London*, and preſented himſelf to *Steven Gardiner*, Lord Chancellor of *England*; who railed upon him, calling him *Knave*, *Traytor*, *Heretick*, asking him if he knew him not? *&c.* To whom he anſwered, *Yea, I know you, and all your greatneſs, yet you are but a mortall man: And if I ſhould be affraid of your Lordly looks, why fear you not God the Lord of us all? How dare you for ſhame look any Chriſtian in the face, ſeeing you have forſaken the truth, denyed our Saviour* Chriſt, *and his word, and done contrary to your own oath, and writing? with what countenance can you appear before the judgement ſeat of* Chriſt *and anſwer for your oath, firſt made to King* Henry *the eighth, and afterwards to King* Edward *the ſixth?*

He goes to *S. Gardiner.*

His ſtout anſwer.

His conference with *Gardiner.*

Gardiner. Tuſh, tuſh, that was *Herods* oath, unlawfull and therefore fit to be broken; I did well in breaking it, and thank God that I am come home to our Mother the Church of *Rome*, and ſo I would thou ſhouldeſt doe.

Taylor. *Should I forſake the Church of* Chriſt, *which is founded upon the true foundation of the Prophets and Apoſtles? to approve thoſe lyes, errors, ſuperſtitions and Idolatries that are approved of moſt blaſphemouſly by you? God forbid. Remember that you wrote truly againſt the* Pope, *and were ſworne againſt him.*

Gardiner. I tell thee that was *Herods* oath, and our Holy Father the *Pope* hath diſcharged me of it.

Taylor. *But you ſhall not be ſo diſcharged before* Chriſt, *who doubtleſſe will require it at your hands as a lawful oath made to your King, from which no man can aſſoile you.*

Gardiner. I ſee that thou art an arrogant Knave, and a very Fool.

Taylor. *My Lord, leave your railing, which is unſeemly in one that is in your place. I am a Chriſtian man, and you know that he that call's his* Brother Fool, is in danger of Hell fire.

Gardiner. Ye are falſe, and liers all the ſort of you.

Taylor. *We are true men, and know that God will deſtroy all them that ſpeak lies, and therefore we abide by the truth of Gods words, which ye, contrary to your own conſciences, deny, and forſake.*

Gardiner. Thou art a married man.

Taylor. *Yea, and I thanke God that I am, and have had nine children, and all in lawful matrimony, and bleſſed be God that ordained matrimony, and commanded that all that had not the gift of continency ſhould marry, and not live in whoredom and Adultery.* After ſome other diſcourſe, the Biſhop called his men, commanding them to carry him to the *Kings Beneh*, requiring his Keeper to keep him ſtrictly: Then Doctor *Taylor* kneeling down, and holding up his hands, ſaid, *Good Lord, I thank thee, and from the Tyranny of the Biſhop of* Rome, *and all his deteſtable errors and abominations, good Lord deliver us.* So they carried him away to priſon, where he lay almoſt two years.

His impriſonment.

In Priſon he ſpent his time in prayer, reading the Scriptures, preaching to the priſoners, and to others that reſorted to him: And it pleaſed God that he found in that

His holy employments in priſon.

priſon,

Priſon, holy Maſter *Bradford*, whom he began to exhort to Faith, Strength, and Patience, and to preſevere conſtantly unto the end. Maſter *Bradford* hearing this, thanked God who had provided him ſo comfortable a Priſon-fellow, and ſo they both together praiſed God, & continued in Prayer, Reading & exhorting one another: Inſomuch, as Doctor *Taylor* told his Friends, that God had provided Graciouſly for him, to ſend him to that Priſon, where he found ſuch an Angel of God, to be in his company, to comfort him. He meets with Mr. *Bradford* in Priſon.

He was divers times examined of his Faith, and witneſſed a good Confeſſion before his Adverſaries, for which at laſt he was Condemned to Dy. His Examinations.

When his Sentence was read, he told them, that God, the Righteous Judge, would require his Blood at their hands, and that the proudeſt of them all ſhould repent their receiving again of *Antichriſt*, and their Tyranny againſt the Flock of *Chriſt*. He alſo thus wrote to his Friends. *God be praiſed, ſince my Condemnation I was never afraid to dye. Gods will be done. If I ſhrink from Gods Truth, I am ſure of an other manner of Death than had Judge* Hales. *But God be praiſed even from the bottome of my heart, I am unmoveably ſettled upon the Rock, nothing doubting but that my dear God will performe and finiſh the Work that he hath begun in me, and others. To him be all Honour both now, and ever, through* Chriſt *our onely Saviour*, Amen. His Condemnation. His Courage. Death not Fear'd.

After his Condemnation, Biſhop *Bonner* came to the Priſon to degrade him, bringing all the *Maſſing Garments* with him, which he commanded him to put on. *No, quoth Doctor* Taylor, *I will not.* His conference with Biſhop *Bonner*.

Bonner. Wilt thou not? I ſhall make thee ere I go.

Taylor. *You ſhall not, by the Grace of God.*

Bonner. I charge thee on thy Obedience to do it.

Taylor. I *will not*

Then the Biſhop bad his own Man to put them on his back, which when it was done, Doctor *Taylor* ſetting his hands by his ſide, walked up and down, and ſaid, *How ſay you now my Lord, am I not a Goodly Fool? If I were in* Cheap-ſide, *would not all the Boyes laugh at theſe Apiſh-toyes?* The Biſhop having diſpoiled him of all, would have given him a ſtroke on his Breaſt with his Croſier: But his Chaplain ſaid, My Lord ſtrike him not, for he will ſure ſtrike again, *Yea by Saint* Peter *will I, quoth Doctor* Taylor: *The cauſe is* Chriſt's, *and I were no good Chriſtian, if I would not fight in my Maſters Quarrel.* Then the Biſhop curſed him, but durſt not ſtrike him. To whom Doctor *Taylor* anſwered, *Though you curſe, yet God doth Bleſs me.*

The next night his Wife, Son, and Servant came to him, where before Supper, they kneeled down, and Prayed, ſaying the Letany.

He was ſent down to *Hadley* to be burn'd, and all the way as he went, he was very merry, as one that went to a Banquet, or Bridal. In his journey, the Sheriffe of *Eſſex*, perſwaded him much to return to the *Popiſh* Religion, *&c.* To whom at laſt he anſwered, *I well perceive now that I have been deceived my ſelf, and ſhall deceive many in* Hadley *of their Expectation:* When the Sheriffe deſired him to explain his meaning, hoping that he would recant, he ſaid, *I am a man of a very great carcaſs, which I had hoped ſhould have been Buried in* Hadley-Church-Yard, *but I ſee I am deceived, and there are a great number of Wormes there, which ſhould have had jolly feeding upon this Carrion, but now both I, and they, ſhall be deceived of our Expectation.* He is ſent to *Hadley*. Benefit of a good Conſcience. His Courage and Conſtancy.

When he came within two Miles of *Hadley*, he deſired to alight, and being down, he leap't, and fet a friſk, or two, ſaying, *God be praiſed I am now almoſt at Home, and have not paſt two Stiles to go over, and I am even at my Father's Houſe.* At *Hadley* Towns-end, a poor man with his five Children met him crying, *O dear father, and good Shepherd, God help and ſuccour thee, as thou haſt many a time ſuccour'd me, and my poor children:* The Streets were full of People weeping, and bewailing their loſs, ſaying, *Ah! Good God, there goes our good Shepherd from us, that hath ſo Faithfully taught, ſo Fatherly cared for us, and ſo Godly governed us: Oh Merciful God, what* His comfort in Affliction. His death Bewailed.

ſhall

ſhall we poor ſcattered Lambs do? What ſhall become of this moſt wicked World? Good Lord ſtrengthen him, and comfort him. To whom he ſaid, *I have Preached to you God's Word, and Truth, and am come now to ſeal it with my Blood.*

His Charity.

He gave all his Mony to the Poor, for whom he was wont thus to provide formerly: Once a fortnight at leaſt he uſed to call upon Sir *Henry Doile*, and other rich Clothiers, to go with him to the *Alms-Houſes* to ſee what the Poor lacked in Meat, Drink, Apparel, Bedding, and other neceſſaries: Withall, exhorting, comforting, and rebuking as he ſaw occaſion.

Popiſh Cruelty.

His Martyrdome.

Comming to the place of Execution, he was not ſuffered to ſpeak to the People, who much lamented his Death, yet he was very cheerful, ſaying, *Thanks be to God, I am even at Home*; and when he had Prayed and made himſelf ready, he went to the Stake and kiſſed it. He would fain have ſpoken to the People, but one thruſt in a Tip-ſtaffe into his Mouth, another ſtruck him on the head, and another threw a Faggot at him, which broke his Face that the Blood ranne down: To whom Doctor *Taylor* ſaid, *O Friend, I have harme enough, what need that?* When he was ſaying the *Miſerere* in *Engliſh*, Sir *John Shelton* ſtruck him on the Lips, ſaying, *You Knave, I will make thee ſpeak* Latin. The Fire being kindled, he held up his hands, calling upon God, and ſaying, *Merciful Father of Heaven, for* Jeſus Chriſt *my Saviour's Sake, receive my Soul into thy hands*, And ſo ſtood ſtill without moving, till one with an Halbert ſtruck out his Brains. *Anno Chriſti*, 1555.



JOHN BRADFORD

The Life of John Bradford, *who dyed* Anno Chriſti 1555.

His Birth, and Education.

His fidelity.

John Bradford was born at *Mancheſter* in *Lancaſhire*, and by his Parents brought up in Learning: And afterwards he ſerved Sir *John Harrington*, a Man much employed under *Henry* the 8th, and *Edward* the ſixth: In which place he had opportunity of much advantaging himſelf: For his Maſter found him ſo Active, and fit for his Imployments, that above all others he made moſt uſe of his Faithful ſervice: And thus he continued with him for certain years.

He goes to *Cambridge*.

But God intending him for better employment, having given up a juſt account to his Maſter, with his good Approbation, he went to *Cambridge*, whereby his diligence in

in ſtudy, he profited ſo much in knowledge, and ſo pleaſed all by his godly, and blameleſs converſation, that after one years abode in the Univerſity he was made Maſter of Arts, and choſen Fellow into *Pembroke-Hall*. His preferment in the Univerſity.

There Maſter *Bucer*, falling into acquaintance with him, highly priz'd, and perſwaded him to enter into the Miniſtry, which he modeſtly excuſed for want of learning: To whom *Bucer* ſaid, *If thou have not fine Manchet, yet give the people Barly-Bread, or ſuch as thou haſt.* Being thus perſwaded to enter into the Miniſtry, Biſhop *Ridley* made him a *Prebend* in St *Pauls*, where he continued preaching three years faithfully, reproving ſin ſharply, yet ſweetly preaching *Chriſt* crucified, and pithily impugning Errors, and *Hereſies*, and perſwading to a godly life. Note. He enters into the Miniſtry.

In the beginning of Queen *Marie's* reign, *Bourn*, Biſhop of *Bath* made a ſeditious Sermon at *Paul's Croſſe*, which ſo moved the people to indignation, that they were ready to pull him out of the Pulpit, and one threw a dagger at him: Whereupon *Bourn* requeſted Maſter *Bradford* (who was behind him) to ſtand in his place, and to quiet the people, which accordingly he did, whom when the people ſaw, they cryed, *Bradford, Bradford, God ſave thy life Bradford: Bourn* not yet thinking himſelf ſafe, requeſted Maſter *Bradford* to convey him into the School-maſter's houſe, which accordingly he did, going at his back, and ſheltering him from the people: whereupon one ſaid to him, *Ah* Bradford, Bradford, *Thou ſaveſt him that will help to burn thee.* He defends Bourn from Death.

In the afternoon Maſter *Bradford* preached at *Bow-Church*, and ſharply reproved the people for their ſeditious carriage: Yet within three dayes after, he was ſent for before the Council, and charged with ſedition for this act, and by them was ſent priſoner, firſt to the Tower: Then from thence they removed him to the *Kings Bench* in *Southwark*: and after his condemnation, he was ſent to the Counter in the *Poultry*: In which places for the time that he remained priſoner, he preached twice a day, unleſſe ſickneſſe hindred, and often adminiſtred the Sacrament: Preaching, Reading, and Prayer was his whole life: He eat but one meal a day, and that a ſpare one too, and his continual ſtudy was upon his knees. He is ill requited for it. He Preacheth in Priſon.

In the mid'ſt of dinner he uſed to meditate with his hat in his eyes, from which flowed plenty of teares dropping on his trencher. He was in ſuch credit with his Keeper in *Southwark*, that at an Evening he would give him leave, upon his bare word, to go into *London*, to viſit a ſick friend: and he was ſo mindful of his promiſe, that he uſed to return to priſon again, rather preventing his hour, then breaking his fidelity. He was of perſon ſomewhat tall, and ſlender, ſpare of body, of a faint ſanguine colour, with an awberne Beard. He ſlept not above four hours in the night, and till ſleep came, his Book went not out of his hand. His recreation was honeſt company, and Chriſtian diſcourſe a little after dinner, and ſo to prayer, and his book again. He counted that hour ill ſpent wherein he did not ſome good, either with his pen, ſtudy, or exhorting others, *&c.* He was no niggard of his purſe, but would liberally communicate what he had to his fellow-priſoners. A ſoft Heart. His Character. Studious. Note. His Charaty.

Once a week he viſited the Thieves on the other ſide the Priſon, giving them godly exhortations, and diſtributing ſome mony amongſt them. An intimate friend of his asked him, if he ſhould procure his liberty, what he would doe, and whither he would goe? To whom he anſwered, That he cared not whether he were delivered out of priſon or no; But if he ſhould, that then he would marry, and abide ſecretly in *England*, and teach the people as the time would ſuffer him. He was had in great reverence and admiration of all good men: So that many which knew him not but by fame onely, much lamented his death, yea many *Papiſts* wiſhed heartily that he might live. He was well eſteemed of all.

Few dayes paſſed wherein he ſhed not ſome teares before he went to bed: Nor was there any priſoner with him, but receiv'd ſome profit by him. He had many opportunities of eſcaping, but would not embrace them. The night before he was carried to *Newgate*, he dreamed that chaines were brought for him to the *Counter*, and that the day following, he ſhould be carried to *Newgate*, and that the next day he ſhould certainly be burned in *Smithfield*, which accordingly Flight Refuſed. A dream Prophetical.

accordingly came to pass: For that day in the afternoon, the Keepers wife came running into his chamber, saying, O Mr. *Bradford*, I bring you heavy news, for to morrow you must be burned, your chain is now a buying, and presently you must go to *Newgate*. With that Mr. *Bradford* put off his cap, lift up his eyes to Heaven, and said, *I thank God for it: I have looked for this a long time, it comes not now to me suddenly, but as a thing waited for every day and hour: The Lord make me worthy thereof.*

He rejoyceth at the news of his Death.

His fervent Prayers.

He spent the rest of the evening in prayers, well watered with tears, whereby he ravished the mindes of the hearers. The morning before he should be burn'd, as he was putting on a clean shirt, in which he was to suffer, he made such a prayer of the *Wedding* Garment, that some present were in such great admiration, that their eyes were as throughly occupied in looking on him, as their ears were attentive to hear his prayer.

At his departing out of his chamber he prayed earnestly, and gave money to every servant and Officer in the house, exhorting them to fear and serve God continually, labouring to eschew all manner of evil. Then turning to the wall he prayed vehemently, that his words might not be spoken to them in vain, but that the Lord would work it effectually in them for his *Christs* sake. The Prisoners, with weeping tears, took their farewel of him.

His departure out of Newgate.

Whilst he remained a prisoner, he was oft examined before the Bishops, and proffered life if he would recant: to whom he answered, *Life with Gods displeasure is worse than Death; and death in his true favour is true Life.* When he came into *Smithfield*, (where another young Man was to suffer with him) he fell flat on his Face and Prayed; Then taking a Faggot in his hand, he kissed it, and the Stake also; Then putting off his Rayment, he stood by the Stake, and lifting up his hands and Eyes to Heaven, said, *O* England, England, *Repent of thy Sinnes, Repent of thy Sinnes: Beware of Idolatry, Beware of false* Antichrists, *take heed they doe not deceive thee:* And turning his head to the young Man, he said, *Be of good comfort, Brother, for we shall have a merry Supper with the Lord this Night;* And then embracing the Reeds, he said: *Strait is the Way, and narrow is the Gate that leadeth to Eternal Salvation, and few there be that find it;* And so he slept in the Lord.

Tentation Resisted.

His behaviour at his Death.

Note.

His Martyrdom.

His Charity.

His Humility.

He was very charitable, in so much as in a hard time he sold his Chaines, Rings, and Jewels to relieve those that were in want. He was so humble from the sense of his corruptions, that he subscribed some of his Letters out of Prison thus, *The most miserable, hard-hearted, unthankful sinner* John Bradford. *A very painted Hypocrite* John Bradford. *Miserrimus peccator* Joh. Bradford; *The sinful* John Bradford, *&c.* He suffered Martyrdome *Anno Christi* 1555.

His conference with *Gardiner*.

In his Examination before the Bishop of *Winchester*, He often told him, that he had sworn six times never to admit of the authority of the Bishop of *Rome*; and therefore (said he) I dare not answer you, if you examine me as a Delegate from him, lest I should breake my oath. To which *Gardiner* answered, that he pretended stoutly to defend the Doctrine taught in King *Edward's* dayes; *yet* (said he) *thou dareſt not answer me.*

Bradford.] That all men may know that I am not afraid, saving mine oath, ask me what you will, and I will plainly answer by Gods grace, although I see my life lieth thereon. But, Oh Lord, into thy hands I commend it, come what will, onely sanctifie thy name in me, as in an instrument of thy grace. Now ask me what you will.

Gardiner.] *What say you to the blessed Sacrament? Doe you not believe* Christs *real presence there in his natural body?*

Bradf.] My Lord, I do not believe that *Christ* is corporally present in the Sacrament; but that he is present there to the faith of the due Receiver. As for *Transubstantiation*, I plainly and flatly believe it not.

At another time one of the Earle of *Darby's* men came to him saying, *Ah Master* Bradford, *consider your Mother, Sister, Friends, Kinsfolk, and Country, what a great discomfort will it be to them to see you die as an* Heretick? To whom he answered,

I have

I have learned to forsake Father, Mother, Brother, Sister, Friends, and all that ever I have; yea, and my own Self; or else I cannot be *Christs* Disciple.

And in a Letter to his Mother, and Brethren, he thus writes; *I am now in Prison, sure enough from starting, and I thank God, I am ready with my Life, and Blood, to seal those Truths, which I have preached unto you, if God shall account me worthy of that Honour; for it is a special Benefit of God, to suffer for his Name and Gospel, as now I doe, I heartily thank him for it, and am sure that I shall be partaker of his Glory:* If we suffer with him, we shall also Reign with him, *as St.* Paul *speaks. Therefore be not faint hearted, but rather rejoyce, at least for my sake, who am now in the high Way to Heaven, for,* Through many Afflictions, we must enter into that Kingdome. *Now will God make known who are his: When the Winde doth not Blow, we cannot discerne the Wheat from the Chaffe; but when the Blast comes, the Wheat remains, but the Chaffe flyes away, and the Wheat is so far from being hurt by the Winde, that it's more cleansed, and known to be Wheat. Gold, when it's cast into the Fire, is made more precious, so are God's Children by the Cross of afflictions. Gods Children are now chastised here, that they may not be condemned with the World: But sure great Plagues from God hang over this Realm for it. And no marvel if God's hand lyes so heavy upon us; for lately, as there was never more knowledg, so never less Godly living. It was counted a Foolish thing to serve our God Truly; and Fervent Prayer was not passed upon. Preaching was but a pastime; The Communion was counted too common; Fasting to subdue the Flesh was far out of use; Almes were almost nothing; Malice, Coveteousness, and Uncleanness were common everywhere, with Swearing, Drunkenness, and Idleness; And therefore all this Evil is come upon us,* &c. *Yea, I my self loved not his Truth as I should, therefore God thus punisheth me, nay, in punishing, blesseth me: And I thank him more for this Prison than for any Parlour; yea than for any pleasure that ever I had; for in it I finde God, my sweet, and Good God alwayes.*

His Godly Letters.

Sin the forerunner of Persecution.

And in another Place.

Let us Repent, and be heartily sorry that we have so Carnally, so Hypocritically, so Covetously, so Vain-gloriously professed the Gospel: Let the Anger, and Plagues of God, most justly fallen upon us, be applyed to our Sins, that from the bottome of our Hearts every one of us may say, It's I Lord that have Sinned against thee; It's my Hypocrisie, my Vain glory, my Covetousness, Uncleanness, Carnality, Security, Idleness, Unthankfulness, Self-love, &c. *That hath deserved the taking away our good King, of thy Word, and True Religion, of thy good Ministers by Exile, Imprisonment, and Death. It's my Wickedness that causeth success, and encrease of Authority, and Peace to thine Enemies. O be Mercyful, be Mercyful unto us,* &c.



NICOL. RIDLEY

The Life of Nicholas Ridley, *who dyed* Anno Christi 1555.

His birth & education.

His preferment in *Cambridge*.

Nicholas Ridley was born in *Northumberland* of worshipfull parents, and bred at School in *Newcastle*, and from thence sent to *Cambridge*, where he grew so famous for his learning, that after diverse other offices whereunto he was called in the University, he was chosen Master of *Pembroke Hall*, and made Doctor in Divinity.

His remove into *Kent*.

From thence he was called by Arch Bishop *Cranmer* to be Vicar of *Herne* in *East-Kent*, where he was a fruitful and painful Preacher, at which time it pleased God to reveal to him the true doctrine concerning the Lords Supper; and amongst others, to convert by his Ministry the Lady *Phines*, who proved an eminent instrument of Gods glory. After a while he was made a *Prebend* of the Cathedral Church of *Canterbury*; But not liking his society there, he travelled into *France*, and at his returne was made Chaplaine to King *Henry* the Eighth, and Bishop of *Rochester*, and from thence (in *Edward* the sixth dayes) he was removed to be Bishop of *London*; In which places he took so great pains in preaching, that he was dearly beloved of his flock, to whom also he was singularly exemplary in his life; so that his very enemies had nothing to say against him.

His preferments.

Preachers pattern.

Every *Sabbath*, and *holy day* he preached in one place, or other, except extraordinary occasions hindred him; and to his Sermons multitudes of people resorted, swarming about him like Bees to gather the sweet flowers, and wholsom juice of his fruitful doctrine. He was passingly well learned, and of such reading, that he deserved to be numbred amongst the greatest Schollars that these latter ages produced, as appeared by his notable Works, pithy Sermons, and sundry Disputations in both Universities, which drew an acknowledgment of his learning from his very adversaries.

His Character.

He was of a strong memory, and of great reading, of a deep wit, very judicious, and very merciful. He was of person right comely, and well proportioned in all points, both in complexion and lineaments of his body; He was free from malice, and soon forgat all injuries and offences done against him; very kind to his kindred; yet

yet withall telling them, that if they did evill, they ſhould look for nothing from him, but ſhould be as ſtrangers to him. He uſed all means to Mortifie his Fleſh; being much in Prayer, and Contemplation; was ſober in Diſcourſe, and ſometimes merry at Meals, after which he uſed to play at *Cheſs* about an hour, and then returned to his Study till five a Clock at night, when coming down, he had Prayers in his Family; then went to Supper; Then plaid a Game at *Cheſs*, and ſo returned to his Study till eleven a Clock at night. Note. His Recreation.

His manner was daily to read a Lecture to his Family at Prayer-time, giving to every one that could read, a *New-Teſtament*, and hiring them with Mony to learn Chapters by Heart, being marvellous careſull that his Family might give an example of Godlineſs and Vertue to others. He called Biſhop *Bonners* Mother, his Mother, and when he was at *Fulham*, had her conſtantly at Meals with him, ſetting her at the upper-end of the Table, who ever was preſent. His Family Government.

And as he was Godly himſelf, ſo nothing appeared in his Family, but Vertue, and Godlyneſs. He was firſt converted by reading *Bertrams* Book of the Sacrament, and much confirmed by Conferrence with Doctor *Cranmer*, and *Peter Martyr*. In the beginning of Queen *Marie's* days, he was Impriſoned with the firſt, firſt in the Tower, and from thence he was ſent to *Oxford* with *Cranmer*, and *Latimer*, and there kept in the Common Goal, till at length being ſevered from his Brethren, he was committed to the Cuſtody of one *Iriſh*, with whom he remained till the day of his dearh, which was *October* 16. *Anno Chriſti* 1555. His converſion. His Impriſonment. He is ſent to *Oxford*.

Writing to *Latimer* in Priſon, he ſaith, *I Pray you, good Father, let me have ſomething more from you to comfort my Stomach, for except the Lord aſſiſt me in his Service, I ſhall play but the part of a White-liver'd Knight; but he can make a Coward in his cauſe to fight like a Man.* Note.

In a Letter to Mr. *Bradford* he ſaith, As far as *London* is from *Oxford*, yet thence we have received both Meat, Mony, and Shirts, not only from our acquaintance, but from ſome ſtrangers alſo. I know for whoſe ſake they doe it, *&c.* And again, Ever ſince I heard of our dear brother *Rogers* his ſtout Confeſſion, and departing (bleſſed be God for it) I never felt any Lumpiſh heavineſs in my Heart, as ſometimes I did before. And again, Sir, *Bleſſed be God, notwithſtanding our hard reſtraint, and the Evil reports raiſed of us, we are merry in God; and all our care is, and ſhall be (by God grace) to pleaſe and ſerve him, from whom we expect after theſe Temporary, and Momentany Miſeries, to have Eternal joy, and perpetual Felicity, with* Abraham, Iſaac, *and* Jacob, *&c. As yet never a Learned Man, Scholler or other, hath viſited us ſince our coming to* Bocardo, *which now may be called* The Colledge of Quondams; *For we be no fewer than three, and I dare ſay every one well contented with his Portion, which is our Heavenly Fathers good and gracious gift. Fare-well, We ſhall by the grace of God one day meet and be merry together; which day aſſuredly approacheth, the Lord grant it may ſhortly come.* Charity to Chriſt's Priſoners. Note.

Writing to Maſter *Grindal*, who was now in Exile, He thus gives him an account of his condition. *I was* (ſaith he) *about two Months cloſe Priſoner in the Tower, after that, without (my ſeeking) I had the liberty of the Tower granted me, and ſo I continued about halfe a year, till, refuſing to be preſent at* Maſs, *I was ſhut up cloſe Priſoner again. The laſt Lent but one, by reaſon of their riſing in* Kent, *the Tower was ſo full of Priſoners, that my Lord* Archbiſhop *of* Canterbury, *Maſter* Latimer, *Maſter* Bradford, *and my ſelfe, were all put into one Priſon, where we remained till almoſt* Eaſter, *and then Doctor* Cranmer, *Maſter* Latimer, *and my ſelf, were ſent down to* Oxford, *and were ſuffered to have nothing with us, but what we carryed upon us. About* Whitſuntide *following, was our Diſputations at* Oxford, *after which, we had Pen, Ink, and all things taken from us, yea, and our own Servants were removed from us, and ſtrangers ſet in their ſteads, and all of us kept apart, as we are unto this day. God be Bleſſed we are all three in Health, and of good cheer, and have looked long agoe to have been diſpatched; for within a day or two after our Diſputations we were condemned for* Hereticks: *The Lords will be fulfilled in us,* &c. In his Letter to Mr. *Grindall*.

When

His courage

When he was brought before the *Popes Delegate* [*the Biſhop of Lincoln*] in the Divinity School in *Oxford*, whilſt the Commiſſion was reading, he ſtood bare till he heard the Cardinal named, and the *Popes* holineſs, and then he put on his Cap, and being admoniſhed by the Biſhop to pull it off, he anſwered, I do not put it on in contempt to your Lordſhip, *&c.* but that by this my behaviour, I may make it appear that I acknowledg in no point the uſurped Supremacy of *Rome*, and therefore I utterly condemne and deſpiſe all Authority coming from the *Pope*. Then the Biſhop commanding the Beadle to pull off his Cap, he bowing his head, ſuffered him quietly to do it.

His condemnation.

After diverſe examinations, he was at laſt degraded, condemned, and delivered to the Bailiffs to be kept till the next day, when he ſhould be burned. The night before he ſuffered, he cauſed his beard to be ſhaven, and his feet waſhed, and bad his Hoſteſs, and the reſt at the board to his wedding: He asked his Brother alſo whether his ſiſter could find in her heart to be preſent at it? Yea, ſaid he, I dare ſay with all her heart. His Hoſteſs (Miſtris *Iriſh*) weeping, he ſaid, *O Miſtris* Iriſh, *I ſee now that you love me not; for in that you weep, it appears that you will not be at my marriage, nor are therewith content: I ſee you are not ſo much my friend as I thought; but quiet your ſelf, though my break faſt be ſomewhat ſharpe, and painfull, yet I am ſure my Supper ſhall be more pleaſant and ſweet.*

His cheerfulneſſe before his death.

A good conſcience a continual Feaſt.

His Brother proffering to watch with him, he refuſed it, ſaying, *I intend to go to bed, and ſleep as quietly as ever I did in my life.* In the morning he came forth in a fair black gowne, faced with foins, and a tippet of velvet, &c. and looking behind him, he ſpied Maſter *Latimer*, coming after; to whom he ſaid, *O! be you there? Yea*, ſaid *Latimer*, *have-after as faſt as I can follow.* Coming to the ſtake, he liſt up his hands and eyes ſtedfaſtly towards Heaven, and eſpying Maſter *Latimer*, he ran with a cheerful countenance to him, embraced, and kiſſed him, and comforted him, ſaying, *Be of good heart, Brother, for God will either aſſwage the fury of the flame, or give us ſtrength to abide it.* So he went to the ſtake, kneeled by it, kiſſed it, and prayed earneſtly, and being about to ſpeak to the people, ſome ran to him, and ſtopped his mouth with their hands. Afterwards being ſtripped, he ſtood upon a ſtone by the ſtake, ſaying, *O heavenly father, I give the hearty thanks, for that thou haſt called me to be a profeſſor of thee even unto death, I beſeech thee, Lord God, have mercy upon this Realm of* England, *and deliver it from all its enemies.*

His carriage at his Martyrdome.

His Faith.

His prayer at the Stake.

As a Smith was knocking in the ſtaple which held the chain, he ſaid to him, *Good fellow, knock it in hard, for the fleſh will have his courſe.* Then his brother brought a bag of gunpowder, and would have tyed it about his neck. Doctor *Ridley* asked what it was? His Brother anſwered, Gunpowder; Then ſaid he, I take it as being ſent of God, therefore I will receive it as ſent from him. And when he ſaw the flame a coming up to him, he cryed with a loud voice, *In manus tuas*, &c. *Into thy hands, Lord, I commend my ſpirit, Lord receive my ſoul:* But the fire being kept down by the wood, he deſired them for *Chriſts* ſake to let the fire come to him, which his Brother in law miſ-underſtanding, ſtill heaped on faggots, whereby his nether-parts were burned, before his upper parts were touched. At laſt his upper parts fell down into the fire alſo, and ſo he ſlept in the Lord.

Note.

His cruel Martyrdom.

His Death.

Biſhop *Ridley* upon a time croſſing the *Thames*, there a roſe on a ſudden ſuch a Tempeſt, that all in the boat were aſtoniſhed, looking for nothing but to be drowned: *Take heart*, ſaid he, *for this boat carrieth a Biſhop that muſt be burned, and not drowned.* He ſuffered martyrdome *Anno Chriſti*, 1555.

His Prophecy.

He was a man ſo reverenced for his learning, and knowledge in the ſacred Scriptures, that his very enemies were enforced to acknowledge that he was an excellent *Clerk*; and if his life, might have been redeemed with mony, the Lord *Dacres* of the North, being his Kinſman, would have given ten thouſand pound for the ſame, rather then that he ſhould be burned. But ſo unmerciful and cruel was Queen *Mary*, that notwithſtanding Doctor *Ridleys* gentleneſs towards her in King *Edward* the ſixth days, ſhe would by no intreaties, nor other means be perſwaded to ſpare his life. *The tender mercies of the wicked are cruelty.*

Q. Maries Unmercifulneſſe.

In a Letter which he wrote to his Friends, he hath this paſſage: *I warne you my*

In a Letter.

Friends,

Friends, that ye be not aſtoniſhed at the manner of my diſſolution; for I aſſure you I think it the greateſt Honour that ever I was called to in all my Life; and therefore I thank the Lord God heartily for it, that it hath pleaſed him of his great Mercy to call me to this high Honour, to ſuffer death willingly for his Sake, and in his cauſe; wherefore all you that be my True lovers and friends, rejoyce, and rejoyce with me again, and render with me hearty thanks to God our Heavenly Father, that for his Sons ſake my Saviour, and Redeemer Chriſt, *he hath vouchſafed to call me, being elſe without his gracious Goodneſs, in my ſelf but a ſinful and vile Wretch, to call me (I ſay) to this high Dignity of his True Prophets, Faithful Apoſtles, and of his Holy and choſen Martyrs to Dye, and to ſpend this Temporal life in the Defence, and Maintenance of his Eternal and Everlaſting Truth.*

He learned the Scriptures by heart.

Whilſt he was Maſter of *Pembrook-Hall*, he uſed to walk much in the Orchard, where he Learned without Book, almoſt all *Pauls* Epiſtles, and the Epiſtles of *James*, *Peter*, *John*, and *Jude*; concerning which himſelf ſaid, *Though in time I did forget much of them again, yet the ſweet ſmell thereof I truſt I ſhall carry with me into Heaven, and the profit thereof I have felt in all my Life time hitherto.*



HVGH LATIMER

The Life of Hugh Latimer, *who died* Anno Chriſti 1555.

His Birth and Education.

Hugh Latimer, was born at *Thirkeſſon*, in the County of *Leiceſter*, and being of a Prompt and ſharp Wit, was by his Parents brought up in Learning, and at the Age of Fourteenth he went to *Cambridge*, where, after he had profited in other Studies, he gave himſelf to the Study of School-Divinity, Commenced Batchelor of Divinity, and was a very zealous *Papiſt*; He made an Oration againſt *Philip Melanchthon*: Railed againſt Maſter *Stafford*, Divinity Lecturer, and willed the Schollars in no wiſe to believe him. He was ſo zealous in his *Popiſh* Religion, and therewith ſo Scrupulous, that being a *Prieſt*, and uſing to ſay *Maſs*, he was ſo ſervile an Obſerver of the *Romiſh* Decrees, that he thought he had never ſufficiently mixed his *Maſſing-Wine* with Water, and that he ſhould never

He went to Cambridge.

A zealous Papiſt.

never be Damned, if once he were a Profeſſed *Fryar*. He uſed to carry the *Croſſe* before the *Proceſſion*.

Mr *Bilny*'s prudent Charity.

Maſter *Thomas Bilney*, ſeeing Mr. *Latimer* to have a zeal in his ways (although without knowledg) was ſtricken with a Brotherly pitty towards him, thinking by what means he might beſt win this ignorantly zealous Brother, to the True knowledge of *Chriſt*. And thereupon going to his Study, he deſired him to hear him make a Confeſſion of his Faith, which *Latimer* conſenting to, was ſo touched thereby, that he gave over School-Divinity, and Studied more *Orthodox* Divines. So that, whereas before he was an Enemy to, and almoſt a Perſecutor of *Chriſt*, he was now a zealous ſeeker after him; changing his old manner of cavilling and railing, into diligent conferring with Maſter *Bilney* and others. And asked Maſter *Stafford* forgiveneſs before he dyed.

His Converſion.

Being thus wonne to *Chriſt*, he was not ſatisfied with his own Converſion, but pitying the Miſery of others, he became a powerful publick Preacher; and an inſtructer of many in private alſo; whereupon the Devill raiſed up many Doctors and *Fryars* againſt him, and the Biſhop of *Ely* forbade him to Preach, *Anno Chriſti* 1529. Yet he continued three years Preaching with much Applauſe; yea the Biſhop himſelf, hearing him upon a time, commended him, and wiſhed that he had the like gifts himſelf.

Sathans Malice. The fruit of Grace.

His Charity.

He uſed often to viſit the Priſoners, to relieve the Needy, and feed the Hungry. Amongſt the Adverſaries which the Devill raiſed againſt him, one was Doctor *Redman*, who wrote to him to divert him from the Truth: To which he made this ſhort anſwer; *Reverend Mr.* Redman, *It's enough for me that* Chriſt's *Sheep hear no Mans voice but* Chriſt's; *and as for you, you have no voice of* Chriſt *againſt me; whereas for my part, I have an Heart ready to hearken to any voice of* Chriſt *that you can produce. Thus fare you well, and trouble me no more from talking with the Lord my God.*

His Letter to Dr. *Redman*.

Shortly after, complaint was made againſt him to Cardinal *Woolſey*, who ſent for him; But by the meanes of Doctor *Buts*, the Kings *Phyſitian*, a Favourer of good Men, he was choſen into the number of thoſe which laboured in the cauſe of the Kings Supremacy; whereupon he went to the Court, and Lodged in Doctor *Buts* his Chamber, Preaching many times in *London*. At laſt being weary of the Court, by the Lord *Cromwel*'s means, he had a living given him in *Wiltſhire*, whither he preſently removed.

Gods Providence.

The place was called *Weſt Kinſtone*, neare *Sarum*, where with much diligence he inſtructed his Flock, and Preached zealouſly many times abroad in the Country. Hereupon ſome *Popiſh Prieſts* drew up Articles againſt him; and he was much moleſted by the Biſhop of *London*, and *Warham*, Archbiſhop of *Canterbury*, by whom he was cited to appear before him, and the Biſhop of *London*. Theſe Malicious perſons detained him for a long ſpace from his cure at Home, calling him three times every Week before them, which much troubled him, ſeeing they would neither Preach themſelves, nor ſuffer him to do his duty: Hereupon he wrote to the Archbiſhop, Expoſtulating with him, for ſo detaining him from his charge, and that not for no juſt cauſe, but only for Preaching the Truth againſt ſundry abuſes, which were crept into the Church. Yet this nothing prevailed till the King reſcued him out of their hands, and at the requeſt of the Lord *Cromwell* made him Biſhop of *Worceſter*. In which place he buſily employed himſelf in inſtructing his Flock, and giving them a good Example by his Holy life. He ſpent all his time in Study, Teaching, Preaching, Exhorting, Viſiting, Correcting, and Reforming to the utmoſt of his Power, and as the times could bear; and though he could not utterly extinguiſh the Reliques of *Popery*, yet he ſo wrought, that they ſhould be uſed with as little hurt, and with as much profit as might be. Yet neither there was he quiet; for one of great place accuſed him to the King for Preaching Sedition, but the King reſted ſatisfi'd with his anſwer.

He goes into *Wiltſhire*. Popiſh Malice.

He writes to the Archbiſhop.

He is made biſhop of *Worceſter*. A good Biſhop.

Sathans Malice.

His faithful Boldneſs.

At *New-Years-tide* the Biſhops uſed to preſent the King with a *New-Years-gift*, and Biſhop *Latimer*, amongſt the reſt, preſented him with the *New-Teſtament*, wrapped

ped up in a Napkin, with this Poſie about it, *Fornicatores, & adulteros judicabit Dominus:* Whoremongers and Adulterers God will judge. But the ſix Articles coming out, and he ſeeing that he could not retain his Office with a good conſcience, of his own accord he reſigned his Biſhoprick: And when he put off his Rochet in his chamber amongſt his friends, he gave a skip in the floor for joy, feeling his ſhoulders lighter, and being (as he ſaid) diſcharged of ſo heavy a burthen. This was *Anno Chriſti* 1539, after which he betook himſelf again to his mean Parſonage, at *Weſt Kingſton* in *Wiltſhire* not farre from *Briſtow*.

Whereof the King was very Guilty.

He reſigns his Biſhoprick. Note.

Yet here, by the malice of certain *Popiſh Prieſts* who ſlandered his Doctrine, he was much endangered; whereupon he had recourſe to Mr. *Ralph Morice*, who was Doctor *Cranmers* right hand, by whoſe intreaty the Arch-biſhop ſo prevailed with the King for him, that for the preſent he was freed out of his troubles; yet neither then would the Biſhops ſuffer him to be quiet, till he was layd up in the Tower, where he remained till *Edward* the ſixth's Reign. At which time being reſtored to his liberty, he continued a faithfull and painfull preacher all that Kings dayes; preaching twice every *Sabbath*, though he was 67 yeares of age.

He is again troubled and freed by the King.

His impriſonment in the *Tower*.

His painfulneſs in his Miniſtry.

His ſtudiouſneſs.

He roſe to his Study, Winter and Summer, at two a clock in the morning. He evidently fore-ſaw, and fore-told all thoſe plagues which *England* afterwards felt under Queen *Mary*; and fore-told concerning himſelf, that his preaching of the Goſpel would coſt him his life; and that *Wincheſter* was kept in the Tower for the ſame purpoſe, which afterwards proved ſo.

His Prophecies *Steph. Gardiner.*

In the beginning of Queen *Marys* Reign he was ſent for up by a Purſuivant, whereof he had notice ſix houres before he came to his houſe, yet inſtead of flying, he prepared himſelf for his journey. And when the Purſuivant came, he ſaid to him; My friend, you are welcome; I go as willingly to *London* to give an account of my Faith, as ever I went to any place in the world; and I doubt not but as God hath made me worthy formerly to preach his Word before two excellent Princes, ſo he will enable me to bear witneſſe to the Truth before the third, either to her eternal comfort, or diſcomfort.

He is ſent for.

Flight Refuſed.

His Courage.

The Purſuivant having delivered his Letter, told him, that he was commanded not to ſtay for him, and ſo immediately departed: His Adverſaries hoping that he would have fled: But *Latimer* haſted after to *London*, and as he rode through *Smithfield*, he ſaid, that *Smithfield* had groaned for him a long time. Coming before the Council, after many mocks & ſcorns, he was ſent to the Tower, where the Lord gave him ſuch a valiant ſpirit, that he did not onely bear the terribleneſſe of impriſonment, but derided and laughed to ſcorn the doings of his enemies. This aged Father being kept in the cold winter without a fire, bad the Lieutenant's man to tell his Maſter, That if he did not look better to him, perchance he would deceive him. The Lieutenant, thinking that he intended to make an eſcape, charged him with his words, to whom he anſwered, *You think I ſhall burn, but except you let me have a fire, I ſhall deceive your expectation; for I am here like to ſtarve with cold.* Thus he continued a long time in the Tower, with as much patience as a man in his caſe could poſſibly do; and at laſt, from thence he was carried to *Oxford*, with *Cranmer* and *Ridley*, where they ſpent their time in Brotherly conference, fervent prayer, and fruitful writing. Yea, many times he continued ſo long in fervent prayer, that he was not able to get up without help. Three things he more eſpecially prayed for.

He is Tempted.

A Prediction.

Comfort in Affliction.

His Impriſonment.

He is ſent to *Oxford*.

1. That as God had appointed him to be a Preacher of his Word, ſo that he would give him grace to ſtand to his Doctrine, that he might give his hearts blood for the ſame.

His fervent Prayers.

2. That God of his mercy would reſtore his Goſpel to *England* once again, once again, which he often inculcated in his prayer, and that with ſo much ardour, as though he had ſeen God before him, and ſpoken to him face to face.

Prayer.

3. That the Lord would preſerve Queen *Elizabeth*, and make her a comfort to this comfortleſs Realm of *England*. The Lord moſt graciouſly anſwering all thoſe his requeſts. At laſt he was condemned, and with Doctor *Ridley* was carried to be burned. When he came to the ſtake, he lift up his eyes with an amiable and comfortable

countenance, saying, *Fidelis est Deus*, &c. *God is faithful, who will not suffer us to be tempted above that which we are able*, &c. When the fire was brought, he said to Doctor *Ridley*, *Be of good comfort Brother, and play the man, we shall this day light such a candle by Gods grace in* England, *as I trust shall never be put out.*

He encourageth Dr. *Ridley*

When he was stripped into his shroud, he seemed a very comly person to all that were present: And whereas in his cloaths he appeared a withered, and crooked, silly, old man, he now stood bolt-upright, as comly a Father as one might likely behold.

A special providence.

As he was burning, his blood ranne out of his heart in such abundance, as if all the blood in his body had been gathered thither, to the great astonishment of the beholders, according to his former request, *That he might be so happy as to shed his hearts-blood for the Truth.* When the fire was first kindled, he cryed, *O father of heaven receive my soul:* And so receiving the flame, and, as it were embracing it, having stroaked his face with his hands, and bathed them a little in the fire, he soon died with very little pain, or none at all, *Anno Christi* 1555.

His Death.

In a Letter to K. *Hen.* 8.

In a Letter to King *Henry* the eighth, he thus concludes; *Wherefore, gracious King, remember your self, have pitty upon your soul, and think that the day is even at hand when you shall give an account for your Office, and of the blood that hath been shed with your sword: In the which day that your Grace may stand stedfast, and may have your* Quietus est *sealed with the blood of our Saviour* Christ, *which will onely serve at that day, is my daily prayer*, &c.

The Life of John Philpot, *who dyed* Anno Christi 1555.

His Birth & education.

John Philpot was a Knight's son, and born in *Hampshire*, brought up at Schoole and sent from thence to *New-Colledge* in *Oxford*, where he studied the Liberal Arts, and the Tongues, and afterwards the Civil-Law, for six or seven years space.

His Character.

He was of a pregnant wit, and singular courage, fervent in spirit, zealous in Religion, of nature apert, and far from flattery, hypocrisie, and dissimulation.

His travels.

From *Oxford* he travelled into *Italy*, where he was in some danger for his Religion:

His return.

In King *Edward* the sixth's dayes he returned into *England* again, and had many conflicts with Bishop *Gardiner*. He did much good in *Hampshire*, being Arch-deacon of *Winchester* all King *Edward*'s dayes.

A Convocation.

Anno Christi 1553 (which was the first year of Queen *Mary*) a Convocation was assembled, wherein Doctor *Weston* was Prolocutor, in the beginning whereof a disputation was begun between the *Papists* and Protestants; wherein Mr. *Philpot* was so earnest, that Doctor *Weston* commanded him to hold his peace, whereto he replyed, *You perceive that I have stuffe enough for you, whereby I am able to withstand your false positions, and therefore you command me silence.*

Mr. *Philpots* zeal.

If you will not give place (quoth the Prolocutor) *I will send you to prison.*

This is not (replyed Mr. Philpot) *according to your promise made at first in this house; nor yet according to your brag made at* Paul's *Crosse, when you said, that men should be answered in this disputation to whatsoever they could say, and now of a dozen arguments that I have, you will not suffer me to prosecute one: But I see that a sort of you here, which hitherto have lurked in corners, and dissembled with God and man, are now gathered together to suppresse the sincere Truth of Gods Word, and to set forth your false devices, which by the sacred Scriptures you are not able to maintain.*

The Queen dissolved the Convocation.

Six dayes after came a Mandate from the Queen to break up the disputation; whereupon Doctor *Weston*, who all along had used many unseemly checks, & taunts to the Protestants, thus concluded: *It is not the Queens pleasure that we should spend any longer time here; and ye are all well enough, for you have the Word, and we have the Sword.*

He is cast into prison.

And shortly after Mr. *Philpot* was cast into Prison, where he lay a year and a half before he was examined. Then he was sent for by Doctor *Storie*, and after some captious questions proposed to him, was committed prisoner to the Bishop of *London*'s

Cole-

Cole-House, unto which was adjoyned a little Blind-house, with a great pair of Stocks, both for hand and foot, *But thanks be to God*, saith he, *I have not Played of those Organs yet.* There he found a Godly Minister of *Essex*, who desiring to speak with him, did greatly lament his infirmity; for through extremity of Imprisonment, he had yeelded to the Bishop of *London*, and was set at liberty; whereupon he felt such an Hell in his Conscience, that he could scarce refrain from destroying himself; and could have no Peace, till going to the Bishops Register, and desiring to see his Recantation, he tore it in peeces; whereupon the Bishop sending for him, bufferted him, pluckt off a great part of his Beard, and sent him to this Cole-House, where Mr. *Philpot* found him very joyfull under the Cross.

Mr *Smith*. Danger of Apostacy.

Popish cruelty.

Philpot being afterwards sent for to the Bishop, he asked him, amongst other things, why they were so merry in Prison, Singing and Rejoycing, as the Prophet saith, *Exultantes in rebus pessimis*, Rejoycing in your naughtiness. *You do not well* (said the *Bishop*) *herein, you should rather lament and be sorry.* To whom Master *Philpot* answered; My Lord, the Mirth which we make, is but in singing certain *Psalms*, as we are commanded by Saint *Paul*, to rejoyce in the Lord, Singing together in *Hymns* and *Psalms*; For we are in a Dark comfortless place, and therefore we solace our selves with singing of *Psalms*; lest, as *Solomon* saith, *Sorrowfulness eat up our Heart:* Therefore I trust your Lordship will not be Angry, seeing the Apostle saith, *If any man be of an upright Mind, let him Sing*; and we, to declare that we are of an upright minde to God, though we be in Misery, do solace our selves with singing.

Joy after Sorrow.

His conference with B. *Bonner*.

Then did the Bishop ask him, what his judgement was about the Sacrament of the Altar? To whom he answered, My Lord, Saint *Ambrose* saith, that the Disputation about matters of Faith ought to be in the Congregation in the hearing of the People, and that I am not bound to render an account of it to every Man privately, unless it be to edifie. But now I cannot shew you my mind, but I must run upon the Pikes and endanger my Life: Therefore, as Saint *Ambrose* said to *Valentinian* the Emperour, so say I unto you, *Tolle Legem, & fiet certamen*; Take away the Law, and I shall reason with you. And yet if I come in open judgment, where I am bound by the Law to answer, I trust I shall answer according to my Conscience, as freely as any that hath come before you.

After other Discourse (saith he) *I was carryed to my Lords Cole-House again, where I, with my six fellow-Prisoners, do rouse together in the Straw as chearfully, we thank God, as others doe in their Beds of Down.*

A prison a Palace.

A few days after he was called before *Bonner*, with the Bishops of *Bath*, *Worcester*, and *Glouceſter*, at which conference the Bishop of *Worcester* said: Before we begin to speak to him, it's best that he call to God for Grace, and to Pray that God would open his Heart, that he may conceive the Truth. Hereupon Master *Philpot* kneeling down said, *Almighty God, who art the giver of all Wisdome, and Understanding, I beseech thee of thine infinite Goodness and Mercy in* Jesus Christ, *to give me* (*most vile Sinner*) *in thy sight the Spirit of Wisdome to speak and make answer in thy cause, that it may be to the contentation of the hearers before whom I stand, as also to my better understanding, if I be deceived in any thing.*

His conference with the Bishops.

His Prayer.

Nay my Lord of *Worcester* (quoth *Bonner*) you did not well to exhort him to make any Prayer: For this is the thing they have a singular Pride in, that they can often make their vain Prayers, in which they Glory much: For in this point they are like to certain Arrant *Hereticks* of which *Pliny* speaks, that they daily sung *Antelucanos Hymnos*, Praises to God before the dawning of the day. Then said Master *Philpot*; *My Lord, God make me, and all you here present, such* Hereticks *as they were: For they were Godly Christians, with whom the Tyrants of the World were offended for their Christian practises and well doing.* But all their conference proved to no purpose; for the Bishops would not dispute, and Master *Philpot* would not take their words without Scripture and Arguments; so he was returned to his Cole House again.

Popish Ignorance.

And in another conference with Doctor *Morgan*, the Dr. asked him, *How he knew that he had the Spirit of God, and not they?*

His conference with D. *Morgan*.

Popiſh Prophaneſſe.

Phil. By the Faith of *Chriſt* which is in me.

Morgan. *Ah, by Faith do you ſo? I ween it to be the ſpirit of the Buttery which your fellows had which have been burned before you, who were drunk the night before they went to their death, and I ween went drunken to it.*

Mr. Philpots Zeal.

Phil. It appeareth by your ſpeeches, that you are better acquainted with the ſpirit of the Buttery then with the ſpirit of God: Wherefore I muſt now tell thee, thou painted wall, and hypocrite, in the name of the living Lord, whoſe truth I have told thee, that God ſhall rain fire and brimſtone upon ſuch ſcorners of his Word, and Blaſphemers of his people as thou art.

Morgan. *What, you rage now?*

Phil. Thy fooliſh Blaſphemies have compelled the ſpirit of God which is in me, to ſpeak that which I have ſaid to thee, thou enemy of all righteouſneſſe.

Morgan. *Why do you judge me ſo?*

Phil. By thy own wicked words I judge of thee, thou blind and blaſphemous Doctor; for as it is written, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* I have ſpoken on Gods behalf, and now I have done with thee.

Morg. *Why then I tell thee* Philpot *thou art an* Heretick, *and ſhalt be burned, and afterwards goe to Hell fire.*

Phil. I tell thee thou Hypocrite, that I paſſe not a ruſh for thy fire and faggots; neither, I thank my Lord God, do ſtand in fear of the ſame. But for the Hell fire which thou threatneſt me as my portion, it's prepared for thee, unleſſe thou ſpeedily repent, and for ſuch Hypocrites as thou art.

He is ſet in the Stocks.

After ſundry other examinations he was by the Biſhop ſet in the ſtock's in a houſe alone, of which he writes: *God be praiſed that he thought me worthy to ſuffer any thing for his names ſake: Better it is to ſit in the ſtocks in this world, then to ſit in the ſtocks of a damnable conſcience.* At laſt he was condemned for an *Heretick:* whereupon he ſaid, *I thank God I am an* Heretick *out of your curſed Church, but I am no* Heretick *before God.*

His Condemnation.

Being ſent to *Newgate,* he ſpake to the people as he went, ſaying, *Ah good people, bleſſed be God for this day:* Having notice given on the over-night that the next day he ſhould be burned, he ſaid, *I am ready, God grant me ſtrength, and a joyfull reſurrection,* and ſo he went to his chamber, pouring out his ſpirit unto the Lord in prayer, and giving him moſt hearty thanks for accounting him worthy to ſuffer for his Truth. Going into *Smithfield,* the way was very foul, whereupon two Officers took him up to bear him to the ſtake: Then he ſaid merrily, *What, will you make me a* Pope? Comming into *Smithfield,* he kneeled down, ſaying, *I will pay my vows in thee O Smithfield:* He kiſſed the ſtake, ſaying, *Shall I diſdaine to ſuffer at this ſtake, when my Lord and Saviour refuſed not to ſuffer a moſt vile death for me?* When the fire was kindled, with much meekneſs and comfort he reſigned up his ſpirit unto God, *Anno Chriſti* 1555.

He prepares for Death.

He is carried into Smithfield.

His Martyrdom.

In his Letters.

In a Letter which he wrote to *John Careleſſe,* then priſoner in the *Kings-Bench,* he thus writes: *Indeed, my dear* Careleſſe, *I am in this world in hell, and in the ſhadow of death; but he that for my deſerts hath brought me down into hell, ſhall ſhortly lift me up unto heaven, where I ſhall look continually for your coming, and others of my faithful brethren in the* Kings-bench. *And though I tell you that I am in hell in the judgement of the world, yet aſſuredly I feel in the ſame the conſolation of heaven, I praiſe God. And this loathſome and horrible priſon is as pleaſant to me as the walks in the Garden of the* Kings-bench.

His wonderful joy in Priſon.

And in a Letter that he wrote to his Siſter, he thus concludes: *My diſſolution I look for daily, but the Lord knoweth how unworthy I am of ſo high an honour, as to die for the teſtimony of his Truth. Pray that God would vouchafe to make me worthy, as he hath done of long impriſonment. Pray, and look for the coming of the Lord,* &c.

In another Letter he writes thus, *Commend me to Mr.* Elſing *and his wife, and thank them for providing me ſome eaſe in priſon; and tell them that though my Lords* Colehouſe *be but very black, yet it is more to be deſired of the faithful then the Queens Palace,*

lace. The world wondereth how we can be merry in ſuch extream miſeries, but our God is omnipotent, which turneth miſery into felicity: Believe me there is no ſuch joy in the world as the people of Chriſt *have under the Croſſe: I ſpeak by experience, therefore believe me, and fear nothing that the world can doe unto you, for when they impriſon our bodies, they ſet our ſouls at liberty with God; when they caſt us down, they lift us up; yea when they kill us, then do they ſend us to everlaſting life; and what greater glory can there be then to be made conformable to our head* Chriſt, *which is done by afflictions? O good God, what am I, upon whom thou ſhouldeſt beſtow ſo great a mercy?* This is the day which the Lord hath made, let us rejoyce and be glad in the ſame; *this is the way, though it be but narrow, which is full of the peace of God, and leadeth to eternal bliſſe. Oh how my heart leapeth for joy that I am ſo near the apprehenſion thereof. God forgive me my unthankfulneſs and unworthineſs of ſo great glory. I have ſo much joy, that though I be in a place of darkneſſe and mourning, yet I cannot lament, but both night and day am ſo joyful, as if I were under no croſſe at all; yea in all the dayes of my life I was never ſo merry, the name of the Lord be praiſed for ever, and ever; and the Lord pardon my unthankfulneſs. Our enemies do fret, fume, and gnaſh their teeth to ſee, and hear, that we under this grievous affliction, can be ſo merry. Pray inſtantly that this joy may never be taken from us, for it paſſeth all the delights of this world. This is* the peace of God which paſſeth all underſtanding: *This peace, the more his choſen be affected, the more they feel; and therefore cannnot faint neither for fire, nor water.*

He defends Infant-Baptiſm.

Whilſt *Mr. Philpot* was priſoner in *Newgate*, a certain friend of his that ſcrupled the Baptizing of Infants, wrote to him for his judgement about it, to whom he wrote a large and learned Anſwer, proving by Scripture, by Arguments, by teſtimony of the Fathers, and by the conſtant practiſe of the Primitive Church, from the Apoſtles dayes, the lawfulneſſe and neceſſity of the ſame, which you may read in the *Book of Martyrs, vol. 3. pag. 606.* &c.

The



THO: CRANMER.

The Life of Thomas Cranmer, *who dyed* Anno Christi 1556.

His Birth and Education. His Marriage.

Thomas Cranmer was a Gentleman by birth, of a very ancient Family, born at *Arselacthon* in *Nottinghamshire*, brought up at School, and from thence sent to *Cambridge*. where, profiting much in learning, he was chosen fellow in *Jesus Colledge*. After which he married a wife, and thereby losing his Fellow-ship, he was chosen Divinity-Reader in *Buckingham-Colledge*, but not long after, his wife dying in childbed, the Master and Fellows chose him again Fellow into *Jesus Colledge*. After which he commenced Doctor in Divinity.

He is again chosen Fellow. His Prudence.

From thence he was chosen a Fellow in the Foundation of Cardinal *Wolsey's Colledge* in *Oxford*, but fore-seeing the danger which after followed, he refused that place. Whilst he was in *Cambridge*, the question arose about King *Henries* Divorce from his Brothers widdow; and the Plague breaking forth at *Cambridge*, Doctor *Cranmer* retired to *Waltham-Abbey*. At which time this fell out.

Gods Providence.

The King, to recreate himself, and to take private counsel with those in whom he most confided, who were the Dukes of *Norfolk* and *Suffolk*, and some others, went on hunting to *Waltham*, at which time he signified his minde to *Steven Gardiner* his Secretary, and to *Fox* his Almoner, willing them to search what was most expedient for him to do, to end well that controversie about his Marriage: And, as God would have it, these two men lodged in the house of one Master *Cressie* at *Waltham*, where also Doctor *Cranmer* was, having left *Cambridge* upon the forementioned occasion, and being Tutor to Master *Cressies* two sons. *Gardiner* and *Fox* thus meeting with him, and knowing him to be famous for learning, and piety, invited him to their good cheer, and asked his advice concerning the Kings cause. Doctor *Cranmer* was at first very loath to deliver his judgement, but being much importuned by them, he at last said.

D. *Cranmers* advice about the Kings divorce.

I cannot say much on the sudden in so weighty a businesse without study and meditation, but in my Opinion, seeing the King is in so great trouble of mind and conscience, nothing can more encrease it then so great delayes, and wandring in Romish *suites; in which, whosoever are once entangled, can scarce ever extricate themselves out of the snares. I think it better therefore, that laying aside*

aſide all delayes, and Court-ſuites, wherein the King hath been too long toſſed with great affliction of minde, the judgement of Divines, both in our own and forraign Univerſities be ſearched out, which may be ſtrengthened with the Law of God, and as they ſhall by God's Word prove it lawful or unlawful, ſo let the King proceed, and have the cauſe then determined in his own Country, whereby he may live in lawful Matrimony, with a cheerful minde and quiet conſcience, which is much to be deſired by all his faithful Subjects.

When he had thus ſpoken with great Gravity, and Wiſdome; *Gardiner* and *Fox* reſenting that excellent Counſel, as given from God, wiſhing that the King had had ſuch Counſel given him before he ever ſent to *Rome*.

The day after, when they came to the King, he asked them what was done in his buſineſs: whereupon *Fox* told him of their meeting, and conference had with Doctor *Cranmer:* But proud *Gardiner*, ſeeking to inveſt himſelf in the Praiſe which was due unto another, would have made himſelf the Author of that Counſel, but the King neglecting his Speech, asked *Fox* if *Cranmer* were at *Waltham* ſtill? And being told that he was, he preſently ordered him to be ſent for, ſaying, *I judge his counſel right, if I had known it two Years agoe, I had ſaved infinite charges, and I had lived with a more ſafe and quiet Conſcience.* *Gardiners* Pride.

When Doctor *Cranmer* came to him, he much excuſed himſelf, as inſufficent to be engaged in ſo great a matter, yet beſought him to commit the Tryal of it to the beſt Learned Men in both Univerſities: Which advice the King liked well, yet required him to write his judgment upon it alſo, and commanded the Earl of *Wiltſhire* to provide him retired Lodgings, Books, and what ever elſe was neceſſary for ſo great a Work: which Task being finiſhed, and confirmed by Scriptures, Councils, and Fathers, he preſented it to the King: who (having read it) asked him whether he would juſtifie it before the *Pope?* Doctor *Cranmer* profeſſing his willingneſs, the King haſtened his diſpatch to *Rome*, and ſent other Learned Men abroad to forraign Univerſities to diſpute this queſtion amongſt the Divines there; where it was concluded, that no ſuch Matrimony was lawful by the Word of God. He writes his judgement.

When the Kings Ambaſſadors came to *Rome*, the *Pope* proffering them his Foot to kiſs, the Earl of *Wiltſhire*'s Spaniel caught his great Toe in his Mouth, whereupon the Ambaſſadors ſcorned to kiſs after the Dog, and the *Pope* pulled in his Foot again. There *Cranmer* and the reſt proffered to defend, that, *Jure Divino*, the Brother ought not to Marry the Brothers Wife; but none appearing againſt them, the *Pope* made Doctor *Cranmer* his *Penitentiary*, and ſo diſmiſſed them. He is ſent to Rome. An unmannerly dog. The Popes Evaſion.

From thence Doctor *Cranmer* travelled to the Emperours Court at *Vienna*, proffering to diſpute with his Divines upon the ſaid queſtion: But *Cornelius Agrippa* in private Conference receiving full ſatisfaction from him, thereupon eaſily perſwaded other Learned Men that were in the Emperors Court not to contend with *Cranmer*, who (as he ſaid) was in the Truth, ſo that no Man contradicting him, *Cranmer* departed from the Emperor, and having travelled all over *Germany*, he brought home with him into *England* the Opinions and Sentences of the moſt Learned Men that lived in the Univerſities, and Courts of Princes. And in the mean ſeaſon others ſent for the King, paſſing through all the Univerſities of *Italy* and *France*, brought home likewiſe their Determinations in that point confirmed with their publick and Authentick Seals, agreeing with thoſe that *Cranmer* had brought out of *Germany*. In this journey too and fro he Learned all the New-Teſtament by heart. All learned men for the Divorce. His Induſtry.

Auguſt 23. *An. Chriſti* 1533. *William Warham* Arch-Biſhop of *Canterbury* dyed, and the King reſolved to place Doctor *Cranmer* in his Room, who was at this time in *Germany* about the King buſineſs, and was loath to take upon him an Office of ſuch a high Dignity in the Church: For he knew that there was an Oath to be taken to the *Pope* of *Rome* before he could be inſtalled in that place. He feared alſo what Iſſue the Kings Divorce might have, and was not ignorant of the Kings violent diſpoſition. He knew that ſudden and great Changes were dangerous, and that the Court, to which he was not accuſtomed, was full of deceipts, and Counterfeitings. That he muſt in all things obey the Kings will; and that if he Tripped in any thing never ſo little, there would His Prudence.

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be ſome, who out of envy at his felicity, would tumble him down headlong when he began to fall. He alſo having buried his firſt Wife, was now falne in Love with a young Maid, that was neere to *Oſianders* Wife, whom he determined to Marry, though he knew it was forbidden by law for a *Prieſt* to marry, or for a Man to be made a *Prieſt* who had marryed a ſecond Wife.

Weighing theſe things ſeriouſly with himſelf, when he was ſent for by the King to return home ſo ſoon as he could, he ſtayed in *Germany* ſix whole months, framing one excuſe or other, hoping that in the mean time, ſome or other would get the Arch-Biſhoprick. But ſuch were the times then, that every man feared the ſlipperineſs of that place, and therefore declined it.

His ſecond Marriage.

His Humility

He is made Arch-Biſhop.

At laſt Doctor *Cranmer* privately marrying his wife at *Norimberg*, returned home, and was made Arch-biſhop, though againſt his will; for he refuſed the dignity offered him; becauſe he was to be tyed to the *Pope*, againſt all right and equity, and therefore he gave the *Popes* Bull into the Kings hands ſaying, *That he would never receive a Biſhoprick of* England *but from him who was the Head of* England, *nor take an oath that was derogatory to the Kings authority.* And thus being made Arch-Biſhop, he carried himſelf as formerly he had done, riſing every morning at five a clock to his ſtudy, and never being idle all the day. After dinner, if he had no ſuiters, he ſpent an hour at Cheſs, and ſo to his ſtudy again.

His Studiouſneſs.

His Character.

He oppoſed the Six Articles.

He was by nature very charitable, and gentle, ſo prone to forgive and forget wrongs, that it grew into a Proverb, *Do my Lord of* Canterbury *a ſhrewd turn, and he will be your friend as long as you live.* He ſtoutly oppoſed the ſix bloody Articles, and yet with ſuch humility and modeſty that the King could not be offended with him for it. He was ſo free from paſſion, that he never miſ-called the meaneſt of his ſervants. He was juſt in paying all men, ſo that when he was caſt into priſon he owed no man a farthing. He relieved many that were in want.

His Charity.

The whole weight of reforming Religion lay upon his hands, ſo that for ſixteen years together his houſe was never empty of learned men to aſſiſt in deciding *Eccleſiaſtical* controverſies. His charity to the poor was very great, for whom he provided lodgings, being ſick, lame, wounded, *&c.* and appointed an *Almoner*, *Phyſician*, and *Chirurgion* to attend them, having daily hot broth and meat ſent them from his own Kitchin.

Cranmer hated by the *Papiſts.*

He had many and great enemies of the *Papiſts*, eſpecially wily *Wincheſter* and his companions, who layed a traine to take away his life, at leaſt his Arch-biſhoprick, by bringing him within the compaſs of the *ſix Articles*: which by Doctor *Parker*, the firſt Arch-Biſhop of *Canterbury* in Queen *Elizabeths* dayes, is thus related. "Doctor *Cranmer* (ſaith he) being in great heavineſs for the death of the Lord *Cromwel*, "was accuſed by the *Papiſts*, and much threatned by them, and though he knew "that he was not ſafe for one moment of time, yet he changed not the cheerfullneſs "of his countenance, becauſe as yet he kept the Kings right, in the defence of the "Goſpel, by his ſingular wiſdom gravity and modeſty: But the King being ſoon entangled by converſing with *Wincheſter*, and his *Popiſh* party, they daily ſo deafned "him with their continual complaints againſt the Arch-Biſhop, that through weari"ſomneſs he was almoſt conſtrained to grant unto them the life of that moſt innocent "man: Yet, by Gods ſpecial providence, he was ſo rooted in his heart, that when "the *Papiſts* moſt preſumed, and the godly moſt feared his ruine, the King reſolved "to provide for his ſafety and welfare.

His diſputations with *Gardiner.*

In the mean time, proud and malicious *Gardiner*, whoſe favour and authority was thought to be greateſt with the King, provoked him often to diſputations about points of Divinity in the preſence of the King; In the which the King obſerved that *Cranmer* never departed from his innate gravity and modeſty, whereas *Gardiner* always rather affected a little glory then the truth. And when *Gardiner*, that he might leſſen the authority of the Scriptures, had by many *ſophiſtical* arguments endeavoured to prove, that thoſe called the Apoſtles Canons, were of equal validity, and authority with the ſacred Scriptures; *Cranmer* ſo enervated the force of all his arguments in the Kings hearing, by his ſolid, calm, and moderate anſwers, that the King ſaid in the preſence

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of many unto *Gardiner*, that *Cranmer* was an old Weather-beaten Souldier in Divinity, and was not to be Encountered by ſuch Freſh-Walter Souldiers as himſelf.

For this *Gardiner* ſwelling with pride, ſtirred up as many againſt *Cranmer* as poſſibly he could, judging that nothing could hinder their Counſels, and purpoſes, if he were taken out of the way.

At *Canterbury*, and all over *Kent*, by the procurement of *Gardiner*, many were ſuborned to accuſe *Cranmer* of *Hereſie*.

In the Parliament one *Goſwick* a Knight for *Bedfordſhire* ſaid openly, that all *Heretical* Sedition flowed from the Arch-Biſhop of *Canterbury* and his Family. Some great Men about the King, hereupon laboured much to perſwade him, that by reaſon of theſe imputations, *Cranmer* ſhould be excluded from the Council-Board, and committed to the Tower of *London* till inquiry could be made concerning the Truth of thoſe reports; For (ſaid they) ſo long as he ſits in Council, for fear, Men will conceal that which they know, not daring to utter or reveal it. They alſo diſperſed Rumors that *Cranmer* was already Condemned in the judgment of the King, and ſhould be ſhortly beheaded as *Cromwel* had been a little before. All this while *Cranmer*, though he ſet a good Face on't, yet privately amongſt his Friends much bewailed the condition of thoſe Evil times, rather than his own. But the King diligently ſecarched out all theſe Treacherous deſigns of the *Papiſts*, and Marked whereunto they tended. Popiſh malice.

Once for Recreations ſake, after Supper, the King would go in his Barge upon the *Thames*, and being there, commanded his Barge-Men to land him at *Lambeth* Stairs; Some of the Arch-Biſhops Servants obſerving that he drew thitherward, preſently informed their Maſter, who haſted to the Bridge, either to ſalute the King as he paſſed by, to entertain him into his Houſe. The King ſeeing him, bid him come into his Barge, and ſetting him by him, had much Private conference with him, the Barge-men in the mean ſeaſon rowing hither and thither.

In this conference the King feignedly complained, that ſince the death of *Cromwel*, *England* was much troubled with Heretical Factions and parties, that it was to be feared, that if theſe wranglings about Religion were nouriſhed, more grievous Miſchiefs and Civil Wars would ariſe, and therefore that the diſſentions about Religion were to be Appeaſed; for which end, by the advice of his Biſhops and Nobles, he would endeavour to find out the *Arch-Heretick*, who was the author of this Miſchief, and whom being found, he intended ſeverely to puniſh, yea, Cruelly to burn him, thereby to prevent further diſorders. His conference with the King.

Cranmer (though he was ſomewhat affrighted) yet anſwered with a mild Countenance, that he liked the Counſel as wholeſome; that the whole Flock of *Hereticks* was to be reſtrained by the death of the *Arch-Heretick*; But he admoniſhed the King with Fatherly Gravity and Modeſty, that he would not judge them *Hereticks*, who relyed wholly upon the Word of God, and not to the Traditions or Laws of Men. Well (quoth the King) to deal plainly, we are told by many, that you are the *Arch-Heretick* of our Kingdome, and that in *Kent*, and all your Province, you hinder the Faith eſtabliſhed in Parliament by the ſix Articles, from being received by our people, and therefore tell Us plainly both what you think, and what you have done concerning them.

To this the Arch-Biſhop ſtoutly replyed, that he was ſtill of the ſame Opinion that he had expreſſed in Parliament when that Law was made; and that he had not offended againſt the Law ſince it was made. Then the King by little and little moderating the ſeverity of his ſpeech, asked him pleaſantly, whether his private Bed-Chamber was free from the breach of the ſix Articles? *Cranmer* (though he underſtood by the ſix Articles that it was a Capital offence for a *Prieſt* to be Marryed, and that the King knew well that he was a Marryed Man, yet) anſwered, That though he had marryed a Wife, yet it was in *Germany* before he took upon him the Arch-Biſhoprick; but for all that, he had done nothing againſt that ſevere Law: For (ſaith he) *When the Law was once made, I never touched my Wife, but ſent her into* Germany *to her Kindred and Friends.* His prudent anſwer.

By this plain anſwer without dawbing, *Cranmer* begat in the Kings minde ſuch an Opinion of his Learning, and Honeſty, that he cheared him up, telling him that thoſe Articles were not ordained for his ſake; and ſhewed him what were the chief Accuſations laid in againſt him; Which, *Cranmer* knowing to be falſe, and forged by the envy and malice of his *Popiſh* Adverſaries, he intreated the King to appoint Inquiſitors, whereby the Truth might be ſifted out: For (ſaith he) I am not afraid to undergoe the hazzard of a Judgment.

The Kings great favour to Him.

The King, truſting to his ingenuity, bad him ſearch, and try out his own cauſe himſelf. But *Cranmer* replyed, that it would ſeem unequal to his Adverſaries, that he ſhould be made *Cenſor* of his own Acts, and therefore ſtill deſired another Judge. But the King ſtill affirmed that he would make none other the Inquiſitor of his life, having put ſo much truſt and confidence in him alone, knowing that he would certainly, and fully relate the Truth without a Lye, of his own deeds, whether they were good or bad: After which words the King diſmiſſed him.

He is betrayed by his own Servant.

Preſently after Doctor *Cranmer* ſent Doctor *Cox*, his Vicar general, and Maſter *Anthony Huſſey*, his Secretary, with Ample Commiſſion, to ſearch out the Plots which were contrived againſt him by the *Papiſts* of *Canterbury*, who ſpent a Moneth or two, and yet did little, being Perſons that favoured the *Popelings*.

In the mean time his Adverſaries at Court, urged much that he might be impriſoned, and might then be examined of the *Hereſies* laid to his charge, preſuming, that if once he were removed out of the Kings ſight, they might eaſily over-whelm him with feigned crimes, and ſo work his deſtruction. And the King being tired with their dayly importunities, granted that if he was manifeſtly convinced of any Crimes either againſt Church or State, he ſhould be carryed to Priſon. Hereupon *Gardiner* and his Aſſociates reſolved the next day to ſend him Priſoner to the Tower, and the King concealed his purpoſe, that he might ſee how far their Malice would extend, and yet reſolved to ſecure him: For about Mid-night he ſent Maſter *Denny*, one of his Bed-Chamber, whom he moſt confided in, as not liking the *Popelings*, to *Lambeth* for Doctor *Cranmer*, who being rouſed out of his Sleep, came preſently to the King, who in theſe words told him what he would have him doe. *Almoſt all my Counſellors* (ſaith he) *are urgent to have you impriſoned, becauſe almoſt all* England *is defiled with* Hereſies, *which, they ſay, proceeds from you, and certain Learned Strangers whom you keep in your Houſe, and therefore they would have you under cuſtody, whilſt the cauſe is enquired after, without which they cannot find out the Original; and to morrow is the Day appointed for your commitment, and therefore conſider whether it be well done or no.*

A deſign to have committed him to the *Tower*

The King reveals it to Him.

Doctor *Cranmer* heartily thanked the King for giving him this warning, ſaying, that he refuſed not to goe to Priſon, nor to ſtand in Judgment, truſting to his innocency, and clear Conſcience, affirming that he would rather hazard a juſt Judgment, than lye under unjuſt Suſpitions. Onely he deſired that ſince his Doctrine and Faith were called into queſtion, he might have Learned and equall Judges to hear the ſame. But the King pittying the plain Simplicity of the Man, who would thus expoſe himſelf to the Malice of his Mortal Enemies, ſaid to him; *Are you ſo Fooliſh? For if you be once led away from your Dignity, and from the light and ſight of Men, many falſe and perjured Witneſſes will ariſe againſt you, which otherwiſe durſt not come into your preſence? Wherefore, ſeeing you neither provide for your Dignity nor Safety, I will give you counſel, that you be not over-whelmed by your Spightful Adverſaries. To Morrow they will ſend for you; they will Object againſt you the crimes of* Hereſie, *and commit you to Priſon; Then do you requeſt them, that ſince you are one of my Privy-counſel, they would deal with you, as they would be dealt by in the like caſe,* viz. *That they would produce your Accuſers in open Judgement, whom if you be not able to anſwer, you will Patiently endure impriſonment.* But if they regard not this your juſt and equall Requeſt, but will proceed to impriſon you, Appeal to my Preſence, and Audience, by delivering this Token to them to Superſede their Decree, with which words he drew off his Ring from his Finger, and delivered it to *Cranmer*, and ſo diſmiſſed him.

The King ſecures Him.

The next morning *Gardiner* and his complices met in the Counſel-chamber, ſent

to

to *Lambeth* for *Cranmer*, but when he came, would not let him in. The Nobles and Courtiers that passed by, marvelled much thus to see the Primate of all *England*, and the most inward Counsellor of the King, thus shut out, and sitting amongst Serving men that waited for their Masters. This being told to Doctor *Buts* the King *Physitian*, being moved with the indignity of the fact, he went presently to drive away the gazers, and to honour the presence of so worthy a Father. He is basely Abused.

But presently Dr. *Buts* was sent for to the King, and when he came to him, he said; *I have seen an unusual matter, and such a thing as was never before heard of.* What's that (quoth the King?) *Cranmer* (said he) *the Primate of the Kingdome, is become some bodies Serving man, and hath stood almost this hour before the door of the Counsel-chamber waiting upon some Master.* Ha! (said the King) do my Counsellors so disgracefully use the Primate? And being moved with the indignity of the thing, he presently sent a command that *Cranmer* should be admitted into the Counsel-chamber. The King informed of It.

When he was entred, it was declared to him, that the King and his Counsellors were informed, that all *England* was turned from the *Catholick* Faith, and depraved with *Heresie*, which proceeded from him and his Family, and that therefore he must be committed to the Tower, whilst a speedy inquisition was made to know whether those things were true or no. *Cranmer* desired that his accusers, witnesses, and proofs that they had against him might be produced, and that it might be lawful for him to answer presently, and thereby to defend himself, alledging that it was very unequal that the Primate of *England*, and a Counsellor, whose faith was never doubted of, nor came into question, should be thus disgracefully thrust into Prison upon bare suspitions, to the prejudice of his cause: urging many other reasons why they should deal more gently, and mildly with him. But when neither intreaties, nor arguments could prevaile, but that needs to prison he must go, *Cranmer* said, that he was very sorry that they forced him to appeal to the King from themselves, with whom he had so often communicated in counsel, and from whom he expected equal dealing upon all occasions; and thereupon delivering the Kings Ring to them, he commanded them to suspend their Decree, and to present themselves before the King. He appeals to the King.

Then said the Lord *Russel* (afterwards Earl of *Bedford*) *Did not I tell you that the King would never suffer him to be imprisoned, unlesse he were guilty of high Treason against his Majesty?* and so they went with *Cranmer* to the King.

The King sharply rebuked them, telling them that he looked for more wisdom, and gravity amongst them, than to keep *Cranmer* out of the Counsel-chamber, to force him to stand at the door amongst Serving-men: Asking them whether any of themselves would endure such a disgrace? And withall swore (striking himself upon the breast) that he was more beholding to *Cranmer* then to any man whatsoever, and that he had tryed him, and knew that no *Prelate* could exceed him in his fidelity to his King, and therefore that all that loved him, should hold *Cranmer* in highest price and estimation. The King checks his Counsellors.

The King speaking thus, when all others held their peace through fear, the Duke of *Norfolk* answered, It was not our purpose to hurt the Arch-bishop at all, but that keeping him in custody whilst the Inquisition depended, his innocency being known, he might come out with greater credit. But (said the King) I will not have *Cranmer* so handled, nor any that are dear to me. But I perceive some crooked, and cankred hearts raise these *Tragedies*, which unlesse they be quiet, I will interpose my authority to restrain them; and so he departed in a chase, and all the Counsellors shook hands with *Cranmer*, desiring to be reconciled to him: And he being of a most sweet, and mild disposition, easily forgave all offences, blotting them utterly out of his mind; and from that time forward he lived secure from all treacheries, being in such high favour with the King. He is reconciled to Them.

But when Doctor *Cox*, and *Hussey*, lay loitering at *Canterbury* (not without suspition) and did nothing in the inquisition, the King secretly sent Doctor *Lee* to search out what was done in *Cranmers* behalf; who going speedily to *Canterbury*, acquainted himself The King provides for his Safety.

himſelf with ſome godly perſons, by whoſe directions he ſearched the houſes of ſome *Popiſh Prieſts* at mid-night, where he found Letters written from *Gardiner*, which opened the whole plot againſt *Cranmer*. Theſe he immediately carryed to the King, who viewing of them, from that time forwards began to withdraw his affections from thoſe *Popellings*; and withall, acquainted *Cranmer* with thoſe Letters, bidding him beware of his enemies, now he knew them.

Two Judaſſes.

Amongſt the Letters that were found in *Kent*, one was written by the *Suffragan* of *Dover*, another by Doctor *Barber*, a Civilian, which two men were well eſteemed of by the Arch-biſhop, and promoted by him, and he alwayes ſhewed them great favour. When the Archbiſhop had their Letters, he called theſe two men into his ſtudy, and ſaid unto them, You two are the men in whom I have alwayes put moſt confidence, and to whom I have alwayes communicated all my ſecrets, you muſt now give me ſome good counſel; for I am ſhamefully abuſed by two whom I have truſted as my ſelf; but theſe perſons have not onely diſcloſed my ſecrets, but alſo have taken upon them to accuſe me of *Hereſie*, and are become witneſſes againſt me: I require you therefore to give me faithfull advice how I ſhall behave my ſelf towards them, *&c.* Marry (quoth Doctor *Barber*) ſuch villains and knaves deſerve to be preſently hanged without further tryal. Hanging is too good (ſaith the Suffragan) and if there want an Executioner, I would be the Hangman my ſelf.

ex ore tuo, &c.

At theſe words the Archbiſhop, lifting up his eyes to heaven, ſaid; *O Lord, and moſt merciful God, whom may a man truſt in theſe dayes? It's true which is ſaid, Curſed be he that truſts in man, and makes fleſh his arme. There was never man uſed as I am; But Lord thou haſt evermore defended me, and lent me one good Maſter* (meaning the King) *without whoſe protection I could not be ſafe for one day, I praiſe thy holy name for it.* Then did he pull out of his boſome thoſe two Letters, ſaying, *Know you theſe Letters my Maſters?* With that they fell down on their knees, asking forgiveneſſe with many tears. Well (ſaid the gentle Archbiſhop) *God make you both good men, I never deſerved this at your hands: But ask God forgiveneſſe, againſt whom you have highly offended.*

Gods Providence.

Thus we ſee how his enemies from time to time endeavoured by all means to have brought him into diſpleaſure with the King: Yet it pleaſed God ſo to over-rule the King's heart, that he would never be alienated from him; which favour the King continued to him ſo long as he lived, and in King *Edward* the ſixth's dayes he continued in his place, and much helpt forward the work of Reformation. But in the beginning of Queen *Maries* Reign, he was a principal man whom ſhe maligned.

He is hated by Queen *Mary*.

——Manet altamente repoſtum
Judicium Cleri, ſpretæque injuria Matris.

Her Mothers wrong was deeply laid to heart,
And Clergies doom, for which they now muſt ſmart.

And therefore ſhe appointed Commiſſioners to examin him, who commanded him to bring to them an Inventory of all his goods, which they ſeized upon, and ſhortly after he was ſent priſoner to the Tower, for Treaſon (as was pretended) but for Religion indeed.

He is committed to the *Tower*.

Before he was committed to the Tower, ſome of his Friends perſwaded him to fly, and to reſerve himſelf for better times; But he anſwered ſtoutly, *If I were accuſed of Theft, Murther, or any other wickedneſs, perhaps I could more eaſily be perſwaded to fly;*

He refuſeth to fly.

but now I ſee that I muſt be queſtioned, not for my faithfulneſſe towards men, but for my faith towards God, and concerning the truth of the holy Scriptures, againſt Papiſts, *and therefore I will rather loſe my life in the defence of the truth, then by flying out of the Kingdome, to deſert ſuch a cauſe.*

He is removed to *Oxford*.

From thence he was removed to *Oxford*; where again he was called before the *Pope's Delegate*, and the Queens Commiſſioners; to the latter he did obeyſance, but to the *Pope's Delegate* he would do none. Before them he made a worthy Confeſſion of his Faith.

When

When they proceeded to Degrade him, he pulled forth an appeal from the *Pope* to the next general Council; but his death being determined, his appeal was rejected, and he Degraded. When he came back into prison, he desired to eat; for he had eaten nothing that day before; for, said he, *I was before somewhat troubled, but now, I thank God, my heart is quiet.* He had not one penny in his purse to help himself, withall, but the Lord stirred up a Gentleman's heart to give him some mony, for which he had like to have come into great trouble. He was kept in prison almost three years, and the Doctors in *Oxford* laboured by many subtle tricks to draw him to a Recantation; Removing him to the Dean's house of *Christ-Church*, where he had dainty Fare, Recreations, and what else might intice him from *Christ* to the world: They promised him life, the Queens favour, his former dignity, and what not, if he would but with his hands subscribe to a few words by way of Recantation; which if he refused, there was no hope of pardon.

He appeals.

He is Degraded

A good Conscience.

His Poverty.

Popish Subtilty.

His Tentations.

With many such provocations, and flatteries, they at last prevailed with him to subscribe it. After which he neither had inward quietnesse in his own conscience, nor any outward help from his adversities: For the Queen, being glad of his Recantation, yet presently resolved his death, appointed the time (when he least expected it) and the persons that should see it performed. He had no notice of his death, till the very morning a little before he was to suffer. At which time there was a great concourse of people, some expecting that he should make his publick Recantation at his death, others hoping better of him.

Humane infirmity.

The danger of Apostacy.

His death Appointed.

From prison he was brought to St. *Maries* Church, where Doctor *Cole* (by the Queens order) preached, and in his Sermon affirmed, that God was so incensed for the slaughter of Sir *Thomas Moore*, and Doctor *Fisher*, Bishop of *Rochester*, (who were beheaded in the Reign of K. *Henry* the 8.) that he could not be appeased by any other means, but by the sacrificing of *Cranmer*. During his Sermon, *Cranmer* was set on a stage before him; which sad spectacle much affected many, to see him, who had lived in so great honour and favour, to stand there in a ragged gown, ill-favour'd clothes, an old cap, and exposed to the contempt of all men.

D. *Cole* Preacheth.

Vanity of worldly Glory.

Cole, in his Sermon, shewed for what Doctor *Cranmer* was condemned, encouraged him take his death patiently, and rejoyced in his conversion to *Popery*. But that joy lasted not long. The Sermon being ended, Doctor *Cranmer* entreated the people to pray for him, that God would pardon his sin, especially his Recantation, which most of all troubled his conscience, which he said was contrary to the truth which he thought in his heart, and written for fear of death, and upon the hope of life. And, said he, *That hand of mine which hath written contrary to my heart, shall first be punished.* At these words the Doctors began to rage and fume, and caused him to be pulled down from the stage, and his mouth to be stopped, that he should not speak to the people.

His Apostasie repented of.

He is pulled down Rudely.

The place appointed for his Martyrdom, was the same where Doctor *Ridley*, and Master *Latimer* had before suffered; and when he was brought to it, he kneeled down, and prayed; and so put off his cloaths. When the fire was kindled and came neer him, he stretched out his right hand, which had subscribed, holding it so stedfast, and immoveable in the fire (saving that once he wiped his face with it) that all might see his hand burned before his Body was touched with the fire: when the fire came to his Body, he endured it patiently, standing stedfast alwayes in one place, moving no more then the stake which he was bound to: So long as he could speak, he repeated, *Lord* Jesus *receive my spirit:* and so in the flames he gave up the Ghost, *Anno Christi*, 1556. and of his Age, 72.

Holy Revenge.

His Patience.

His Death.

Doctor

Doctor Cranmers *Works were theſe.*

He corrected the Engliſh *Tranſlation of the* Bible *in many Places.*
He wrote *Catechiſmum Doctrinæ Chriſtianæ.*
Ordinationes Eccleſiæ Reformatæ.
De Miniſtris Ordinandis.
De Euchariſtia.
Jura Eccleſiaſticæ.
Contra Gardineri concionem.
Contra Tranſubſtantiationis Errorem.
Quomodo Chriſtus adſit in Cæna.
De eſu Cænæ Dominicæ.
De Oblatione Chriſti.
Homilia Chriſtiana.
Common-Places.
A Confutation of unwritten verities.
Againſt the *Popes* Primacy.
Againſt *Purgatory.*
About Juſtification.
Diverſe Letters to Learned Men.

The Life of Conrade Pellican, *who died* Anno Chriſti 1556.

His birth and education.

Conrade Pellican, was born of Godly and Honeſt Parents, at *Rubeac* a Towne of *Suevia*, neer the *Hyrcinian Wood*, *Anno Chriſti* 1478. And being carefully Educated by his Parents, *Anno Chriſti*, 1484. He was by them ſent to School to *Steven Kleger* of *Zurick*, who uſing him gently, brought him in love with Learning.

At thirteen years of Age he went to *Heidleberg*, And after ſixteen Months Study there, returned home, and his Parents being poor, he became an Uſher in the *Grammer* School: Many times going to a neighbour *Monaſtery* to borrow ſome Books, the *Fryers* Solicited him to become one of their Fraternity, and when he was but 16. years old he aſſented to it, his Parents not oppoſing, becauſe they had not where-withall to maintain him. So that *Anno Chriſti*, 1493. he took upon him the habit of the *Fryer-Minors*, to the great joy of all that Society, who uſed him very kindly, and brought him up in all the Ceremonies belonging to their Worſhip.

He enters into a *Monaſtery*

His Unkle *Jodicus Gallus*, coming from *Heidleberg* to *Rubeac*, was much troubled that his Nephew was become a *Fryer*, and therefore perſwaded him if he did not like that courſe of Life, to leave it whilſt he was a Novice; But our *Conrade* thinking that it would be a great diſgrace to him to fall from his purpoſe, refuſed, ſaying, *That he would ſerve God in that courſe of life, wherein he thought he ſhould pleaſe God, and whereby he hoped to attain Eternal Life.* At the end of the year he fell ſick of the Plague, but being let Blood, it pleaſed God beyond all expectation, to reſtore him to Health.

Recovers of the plague.

He goes to *Tubing*.

Anno Chriſti, 1496. He went to *Tubing*, where he ſtudied the Liberal Arts, and was much admired in that Univerſity for his quick Wit. He ſtudied alſo School-Divinity and *Coſmography*, wherein he profited exceedingly; And meeting with a Converted *Jew*, he borrowed of him an *Hebrew* Book, of the Prophets and by his extraordinary pains, found out firſt the Letters, then the Reading and Signification of them, and being a little aſſiſted by *Capnio*, the Judge of the Imperial Chamber at *Wormes*, he grew very perfect in it: and hearing that there was a certain *Prieſt* at *Ulme* which had bought ſome *Hebrew* Books of a poor *Jew*, he went to him, and amongſt them, met with part of a *Grammer*, about the Conjugations of Verbs, and Tranſmutation of the Letters, which he wrote out, and it proved a great help to him; For he had ſpoken before with many *Jews* at *Wormes*, *Frankefurt*, *Ratisbone*, &c. and none of them could ever reſolve him, in any one Queſtion of *Grammer.*

He ſtudyes the *Hebrew.*

It fell out by Gods Providence that that year the Book-Seller of *Tubing* had bought an *Hebrew* Bible compleat, of a very ſmall print, which therefore none cared for. This *Pellican* hearing of, intreated him to let him look into it, for ſome few dayes: The Book-Seller was content, telling him that for a *Florence* and a Half he might buy it: *Pellican* much rejoyced to hear this, intreating his Father-*Guardian* to be his ſurety, and ſo having obtained it, he thought himſelf a Richer Man than ever was *Cræſus*, and preſently wrote to his Unkle at *Spires*, beſeeching him to beſtow two *Florences* upon him, which he much needed for the buying of a certain Book. This his Unkle ſent him, whereupon he fell cloſe to reading of the Bible, and as he went along, made a *Concordance*, gathering the Roots, and ſetting down all thoſe Words which were ſeldome found: And thus he went over the whole Bible from the midſt of *July*, to the end of *October*: Then carrying to *Capino* a *Specimen* of his Works, he was amazed at ſo much work in ſo ſhort a time.

He buyes an Hebrew Bible.

His Induſtry.

Anno Chriſti 1501. being Twenty three years old, he was ordained a *Presbyter*, and the ſame year the Plague waxing hot at *Rubeac*, his Father and Brother dyed of it, leaving none but this our *Conrade* and his Siſter: Therefore to ſolace himſelf in his Sorrows, he wrote out the ſeven *Penetential Pſalmes*, in *Hebrew*, *Greek* and *Latin*, adding ſome Prayers to be uſed upon that occaſion.

He ordained a *Prebyter*.

Anno Chriſti, 1502. He was made Divinity-Reader in the Covent at *Baſil*. About the ſame time *John Amerback* began to print Saint *Auguſtines* Works, wherein, *Pellican* was very helpful to him, for which cauſe *Amerback*, and *John Froben* were ever after his great Friends, and would never ſuffer him to want any good Book. Then at the inſtance of Cardinal *Raymund* the *Popes* Legate, he was made firſt *Licentiat*, then Doctor of Divinity, and afterwards the *Popes* Legate took him with him towards *Rome*, being affected with his Learning, but falling ſick of a Fever by the way, he returned to *Baſil*.

He is preferred at *Baſil*.

He goes towards *Rome*.

Whilſt he thus continued a *Fryer*, he was of great eſteem amongſt them, becauſe of his Learning and Integrity. But it pleaſed God at laſt, that by Reading *Luther's* Books, and conference with Learned and Godly Men, he began to diſ-relliſh the *Popiſh* Errors, and ſo far to declare his diſlike of them, that he was much hated, and perſecuted for a *Lutheran*. But about the ſame time the Senate of *Baſil* choſe him Lecturer in Divinity in that City, together with *Oecolampadius*; where he began to read, firſt upon *Geneſis*, then on *Proverbs*, and *Eccleſiaſtes*.

His Converſion

He is choſen Lecturer at *Baſil*.

Anno Chriſti, 1526. He was by the means of *Zuinglius* ſent for to *Zurick*, and being come, was moſt Courteouſly entertained by him. There he laid down his *Monks Coul*, and Marryed a Wife, by whom he had a Son, which he named *Samuel*, being then Preaching upon the Hiſtory of *Samuel*. That Wife dying he Marryed again, but had no Children by his ſecond Wife. He was preſent at the Diſputation at *Bern* about Religion.

He is ſent for to *Zurick*.

He marrieth a wife.

His ſecond marriage.

After *Zuinglius* his death, there were choſen into his room *Henry Bullinger* for Paſtor, and *Theodoret Bibliander*, for Divinity-Reader, who was an excellent Linguiſt, and began to read upon *Iſay*, to the great aſtoniſhment of his Hearers, for that he was not above 23. years old. *Pellican* at the earneſt requeſt of Learned Men, Printed all his Lectures and Annotations, which were upon the whole Bible, excepting only the *Revelations*, which portion of Scripture he not intending to write upon, cauſed the Commentary of *Sebaſtian Meyer* upon it, to be bound with his, to make the Work Compleat. He Tranſlated many books out of *Hebrew*, which were printed by *Robert Stevens*, as alſo the *Chaldee Bible* he Tranſlated into *Latine*. He wrote alſo an Expoſition in *Dutch* upon the *Pentateuch*, *Joſhua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Iſay*, and *Jeremy*, to convince the *Jews*; For which end alſo he Tranſlated the Learned Diſputation of *Ludovicus Vives* with the *Jews*, into *Dutch*; As alſo many books of *Ariſtotle*, and *Tully*; That ſo Ingenuous perſons might learn *Philoſophy* in their own Language, as the *Grecians* and *Romans* in former times were wont to doe. He judged it alſo neceſſary to learn the *Turkiſh* Language, who were now grown their neer Neighbours, that by the help thereof he might be the better able to bring them to the Chriſtian Faith.

Annotations on the Bible.

His Works.

Then

himself with some godly persons, by whose directions he searched the houses of some *Popish Priests* at mid-night, where he found Letters written from *Gardiner*, which opened the whole plot against *Cranmer*. These he immediately carryed to the King, who viewing of them, from that time forwards began to withdraw his affections from those *Popellings*; and withall, acquainted *Cranmer* with those Letters, bidding him beware of his enemies, now he knew them.

Two Judasses.

Amongst the Letters that were found in *Kent*, one was written by the *Suffragan* of *Dover*, another by Doctor *Barber*, a Civilian, which two men were well esteemed of by the Arch-bishop, and promoted by him, and he alwayes shewed them great favour. When the Archbishop had their Letters, he called these two men into his study, and said unto them, You two are the men in whom I have alwayes put most confidence, and to whom I have alwayes communicated all my secrets, you must now give me some good counsel; for I am shamefully abused by two whom I have trusted as my self; but these persons have not onely disclosed my secrets, but also have taken upon them to accuse me of *Heresie*, and are become witnesses against me: I require you therefore to give me faithfull advice how I shall behave my self towards them, *&c.* Marry (quoth Doctor *Barber*) such villains and knaves deserve to be presently hanged without further tryal. Hanging is too good (saith the Suffragan) and if there want an Executioner, I would be the Hangman my self.

ex ore tuo, &c.

At these words the Archbishop, lifting up his eyes to heaven, said; *O Lord, and most merciful God, whom may a man trust in these dayes? It's true which is said, Cursed be he that trusts in man, and makes flesh his arme. There was never man used as I am; But Lord thou hast evermore defended me, and lent me one good Master* (meaning the King) *without whose protection I could not be safe for one day, I praise thy holy name for it.* Then did he pull out of his bosome those two Letters, saying, *Know you these Letters my Masters?* With that they fell down on their knees, asking forgiveness with many tears. Well (said the gentle Archbishop) *God make you both good men, I never deserved this at your hands: But ask God forgiveness, against whom you have highly offended.*

Gods Providence.

Thus we see how his enemies from time to time endeavoured by all means to have brought him into displeasure with the King: Yet it pleased God so to over-rule the King's heart, that he would never be alienated from him; which favour the King continued to him so long as he lived, and in King *Edward* the sixth's dayes he continued in his place, and much helpt forward the work of Reformation. But in the beginning of Queen *Maries* Reign, he was a principal man whom she maligned.

He is hated by Queen *Mary*.

——Manet altamente repostum
Judicium Cleri, spretæque injuria Matris.

Her Mothers wrong was deeply laid to heart,
And Clergies doom, for which they now must smart.

And therefore she appointed Commissioners to examin him, who commanded him to bring to them an Inventory of all his goods, which they seized upon, and shortly after he was sent prisoner to the Tower, for Treason (as was pretended) but for Religion indeed.

He is committed to the *Tower*.

Before he was committed to the Tower, some of his Friends perswaded him to fly, and to reserve himself for better times; But he answered stoutly, *If I were accused of Theft, Murther, or any other wickedness, perhaps I could more easily be perswaded to fly; but now I see that I must be questioned, not for my faithfulness towards men, but for my faith towards God, and concerning the truth of the holy Scriptures, against* Papists, *and therefore I will rather lose my life in the defence of the truth, then by flying out of the Kingdome, to desert such a cause.*

He refuseth to fly.

He is removed to *Oxford*.

From thence he was removed to *Oxford*; where again he was called before the *Pope's Delegate*, and the Queens Commissioners; to the latter he did obeysance, but to the *Pope's Delegate* he would do none. Before them he made a worthy Confession of his Faith.

When

When they proceeded to Degrade him, he pulled forth an appeal from the *Pope* to the next general Council; but his death being determined, his appeal was rejected, and he Degraded. When he came back into prison, he desired to eat; for he had eaten nothing that day before; for, said he, *I was before somewhat troubled, but now, I thank God, my heart is quiet.* He had not one penny in his purse to help himself, withall, but the Lord stirred up a Gentleman's heart to give him some mony, for which he had like to have come into great trouble. He was kept in prison almost three years, and the Doctors in *Oxford* laboured by many subtle tricks to draw him to a Recantation; Removing him to the Dean's house of *Christ-Church*, where he had dainty Fare, Recreations, and what else might intice him from *Christ* to the world: They promised him life, the Queens favour, his former dignity, and what not, if he would but with his hands subscribe to a few words by way of Recantation; which if he refused, there was no hope of pardon.

He appeals.

He is Degraded

A good Conscience.

His Poverty.

Popish Subtilty.

His Tentations.

With many such provocations, and flatteries, they at last prevailed with him to subscribe it. After which he neither had inward quietnesse in his own conscience, nor any outward help from his adversities: For the Queen, being glad of his Recantation, yet presently resolved his death, appointed the time (when he least expected it) and the persons that should see it performed. He had no notice of his death, till the very morning a little before he was to suffer. At which time there was a great concourse of people, some expecting that he should make his publick Recantation at his death, others hoping better of him.

Humane infirmity.

The danger of Apostacy.

His death Appointed.

From prison he was brought to St. *Maries* Church, where Doctor *Cole* (by the Queens order) preached, and in his Sermon affirmed, that God was so incensed for the slaughter of Sir *Thomas Moore*, and Doctor *Fisher*, Bishop of *Rochester*, (who were beheaded in the Reign of K. *Henry* the 8.) that he could not be appeased by any other means, but by the sacrificing of *Cranmer*. During his Sermon, *Cranmer* was set on a stage before him; which sad spectacle much affected many, to see him, who had lived in so great honour and favour, to stand there in a ragged gown, ill-favour'd clothes, an old cap, and exposed to the contempt of all men.

D. *Cole* Preacheth.

Vanity of worldly Glory.

Cole, in his Sermon, shewed for what Doctor *Cranmer* was condemned, encouraged him take his death patiently, and rejoyced in his conversion to *Popery*. But that joy lasted not long. The Sermon being ended, Doctor *Cranmer* entreated the people to pray for him, that God would pardon his sin, especially his Recantation, which most of all troubled his conscience, which he said was contrary to the truth which he thought in his heart, and written for fear of death, and upon the hope of life. And, said he, *That hand of mine which hath written contrary to my heart, shall first be punished.* At these words the Doctors began to rage and fume, and caused him to be pulled down from the stage, and his mouth to be stopped, that he should not speak to the people.

His Apostasie repented of.

He is pulled down Rudely.

The place appointed for his Martyrdom, was the same where Doctor *Ridley*, and Master *Latimer* had before suffered; and when he was brought to it, he kneeled down, and prayed; and so put off his cloaths. When the fire was kindled and came neer him, he stretched out his right hand, which had subscribed, holding it so stedfast, and immoveable in the fire (saving that once he wiped his face with it) that all might see his hand burned before his Body was touched with the fire: when the fire came to his Body, he endured it patiently, standing stedfast alwayes in one place, moving no more then the stake which he was bound to: So long as he could speak, he repeated, *Lord* Jesus *receive my spirit:* and so in the flames he gave up the Ghost, *Anno Christi*, 1556. and of his Age, 72.

Holy Revenge.

His Patience.

His Death.

Doctor

Doctor Cranmers *Works were these.*

He corrected the Engliſh *Tranſlation of the* Bible *in many Places.*
He wrote *Catechiſmum Doctrinæ Chriſtianæ.*
Ordinationes Eccleſiæ Reformatæ.
De Miniſtris Ordinandis.
De Euchariſtia.
Jura Eccleſiaſticæ.
Contra Gardineri concionem.
Contra Tranſubſtantiationis Errorem.
Quomodo Chriſtus adſit in Cæna.
De eſu Cænæ Dominicæ.
De Oblatione Chriſti.
Homilia Chriſtiana.
Common-Places.
A Confutation of unwritten verities.
Againſt the *Popes* Primacy.
Againſt *Purgatory.*
About Juſtification.
Diverſe Letters to Learned Men.

The Life of Conrade Pellican, *who died* Anno Chriſti 1556.

His birth and education.

Conrade Pellican, was born of Godly and Honeſt Parents, at *Rubeac* a Towne of *Suevia*, neer the *Hyrcinian Wood*, *Anno Chriſti* 1478. And being carefully Educated by his Parents, *Anno Chriſti*, 1484. He was by them ſent to School to *Steven Kleger* of *Zurick*, who uſing him gently, brought him in love with Learning.

At thirteen years of Age he went to *Heidleberg*, And after ſixteen Months Study there, returned home, and his Parents being poor, he became an Uſher in the *Grammer* School: Many times going to a neighbour *Monaſtery* to borrow ſome Books, the *Fryers* Solicited him to become one of their Fraternity, and when he was but 16. years old he aſſented to it, his Parents not oppoſing, becauſe they had not where-withall to maintain him. So that *Anno Chriſti*, 1493. he took upon him the habit of the *Fryer-Minors*, to the great joy of all that Society, who uſed him very kindly, and brought him up in all the Ceremonies belonging to their Worſhip.

He enters into a *Monaſtery*

His Unkle *Jodicus Gallus*, coming from *Heidleberg* to *Rubeac*, was much troubled that his Nephew was become a *Fryer*, and therefore perſwaded him if he did not like that courſe of Life, to leave it whilſt he was a Novice; But our *Conrade* thinking that it would be a great diſgrace to him to fall from his purpoſe, refuſed, ſaying, *That he would ſerve God in that courſe of life, wherein he thought he ſhould pleaſe God, and whereby he hoped to attain Eternal Life.* At the end of the year he fell ſick of the Plague, but being let Blood, it pleaſed God beyond all expectation, to reſtore him to Health.

Recovers of the plague.

He goes to *Tubing*.

Anno Chriſti, 1496. He went to *Tubing*, where he ſtudied the Liberal Arts, and was much admired in that Univerſity for his quick Wit. He ſtudied alſo School-Divinity and *Coſmography*, wherein he profited exceedingly; And meeting with a Converted *Jew*, he borrowed of him an *Hebrew* Book, of the Prophets and by his extraordinary pains, found out firſt the Letters, then the Reading and Signification of them, and being a little aſſiſted by *Capnio*, the Judge of the Imperial Chamber at *Wormes*, he grew very perfect in it: and hearing that there was a certain *Prieſt* at *Ulme* which had bought ſome *Hebrew* Books of a poor *Jew*, he went to him, and amongſt them, met with part of a *Grammer*, about the Conjugations of Verbs, and Tranſmutation of the Letters, which he wrote out, and it proved a great help to him; For he had ſpoken before with many *Jews* at *Wormes*, *Frankefurt*, *Ratisbone*, &c. and none of them could ever reſolve him, in any one Queſtion of *Grammer.*

He ſtudyes the *Hebrew.*

It fell out by Gods Providence that that year the Book-Seller of *Tubing* had bought an *Hebrew* Bible compleat, of a very ſmall print, which therefore none cared for. This *Pellican* hearing of, intreated him to let him look into it, for ſome few dayes: The Book-Seller was content, telling him that for a *Florence* and a Half he might buy it: *Pellican* much rejoyced to hear this, intreating his Father-*Guardian* to be his ſurety, and ſo having obtained it, he thought himſelf a Richer Man than ever was *Cræſus*, and preſently wrote to his Unkle at *Spires*, beſeeching him to beſtow two *Florences* upon him, which he much needed for the buying of a certain Book. This his Unkle ſent him, whereupon he fell cloſe to reading of the Bible, and as he went along, made a *Concordance*, gathering the Roots, and ſetting down all thoſe Words which were ſeldome found: And thus he went over the whole Bible from the midſt of *July*, to the end of *October*: Then carrying to *Capino* a *Specimen* of his Works, he was amazed at ſo much work in ſo ſhort a time.

He buyes an Hebrew Bible.

His Induſtry.

Anno Chriſti 1501. being Twenty three years old, he was ordained a *Presbyter*, and the ſame year the Plague waxing hot at *Rubeac*, his Father and Brother dyed of it, leaving none but this our *Conrade* and his Siſter: Therefore to ſolace himſelf in his Sorrows, he wrote out the ſeven *Penetential Pſalmes*, in *Hebrew*, *Greek* and *Latin*, adding ſome Prayers to be uſed upon that occaſion.

He ordained a *Prebyter*.

Anno Chriſti, 1502. He was made Divinity-Reader in the Covent at *Baſil*. About the ſame time *John Amerback* began to print Saint *Auguſtines* Works, wherein, *Pellican* was very helpful to him, for which cauſe *Amerback*, and *John Froben* were ever after his great Friends, and would never ſuffer him to want any good Book. Then at the inſtance of Cardinal *Raymund* the *Popes* Legate, he was made firſt *Licentiat*, then Doctor of Divinity, and afterwards the *Popes* Legate took him with him towards *Rome*, being affected with his Learning, but falling ſick of a Fever by the way, he returned to *Baſil*.

He is preferred at *Baſil*.

He goes towards *Rome*.

Whilſt he thus continued a *Fryer*, he was of great eſteem amongſt them, becauſe of his Learning and Integrity. But it pleaſed God at laſt, that by Reading *Luther*'s Books, and conference with Learned and Godly Men, he began to diſ-relliſh the *Popiſh* Errors, and ſo far to declare his diſlike of them, that he was much hated, and perſecuted for a *Lutheran*. But about the ſame time the Senate of *Baſil* choſe him Lecturer in Divinity in that City, together with *Oecolampadius*; where he began to read, firſt upon *Geneſis*, then on *Proverbs*, and *Eccleſiaſtes*.

His Converſion

He is choſen Lecturer at *Baſil*.

Anno Chriſti, 1526. He was by the means of *Zuinglius* ſent for to *Zurick*, and being come, was moſt Courteouſly entertained by him. There he laid down his *Monks Coul*, and Marryed a Wife, by whom he had a Son, which he named *Samuel*, being then Preaching upon the Hiſtory of *Samuel*. That Wife dying he Marryed again, but had no Children by his ſecond Wife. He was preſent at the Diſputation at *Bern* about Religion.

He is ſent for to *Zurick*.

He marrieth a wife.

His ſecond marriage.

After *Zuinglius* his death, there were choſen into his room *Henry Bullinger* for Paſtor, and *Theodoret Bibliander*, for Divinity-Reader, who was an excellent Linguiſt, and began to read upon *Iſay*, to the great aſtoniſhment of his Hearers, for that he was not above 23. years old. *Pellican* at the earneſt requeſt of Learned Men, Printed all his Lectures and Annotations, which were upon the whole Bible, excepting only the *Revelations*, which portion of Scripture he not intending to write upon, cauſed the Commentary of *Sebaſtian Meyer* upon it, to be bound with his, to make the Work Compleat. He Tranſlated many books out of *Hebrew*, which were printed by *Robert Stevens*, as alſo the *Chaldee Bible* he Tranſlated into *Latine*. He wrote alſo an Expoſition in *Dutch* upon the *Pentateuch*, *Joſhua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Iſay*, and *Jeremy*, to convince the *Jews*; For which end alſo he Tranſlated the Learned Diſputation of *Ludovicus Vives* with the *Jews*, into *Dutch*; As alſo many books of *Ariſtotle*, and *Tully*; That ſo Ingenuous perſons might learn *Philoſophy* in their own Language, as the *Grecians* and *Romans* in former times were wont to doe. He judged it alſo neceſſary to learn the *Turkiſh* Language, who were now grown their neer Neighbours, that by the help thereof he might be the better able to bring them to the Chriſtian Faith.

Annotations on the Bible.

His Works.

Then

Then with extraordinary labour he made *Indexes* to divers books. He alſo compared the Bible of *Munſter* printed at *Zurick*, and that other of *Leo Judæ*, and *Bibliander*, with the *Hebrew* text word by word, leſt any thing ſhould be omitted. And thus having been *Hebrew* Profeſſor at *Zurick* for the ſpace of thirty years, wherein he was moſt acceptable to all, not onely in regard of his excellent learning, and indefatigable pains, but alſo in regard of his ſweet, and holy Converſation: At laſt falling into the pain of the ſtone, and other diſeaſes, he departed this life upon the day of *Chriſts* Reſurrection, *Anno Chriſti* 1556, of his Age 78.

His Death.

Lavater ſaith, that he heard this *Conrade Pellican* often ſay, that when he firſt began to ſtudy the Tongues, there was not one *Greek* Teſtament to be gotten in all *Germany*, and that the firſt which he ſaw was brought out of *Italy*; that though a man would have given a great ſum of gold for a Copy of it, it could not be obtained: How happy are we in theſe latter Ages, that have them at ſo eaſie rates! He was a candid, ſincere, and upright man, free from falſhood, and oſtentation.

His Character.

The Life of John Bugenhagius, *who dyed* An. Chriſti 1558.

His Birth & Education.

John Bugenhagius was born at *Julin*, near to *Stetin* in *Pomerania*, *Anno Chriſti* 1485. His parents were of the rank of Senators, who bred him up carefully in learning, till he had learned the *Grammar* and *Muſick*: Inſtructing him alſo in the principles of Religion, and ſo ſent him to the Univerſity of *Grypſwald*, where he profited in the ſtudy of the Arts, and the *Greek* Tongue. Being twenty years old, he taught School at *Trepta*, and, by his learning and diligence, made the School famous, and had many Scholars, to whom alſo he read daily ſome portion of Scripture, and prayed with them: and meeting with *Eraſmus* his Book againſt the *Hiſtrionical* carriage of the *Fryars*, and the Idolatry of the times, he gat ſo much light thereby, that he was ſtirred up to inſtruct others therein, and for that end in his Schoole he read *Matthew*, The Epiſtles to *Timothy*, and the *Pſalmes*, to which he added Catechiſing, and alſo expounded the *Creed*, and the *ten Commandments*; unto which exerciſes many Gentlemen, Citizens, and *Prieſts* reſorted.

He goes to the Univerſity.

He teacheth School.

His converſion.

From the School he was called to preach in the Church, and was admitted into the Colledge of *Presbyters*: Many reſorted to his Sermons of all ranks, and his fame ſpread abroad: Inſomuch as *Bogeſlaus*, the Prince of that Country, employed him in writing an *Hiſtory* of the ſame, & furniſhed him with mony, Books, and records for the enabling him thereto: Which *Hiſtory* he compleated in two years, with much judgement and integrity.

He is made a Presbyter.

He is imployed in writing a Hiſtory.

Anno Chriſti 1520. one of the Citizens of *Trepta*, called *Otho Slutovius*, having *Luther's* Book of the *Babyloniſh Captivity* ſent him, he gave it to *Buhengagius*, as he was at dinner with his Colleagues, who looking over ſome leaves of it, told them that many *Hereticks* had diſquieted the peace of the Church ſince *Chriſt's* time, yet there was never a more peſtilent *Heretick* then the Author of that Book; ſhewing in divers particulars how he diſſented from the received Doctrine of the Church. But after ſome few dayes, having read it with more diligence, and attention, he made this publick Recantation before them all: *What ſhall I ſay of* Luther? *All the world hath been blind, and in* Cimmerian *darkneſſe, onely this one man hath found out the Truth.* And further diſputing of thoſe queſtions with them, he brought moſt of his Colleagues to be of his judgement therein: Inſomuch as the *Abbat*, two ancient Paſtors of the Church, and ſome other of the *Fryers*, began zealouſly to diſcover the deceits of the *Papacy*, and to preach againſt the ſuperſtitions, and abuſes of humane Traditions, and to perſwade their auditors wholly to truſt to the merits of *Chriſt*. After this *Bugenhagius* read *Luther's* other works diligently, whereby he learned the difference between the Law and the Goſpel, Juſtification by Faith, &c. and taught theſe things alſo to his hearers, perceiving that the opinions of *Auguſtine* and *Luther* agreed together about all thoſe matters.

A raſh cenſure.

His Recantation.

Divers converted by Him.

He ſtudies *Luther*.

But

In *Luthers* abſence *Bartholmew Bernhard*, Paſtor of *Kemberg* married a Wife, whereupon much controverſie aroſe, whether the Marriage of Miniſters was forbidden onely by the *Popes* Law, and how farre the *Monks* vows of Caſtity did binde. *Luther* hereupon being ſent to for his judgement, eaſily cut in ſunder the ſnares of thoſe Laws, and of the impious vows, as *Alexander* did the *Gordian* knot with his ſword. At this time *Suavenius* and *Bugenhag* ſojourned with *Melanchon*, whereupon when thoſe Propoſitions of *Luther* were ſent to him, *Bugenhag* read them with much diligence, and afterwards having ſeriouſly thought of them, he ſaid, *This buſineſſe will cauſe a great mutation in the publick ſtate of things.* About the ſame time alſo *Carolaſtadius* raiſed a controverſie about bringing in the *Judicials* of *Moſes* into the *Civill State*, and removing Images out of the Churches. Againſt theſe *Bugenhag* with ſome others oppoſed themſelves, declaring, that the overthrowing of Images was ſeditious, and that Chriſtian Commonwealths ought not to be governed by the *Jewiſh Judicials*. Whereupon at *Luthers* returne out of his *Pathmos*, by the *Suffrages* both of the Univerſity and Senate, *Bugenhag* was choſen Paſtor of the Church of *Wittenberg*, which he taught and governed with much felicity, and in many changes of Affaires, for the ſpace of thirty ſix years, never leaving his ſtation, neither for war, nor peſtilence; and when he was profered riches, and preferment, both in *Denmark* by the good King, and in *Pomeren* by the good Prince, yet he would never leave his charge, though he lived but poorly in it.

A good Paſtor.

His Humility.

Anno Chriſti 1522. he was ſent for to *Hamburg*, where hee preſcribed to them a form both of Doctrine, Ceremonies, and Calling of Miniſters, where he erected a School alſo in the *Monaſtery* of St. *John*, which afterwards grew very famous. And *Anno Chriſti* 1530. being ſent for to *Lubeck*, hee preſcribes to them alſo an order both for Preaching, and Diſcipline, and ſet up a School in the *Monaſtery* of St. *Katherine*.

He is ſent for to Hamburg.

And to *Lubeck*.

Anno Chriſti 1537. he was ſent for by *Chriſtian* King of *Denmark*, and Duke of *Holſatia*, to reform Religion in his Dominions, and to erect Schooles; at which time he ſet forth a Book about the Ordination of Miniſters, formerly agreed upon by *Luther* and his Colleagues, to which he added ſome Prayers, and a Form or Directory for holy Adminiſtrations. And about fourteen daies after the Coronation of King *Chriſtian*, *Bugenhag* inſtead of the ſeven Biſhops of *Denmark*, ordained ſeven *Superintendents*, who for the time to come ſhould ſupply the Office of the Biſhops, and ſhould take care of all *Eccleſiaſtical* affaires. Theſe he ordained in the preſence of the King and his Councill, in the chief Church of *Hafnia*. He alſo preſcribes what Lectures ſhould be read in the *Hafnian Academy*. He appointed Miniſters in the Kingdomes of *Denmark*, and *Norway*, to the number of four and twenty thouſand.

And to *Denmark*.

Anno Chriſti 1542. *Henry* Duke of *Brunſwick* being expelled his Country by the Elector of *Saxony*, and the confederate Princes, that imployed *Bugenhag*, *Anthony Corvinus*, and *Martin Gorlicius*, adding ſome of the Nobility to them, to viſit the Churches and *Monaſteries* in that Dukedome, and to ſee them reformed. At which time they ſet forth a Form of Ordination for that Country.

He is ſent into *Brunſwick*.

The year following, the Senate of *Hildeſia* ſent for him to Reform their Churches, where he with *Corvinus*, and *Henrie Winckle*, wrote them a form of Ordination, and placed Paſtors and Miniſters in their ſix Churches, the overſight of whom was committed to *Jodicus Iſerman*; and the Church of the *Canons* was ſhut up.

Anno Chriſti 1533. he proceeded Doctor, at the inſtigation of *John Frederik* Elector of *Saxonie*, himſelf with his Counſellors being preſent to hear the publick diſputations of *Luther*, *Cruciger*, *Bugenhag*, and *Æpine*. The queſtions were, *De Juſtitia. De Eccleſia. De diſcrimine Miniſterii Evangelici, & Poteſtatis Politiæ*; and *Bugenhag*, making an Oration about the laſt of theſe, the Prince was exceedingly well pleaſed with it.

He proceeds *Doctor*.

Thus far we have the happier part of *Bugenhags* life; But ſhortly after followed many confuſions, and warres both of the Princes and Divines; in which the Princes were taken priſoners, *Wittenberg* was beſieged, and other miſeries and miſchiefs of war brought exceeding much grief to this good old man, as the death of that godly King *Joſiah* did to the Prophet *Jeremiah*; yet did he not give way to deſpondencie, ſo as either to fly or change his mind; But he kept up his ſpirits by fervent, and frequent prayer to God, which yeelded him great conſolation; the rather conſidering that in ſo great tempeſts, the poor Ship of *Chriſt's* Church was not ſwallowed up and devoured: For Prince *Maurice*, who was made Elector of *Saxony*, changed nothing in Religion, as ſome feared, and others hoped that he would; But ſeuding for *Melancthon*, *Bugenhag*, and *Cruciger* from *Wittenberg* to *Lipſich*, he deſired them to take care of the Church and Univerſity, and ſo gratifying them bountifully, diſmiſſed them.

His Conſtancy.

His peaceable diſpoſition.

The controverſies and Quarrels which ſprung up in the Church by *Flacius Illericus*, were the greateſt grief to him: For it was well known, that he neither in the time of War, nor afterwards, altered any thing either in the Doctrine or Diſcipline of the Church, often urging that Text, *Give to* Cæſar *the things that are* Cæſars, *and to God the things that are Gods.* He was alwayes very averſe to ſeditious Counſels, and moſt conſtant in reteining the true Doctrine of *Chriſt*, and though many aſperſions were caſt abroad of him, yet would he never omit the neceſſary labours belonging to his office.

His Conſtancy in prayer.

His death.

Preachers pattern.

The laſt Act of his life, through Gods goodneſs, was quiet, and peaceable; For when his ſtrength was ſo waſted, that he could no longer preach, yet he reſorted daily to Church, where he poured forth fervent prayers both for himſelf, and the afflicted condition of the Church of God at that time. Afterwards falling ſick (though without much pain) he continued inſtant in prayer, and holy conference with his friends, and drawing near to his end, he often repeated, *This is life eternal, to know thee the onely true God, and him whom thou haſt ſent*, Jeſus Chriſt: and ſo quietly departed in the Lord, *Anno Chriſti* 1558, and of his Age 73.

He was a faithfull Paſtor, juſt, mercifull to the poor: ſevere, and ſtout in reproofs; an earneſt defendor of the Truth againſt Errors; ardent in prayer, *&c.* He joyned with *Luther* in the Tranſlation of the Bible: which being finiſhed, every year upon that day, he invited his friends, and made a feaſt, which he called, the *Feaſt of the Tranſlation of the Bible.*

He was alwayes well content with his ſtation and condition at *Wittenberg*, and would never remove though he was earneſtly preſſed to have removed to places of more honour, power, and profit. He attended his charge with great fidelity, admirable aſſiduity, and extraordinary pains. In his Sermons he was very modeſt, and ſo devout, that ſometimes, forgetting himſelf, he would ſpend ſome hours in preaching.

HisWorks.

He wrote a Commentary upon the *Pſalmes*; Annotations upon the Epiſtles to *Gal. Epheſ. Phil. Colloſ. Theſſ.* 1. *&* 2. to *Timothy* 1. *&* 2. to *Titus*, *Philemon*, *Hebr.* Alſo Annotations upon *Samuel*, *Jonah*, and *Deuter.* beſides ſome Epiſtles to ſundry friends.

The



P. MELANCTHON

The Live of Philip Melancthon, *who died* Anno Christi 1560.

Philip Melancthon was born at *Bretta* in the lower *Palatinate*; *Anno Christi*, 1497. of honeſt parents, of a middle rank, by whom he was ſet to School to learne *Grammer* of *John Hungarus*, a learned and honeſt man; and to learne *Greek* of *George Simler*; and afterwards they ſent him to *Heidelberg* at twelve years of age, where he had *Logick* and *Phyſicks* read to him, and attaining ability to make a verſe, he fell to reading *Poetry* and *Hiſtory*. There alſo, being very young, he inſtructed the Sons of Count *Leonſtein*, and Commenced Bachelor of Arts, *Anno Chriſti*, 1511. and of his age fourteen, with generall approbation. After three years ſtudy there, the air not agreeing with him, and being denyed his degree of Maſter of Arts, by reaſon of his youth, he removed to *Tubinge*, *Anno* 1512. He alwayes uſed to carry his Bible about with him, reading often in it both at Church and elſewhere, yet was he carried away with the common errors of the times, of which himſelfe ſaith, *I tremble to think with what blind devotion I went to Images, whilſt I was a Papiſt.* He privatly at *Tubinge* taught the Law, and read over very diligently all the Books of *Gallen*, and with *Oecolampadius*, read over *Heſiod.* He ſtayed in that Univerſity four years, where he profited ſo much in the *Arts*, *Tongues*, and *Philoſophy*, that he read publick Lectures in the Schools out of *Virgil*, *Terence*, and *Tully*, and was imployed in overſeeing the Preſſe. He ſtudied the *Mathematicks*, *Law*, and *Phyſick*, in all which he profited much, There he commenced Maſter of Arts, *Anno Chriſti* 1513. and of his age, Seventeen.

His birth and education.

He goes to *Heidelberge*.

He goes to *Tubinge*.

His imPloyments.

Mr. of Arts.

Luther about that time beginning to oppoſe the *Pope*. In *Auguſt* 1518. *Philip Melancthon* was ſent for from *Tubinge*, by *Frederick* Duke of *Saxony*, to the Univerſity of *Wittenberge*, to teach the *Greek* Tongue. He conſulted with *Capnio*, who adviſed him to imbrace the invitation, whereupon *Auguſt* 25. he came to *Wittenberg*. About which time *Eraſmus* wrote thus of him. *Philip Melancthon is a moſt learned, and excellent* Grecian: *He is a youth and ſtripling, if ye conſider his age? but one of us, if ye look upon his variety of knowledge, almoſt in all Books. He is very exquiſite in the learning of both the Tongues. I pray* Chriſt *this young man may live long amongſt us; He will quite obſcure* Eraſmus.

He goes to *Wittenberg*.

His great learning.

His Lectures.

Four dayes after he came to *Wittenberg*, he made a moſt learned, and polite Oration in the Univerſity, with ſo much grace as was admirable. He came to *Wittenberg* when he was but 22. years old: There he began to expound *Pauls* Epiſtle to *Titus*, out of *Greek*, to the great admiration of his Hearers, which flockt exceedingly to his Lectures, and *Luther* alſo was exceedingly taken with the ſame, as himſelf profeſſeth in a Letter to *Spalatinus*, ſaying, Phillippum Græciſſimum, *eruditiſſimum, humaniſſimum habe commendatiſſimum: auditorium habet refertum auditoribus, imprimis omnes Theologos ſummos, cum mediis & infimis, ſtudioſos facit* Græcitatis, When he firſt began to teach, he found the precepts of Arts either falſe, or obſcure, or out of order, and therefore taking the labour upon him, he made learned *Syſtemes* almoſt of all Arts, cutting of what was falſe, illuſtrating what was obſcure, and rightly placing what was out of order, ſo that *Anno* 1519. he publiſhed his *Rhetorick*, the year after his *Logick*, and ſhortly after his *Grammer*, with other Arts in order.

Luthers teſtimony of him.

His great pains.

His Diſputation with *Eccius*.

Anno 1519, he went with *Luther* to *Liſpwich*, where he Diſputed with *Eccius*, and though *Eccius* contemned him for his youth, and called him *ſaccum diſtinctionum*, yet he got himſelf much credit, and gave ſome experience of his abilities in controverſies.

He defends *Luther*.

Anno Chriſti 1520. he expounded the Epiſtle to the *Romans*, which Commentary *Luther* printed without the privity of *Melanchthon*. The year after, when the Divines of *Paris* had condemned *Luthers* Doctrine, and Books, he wrote an Apology for him, againſt their furious Decree.

His Works.

Anno Chriſti 1522. he printed his Common-places; and his Commentaries on both the Epiſtles to the *Corinthians*, *Anno* 1523, he publiſhed his Annotations upon *Geneſis*, with ſome other Books. The year after, taking *Joach. Camerarius* along with him, he went to viſit his friends, and at his return at the requeſt of the *Lantgrave* of *Heſſe*, he wrote an *Epitome* of the *Eccleſiaſtical* Doctrine renewed. and a Treatiſe of the differences between the righteouſneſs of the world, and of *Chriſt*. He turned into *Latine* the *Proverbs of Solomon*, and wrote prefaces to the *Pſalms* and *Lamentations*. *Anno* 1525. In the wars of the Booriſh *Anabaptiſts* he confuted the Articles, whereby they ſought to juſtifie their Rebellion, and in the end of that year, he was ſent for to *Nohimberg*, to direct the Senate in the erecting of a School.

Anno 1527. he was imployed in viſiting the Churches in *Saxonie*, *Anno Chriſti* 1529. the Elector of Saxonie took him with him to the Convention at *Spire*, where by the conſent of the Proteſtant Princes, He drew up a confeſſion of Faith with great pains, and exactneſſe which by them was preſented to the Emperour *Charls* the Fifth.

He is ſent for into *England*.

Anno Chriſti 1534, *Henry* the eighth King of *England* ſent to invite him into *England* with promiſe of Courteous entertainment, and good preferment, hoping by his means to draw the Proteſtant Princes, of *Germany* into a league with him againſt the *Pope*. But *Melancton* refuſed to goe, rendring the reaſon in a Letter that he wrote to *Camerarius*, wherein is this paſſage; *Perhaps many things are reported amongſt you concerning* England, *that it lyeth open now for the Religion of the purer Doctrine, but I have intelligence from a good hand, that the King hath no great care of the affairs of the Church, onely this good comes of his rejecting the* Popes *Authority, that for the preſent no cruelty is uſed towards thoſe that are deſirous of better Doctrine.*

He refuſeth to goe.

Gods mercy His great imployments.

Anno Chriſti 1536. He went abroad to viſit, and refreſh himſelf with his friends, where falling off a ladder, he hurt his Backbone, which put him to a great pain, but through Gods mercy, he recovered: and the year after he went to the Convention at *Smalcald*, where (by reaſon of *Luthers* ſickneſs) almoſt the whole burthen lay upon him of managing the buſineſs about religion. A while after he went to *Hagenaw* to meet the Proteſtant Divines there, and fore-ſeeing, that he ſhould fall into a mortal Diſeaſe, he made his Will, and left it with *Cruciger*, ſaying,

Note.

A Prediction.

Viximus in Synodis *& jam moriemur in illis,*

Imploy'd in Synods, living, oft, was I:
Now in a Synod, I am like to dye.

Accordingly

Accordingly in his journey he fell very ſick, yet through God's mercy, and the care and skill of the *Phyſician*, he recovered again, his healt hbeing much furthered by the earneſt prayers of *Luther*, and *Cruciger*. In his Diſputation with *Eccius*, *Eccius* brought a very ſubtil Argument, which he being not able ſuddenly to anſwer, ſaid, *Cras tibi reſpondebo*, I'le anſwer you to morrow: to whom *Eccius* re plyed, That is little for your credit if you cannot anſwer it preſently: Whereupon he ſayd; *Sir, I ſeek not mine one glory in this buſineſſe but the Truth. To morrow (God willing) you ſhall hear further.* Power of Prayer. His humility.

When the Wars for Religion brake out in *Germany*, he foreſaw in a dream the Captivity of the Elector of *Saxonie*, and the *Lantgrave* of *Heſſe*, fifteen days before they were taken. And when *Melancthon* did juſtly bewaile thoſe ſad times, he was accuſed to the Emperor as an enemy to his affairs: whereupon the Emperor ſent to *Maurice* the Elector to ſend him to him, which he refuſed to do. He was ſent alſo to the Council of *Trent*, but whilſt he ſtayed at *Norimberg* for the *Publick Faith*, the Warre brake out betwixt *Maurice* of *Saxony*, and the Emperour, about the *Lantgrave* of *Heſſe*; whereupon he returned to *Wittenberg* again: and ſhortly after the plague breaking out there, the Univerſity was removed to *Tergaw*: But he ſaid, *He feared not that Plague, but a far whorſe Plague, which threatned the ruine of the commonwealth.* Whilſt he was with the *Palatine* at *Heidelberg*, he had news brought him of the death of his wife, who had lived piouſly, and lovingly with him in wedlock 37. years: At the hearing whereof he expreſſed himſelf thus, *Farewell Kate, I ſhall follow thee ere long.* He had many contentions with the *Popiſh* party, both by Diſputations, and writing. The laſt Lecture that he read was upon that Text in *Iſay*. *Lord, who hath believed our report:* he was very careful before hand to prepare himſelf for death, having this Diſtich oft in his mouth, A prophetical dream. His wife dieth. His patience.

Sic ego quotidiè de lecto ſurgo, precando,
Ut mens ad mortem ſit duce læta Deo.

March the 27. before his death he was ſent for by the Elector of *Saxony*, to *Lipſich* for the examination of thoſe which were maintained by the Elector there for the ſtudy of Divinity, which examination he had held many years: There he continued in that employment till *April* 4. at which time he returned to *Wittenberg*.

April the 8th. his ſickneſs ſeiſed upon him, whereof he died. It was a Feaver, which cauſed him that he could ſcarce ſleep that night. Hereupon Doctor *Peucer*, his ſon-in-Law, intended to ſend for *Camerarius*, between whom and *Melancthon* there had been a very ſtrong bond of friendſhip for the ſpace of 40. years. His ſickneſſe.

Seven dayes before he died, many perſons, worthy of credit, betwixt nine and ten a clock at night, ſaw in the clouds over the Town of *Wittenberg*, five Rods bound together, after which two vaniſhing, the other three appeared ſevered in divers places; the branches of the Rods turning towards the North, the handles towards the South: of which Prodigy, when *Philip* was informed, he ſaid, Herein I reioyce, that Gods fatherly puniſhments are not Swords, but Rods, which parents uſe to correct their children withall: and I fear a dearth. A Prodigy.

The night following he ſlept pretty well, and waking about three a clock in the morning, he ſang ſweetly, and roſe out of his bed.

April 13. To make an end of his writing which he was to propoſe on *Eaſter* day he followed his ſtudy hard that morning, which was the laſt thing that he wrote for his publick Reading. On *Eaſter* Eve he carried it to the Printing-houſe, after which he went to Church, and in the afternoon went againe to the printing-houſe, to ſee how the work went forward; which was his laſt going abroad. His deportment in his ſickneſſe.

About four a clock that evening, he ſate upon the ſtairres, which went up into his ſtudy. leaning upon his elbow; At which time *Joachim Camerarius* came from *Lipſich* to viſit him, and entering into his houſe, found him in that poſture: they ſaluted each other with great familiarity, and about five at clock that evening his Feaver ſeiſed on him; ſo that that night he had a very grievous fit,

yet

yet in the morning he had a little ſleep, being *April* 14, *Eaſter* day. After which he roſe out of his bed, and though he was ſcarce able to goe, yet he would have read his Lecture publickly, which his friends diſſwaded him from, conſidering his great weakneſſe.

April the 15. before dinner, he profeſſed his deſire to depart hence, ſaying, *I deſire to be diſſolved, and to be with* Chriſt.

April the 16. *Camerarius* was minded to return home, but as they ſate at Breakfaſt together, on a ſudden ſuch a weakneſſe came upon *Melancthon*, that he deſired to goe to Bed, ſo that *Camerarius* layed aſide his purpoſe of departure.

April the 17. *Camerarius* took his leave of him, commending him to God; whereupon *Philip* ſaid, Jeſus Chriſt *the Son of God, that ſitteth at the right hand of his Father, and giveth gifts unto men, preſerve you, and yours, and us all.* This night he was very ſick, and in his prayers cryed out, *O Lord make an end.*

April the 18. his water was very troubleſome, and he was much pained with thee ſtone. About eight a clock that morning the Paſtors of the Church viſited him, to whom he ſaid. *By the goodneſſe of God I have no Domeſticall grief to diſquiet me, although my Nephewes and Neeces ſtand here before me, whom I love very dearly. Yet this is my comfort, they have godly parents, who take care of them as I have done ſo long as I was able. But publick matters affect me, eſpecially the troubles of the Church in this evill and* Sophiſtical *age: But through Gods goodneſſe our Doctrine is ſufficiently explained, and confirmed.* Then ſpeaking to the eldeſt daughter of his Son-in-Law, Doctor *Peucer*, he ſaid, *I have loved thee, my daughter, ſee that thou honour thy parents, be dutifull to them, and fear God, and he will never forſake thee: I beſeech him to defend thee, and keep thee*; About nine a clock he ſpake to his Son-in-Law, who was his *Phyſitian*, ſaying; *What think you of my diſeaſe? have you any hope? ſpeak plaine,* The *Phyſitian* anſwered, God is your life, and the length of your dayes, to whom we commend you; but if we look at naturall cauſes, your diſeaſe is dangerous; for your weakneſſe is great, and encreaſeth every moment. *I think the ſame* (quoth he) *and am ſenſible of my weakneſſe.*

A while after he made them ſearch for ſome ſheets of paper, wherein he had begun to write his *Will*, purpoſing to declare his judgement about all the heads of Religion, and to teſtifie it to poſterity, which was the chief uſe of *Teſtaments* amongſt the antient Fathers; but they could not be found, whereupon he began to frame it a new, ſitting at a table, but through weakneſs was not able to proceed therein. Onely he wrote, that he had twice formerly ſet down a Confeſſion of his Faith, and a thankſgiving to God, and to our Lord *Jeſus Chriſt*: But (ſaid he) my papers are intercepted, and therefore I will have my Confeſſion to be my anſwers concerning the *Bavarian Articles* againſt Papiſts Anabaptiſts, Flacians, *&c.*

His minde was ſincere and ſound to his laſt gaſp, his brain never more firm. Then he conferred with his Son-in-Law about the affairs of the Univerſity. About ſix a clock Letters were brought him from his friends at *Franckfort* Mart, concerning the perſecution of ſome godly men in *France*, whereupon he ſaid,
Note. *That his bodily diſeaſe was not comparable to the grief of his mind for his godly friends, and for the miſeries of the Church.* That night he had a very liitle reſt. About two a clock in the morning, he raiſed himſelf up in his bed, ſaying, that God had brought into his minde againe that ſpeach of *Paul, If God be for us, who can be againſt us?* After which he returned to his former complaints of the calamities of the Church: *Yet* (ſaith he) *my hopes are very great, for the Doctrine of our Church is explained.* And ſo he proceeded to earneſt prayers and groanings for the Church, and then betook himſelf to ſome reſt. About eight in the morning in the preſence of divers Paſtors, and Deacons, he made three Prayers, whereof this was one.

O Almighty,

O Almighty, Eternal, ever-living, and true God, Creator of Heaven and Earth, together with thy co-eternal Son, our Lord Jesus Christ, *crucified for us, and raised again, together with thy holy Spirit*, &c. *Who hast said*, Thou desirest not the death of a Sinner, but that he may be converted and live. *As also*, Call upon me in the day of trouble, and I will deliver thee. *I confess unto thee that I am a most miserable Sinner, that I have many sins, and have been faulty many ways: But I am sorry with all my heart that I have offended thee. I pray thee for our Lord* Jesus Christs *sake, who was crucified, and rose again for us, to have pitty upon me, and to forgive all my sins, and to justifie me by, and through* Jesus Christ *thy Son, thine eternal Word and Image, whom, by thy unspeakable Counsel, and unmeasurable Wisdom and Goodness thou wouldst have to be for us a Sacrifice, Mediator, and Intercessor. Sanctifie me also by thy holy, lively, and true Spirit, that I may truly acknowledge thee, firmly believe in thee, truly obey thee, give thanks unto thee, rightly invocate thy name, serve thee, and see thee gracious to all eternity, and the Almighty true God, Creator of Heaven and Earth, and Men, the eternal Father of our Lord* Jesus Christ, *and* Jesus Christ *thy Son, thy eternal Word and Image, and the Holy Ghost the comforter. In thee O Lord have I trusted, let me never be confounded.* Thou hast redeemed me O Lord God of Truth. *Keep O Lord, and govern our Church, and Common-wealth, and this School, and give them wholsom peace, and wholsom government. Rule and defend our Princes; nourish thy Church, gather and preserve thy Church in these Countries, and sanctifie it, and conjoyne it with thy holy spirit, that it may be one in thee, in the knowledge and invocation of thy Son* Jesus Christ, *by, and for the sake of this thine eternal Son, our Lord* Jesus Christ, *&c.* After this he rested a while. His Prayer.

Then the Pastors and Deacons by turns read unto him, *Psal.* 24, 25, 26. *Isa.* 53. *John* 17. *Rom.* 5. and divers other *Psalms* and *Chapters*. After which he said, *I often think upon that saying of St.* John, The world received him not, but to those that received him, to them he gave power to be made the Sons of God, *even* them that believe in his name. After this he seemed to pray secretly, for a quarter of an hour, yea, for an hour or two he seemed to do little other then pray; and being at length asked by his Son in Law, whether he would have any thing? he answered, *Nothing but Heaven, therefore trouble me no more with speaking to me.* Then the Pastor prayed with him, and the others read again, and so about half an hour after six, he quietly and peaceably gave up the Ghost, having lived 63. years, 63. days: After he had spent in Preaching and writing 42 years, *Anno Christi*, 1560. His Death.

He was buried close by *Luther*; they having been faithful and intimate Friends in their lives. He took much pains in the University of *Wittenberg*, reading three or four Lectures every day, unto which many resorted. He was never idle, but spent all his time in reading, writing, disputing, or giving Counsel. He neither sought after great titles, nor riches. He could not be perswaded to take the degree of a Doctor, saying, *That such honour was a great burden.* He had many and great Enemies, who often threatned to banish him *Germany*, of which himself writes, *Ego jam sum hic, Dei beneficio, quadraginta annos, & nunquam potui dicere, aut certus esse me per unam septimanam mansurum esse.* I have, through Gods mercy, been here these fourty years, and yet I could never say, or be sure that I should remain here one week to an end. His Industry. His Humility. His great afflictions.

A little before his death, he said, *Cupio ex hac vita migrare propter duas causas; primum ut fruar desiderato conspectu filii Dei, & cœlestis Ecclesiæ: deinde ut liberor ab immanibus, & implacabilibus Theologorum odiis.* Why he desired death.

Amongst all his writings and disputations, he would never meddle with the controversie about the Sacrament, leaving that to *Luther*, and being loth publickly to manifest his dissent from him: Yet it is certain, that as they went to the *Colloquie* of *Ratisbon*, together *anno* 1541. he communicated his opinion to *Luther*, confirmed by the Testimonies of the ancient Fathers, both *Greek* and *Latine*; and when *Luther* had made some Annotations upon those sentences which contradicted his opinion, *Melanchthon* said, *Mr. Dr. I could make the like Annotations, but sure they are not strong enough.* After all his great labours in the Church and University, he carried away the usual reward of the world, reproof, accusations, injuries, and reproaches. His opinion about the Lords Supper.

Anno

He is in great danger.

Anno Chriſti 1555. A tumult being raiſed amongſt the ſtudents, he went forth to perſwade them to peace, when one of them ran at him with his drawn ſword, and if God by a ſpecial providence had not prevented, had ſlain him.

The *Flacians* hate him

The *Flacians* eſpecially, continually railed upon, and threatned him, whereupon he ſaid, *Avide, & tranquillo animo expecto exilia, ſicut & ad Principes ſcripſi, dixerunt adverſarii, ſe perfecturos eſſe, ut non ſim habiturus veſtigium, ubi pedem collocare poſſem in* Germania. *Utinam hoc cito perficiant, ut filius Dei ad* Judam *dicit: Erit mihi vel in cælo morienti veſtigium: vel ſi vivam in hoc corpore, apud honeſtos, & Doctos viros, vel in* Germania, *vel alibi. At ſtultitiam inimicorum miror: qui ſeſe Dominos* Germaniæ *eſſe exiſtimant, & me his minis terreri,* &c.

His Character.

He was ſomewhat ſickly, being ſometimes troubled with the *Cholick*, and *Hypocondriacal* wind. He had a ſtrong Brain, without which it had not been poſſible for him to have gone through ſo many, & great buſineſſes for ſo many years together. In his Diet he was content with a little. He was modeſt in all his Life: In his Apparel he had reſpect to his Health. He was liberal to all; affable and courteous.

His ſmall means.

One *George Sabine*, travelling to *Italy*, and *Rome*, for the improvement of his Learning; a certain Cardinal diſcourſing with him about *Wittenberg*, asked him what ſtipend they allowed to *Melancthon? Sabine* anſwered, *Three hundred* Florences *by the year.* Then ſaid the Cardinal, *O ungrateful* Germany, *who makeſt no more account of the many, and great labours of ſo eminent a man.*

His contentedneſs therewith.

On a time Prince *Maurice*, Elector of *Saxony*, asked *Melancthon, if he wanted any thing for the ſupply of his Neceſſities?* He told him, No. Then did the Elector bid him *Ask what he would*; to which he anſwered, that he had his ſtipend, with which he was well content; yet the Elector bid him again, *Ask*, to which he anſwered, *Since your Excellency will have me to ask ſomething, I crave leave to be diſmiſſed from my place and employments*; Whereupon the Elector intreated him to continue in them ſtill, wondring at his contentedneſs with ſo ſmall means.

Three difficulties.

When he was firſt himſelf converted, he thought it impoſſible for his Hearers to withſtand the evidence of the Truth in the Miniſtry of the Goſpel: But after he had been a Preacher a while, he complained that *Old* Adam *was too hard for young* Melancthon. He is called by one, *Phœnix* Germaniæ, *& alter* Elizæus. He uſed to ſay that there were three labours very difficult, *Regentis, Docentis, Parturientis*, of Magiſtrates, Miniſters, and Women in Travel. He made his own Epitaph:

Iſte brevis tumulus miſeri tenet oſſa Philippi:
Qui qualis fuerit neſcio, talis erat.

Here lies interred in theſe ſtones
Much afflicted Philips bones:
For always ſuch in life was he;
I know not what in death heel be.

Scripſit Melancthon volumina infinita, variis in locis impreſſa: Cujus tamen lucubrationes editas uſque ad annum 1541. Hervagius *excudit* Baſiliæ *Tomis quinque, Anno Chriſti*, 1546. But afterwards there were many more of his works publiſhed, the Catalogue whereof you may find in *Verheiden.*

The



JOHN LASCUS.

The Life of John Lascus, *who dyed* Anno Christi 1558.

John Lascus was born of a Noble Family in *Poland*, and brought up in Learning: Afterwards travelling to *Zurick*, in *Helvetia*, he was by *Zuinglius* perswaded to betake himself to the study of Divinity, and having thereby imbraced that Religion, which hath its foundation upon the word of God, he was very desirous to increase in holiness. His Birth and Education. He comes to *Zurick*.

He had a very great love to *Christ*, and his people; A great hatred to *Popery* and Superstition, and a great contempt of the world; so that, whereas he might have been preferred to great honour in his own Country, such was his love to *Christ* and his Church, and such his hatred to *Popery*, that he chose, with *Moses*, to suffer affliction with the people of God, rather than to live in worldly honour and peace amongst his friends. His Conversion. Christ best of all.

Coming into *Frisland*, *Anno Christi* 1542. he was called to be a Pastor at *Embden*, where he fed, and ruled his flock with great diligence. The year after, he was sent for by *Anne*, the Widow of Count *Oldenburg*, to reform the Churches in *East-Frisland*; and the next year after, by *Albert* Duke of *Prussia*, but when he agreed not with him in judgment about the Lords Supper, the work remained unperfected. Chosen Pastor at *Embden*. Reformation in *East-Frisland*.

He remained in *Frisland* about ten years, at the end whereof (the Emperor persecuting the Protestants) he was sent for by King *Edward* the sixth (upon *Cranmer*'s motion) into *England*, where he gathered, preached unto, and governed the *Dutch*-Church, which remains to this day. He is sent for into *England*.

In the days of Queen *Mary*, *Anno Christi* 1553. he obtained leave to return beyond Sea, and went with a good part of his Congregation into *Denmark*, to the Royal City of *Coppenhagen*. But *Noviomagus* the Court Preacher, and a *Lutheran*, took occasion in a Sermon to impugne the errour (as he called it) of the *Sacramentaries*: Hereupon *Lascus* set forth a writing, wherein he asserted the truth, and confuted the error of *Consubstantiation*: This occasioned a conference between *Noviomagus* and him, where *Lascus* and his Church did not dissemble their opinion, but asserted the truth; He goes into *Denmark*. He is driven thence.

which the K. of *Denmark* [*Christian*] being informed of, made a decree that they should not stay in his Kingdom, except they would follow the Doctrine of *Luther*, and use the Ceremonies ordained by him. *Lascus* and his Church refused this, yet intreated that the decree might be deferred, which the King would by no means permit, but commanded them presently to depart his Kingdom.

His Afflictions.

By this means they were forced in a most cold Winter season, with their Wives great with Child, and their Children to depart out of *Denmark*, and the Hanse-towns refused to receive them: The Churches of *Saxony* also rejected them, not suffering them to live amongst them upon the like reason: At length that poor Congregation found entertainment in *Frisland* under the Lady *Ann Oldenburg*, and setled at *Embden*.

He removes to *Francford* He vindicates himself.

Anno Christi 1555, he went thence to *Francford* upon *Main*, where, with the consent of the Senate, he gathered a Church of Strangers, especially out of *Belgia*. From thence the year after he wrote a Letter to the King of *Poland*, and his Council, vindicating his Doctrine from some aspersions cast upon it by *Westphalus*, *Timan*, and *Pomeran*, shewing that their Doctrine about *Consubstantiation* was contrary to the sense of the Scripture, to the *Analogie* of faith, and to the general judgment of the Churches of *Christ*, and that it could not be retained without contumely to *Christ*: He complained also that his Doctrine about the Sacrament was only condemned by reason of prejudice: That his Adversaries dealt with him after the manner of the *Papists*, who carry their business, not by Scripture and Arguments, but by force; accusing all for *Hereticks* which close not with them in all things.

Lutherans censoriousness.

About the same time many Enemies rose up against him, and his Congregation, for differing from them about *Christ*'s presence in the Sacrament, especially one *Westphalus*, who wrote bitterly against them, calling them *Zuinglians*, and affirming that all those which had suffered about that point in *Belgia*, *England*, or *France* were the Devils Martyrs. At last *Lascus* returned into his own Country, from which he had been absent twenty years.

Popish malice.

There he found Gods Harvest to be great, and the Labourers to be very few. His coming was very unwelcome to the *Popish* Clergy, who sought by all means to destroy him, or to get him banished, and therefore they accused him to the King for an *Heretick*, beseeching him not to suffer him to stay in the Kingdom; To whom the King answered, *That though they pronounced him an* Heretick, *yet the States of the Kingdom did not so esteem him, and that he was ready to clear himself from those aspersions.* When they thus prevailed not, they cast abroad reproaches, and all manner of lyes, as if he would stir up a civil War in the Kingdom: But it pleased God when he had spent a little time in instructing his Friends, that he sickned and dyed, *Anno Christi* 1560.

His death.

He was of an excellent wit and judgment, and took much pains to have composed that difference in the Churches about *Christ*'s presence in the Sacrament, though it succeeded not. The King of *Poland* had him in such esteem, that he made use of his advice, and help in many great and difficult businesses.

His Works.

His works are these. *Liber de Cœna Domini. Epistola continens summam controversiæ de Cœna Domini breviter explicatam. Confessio de nostra cum* Christo *communione, & corporis sui in Cœna exhibitione. Epistola ad* Bremensis *Ecclesiæ Ministros. Contra* Mennonem, Catabaptistarum *Principem. De recta Ecclesiarum instituendarum ratione Epistola tres. Epistola ad* Sigismundum *Regem* Poloniæ. *Purgatio Ministrorum in Ecclesiis peregrinis* Francofurti. *Forma, & ratio totius Ecclesiastici Ministerii* Edvardi *sexti in peregrinorum, maxime* Germanorum *Ecclesia.*

The

The Life of Auguſtine Marlorat, *who dyed* Anno Chriſti 1562.

Auguſtine Marlorat was born in *Lorrain*, *Anno* 1506. His Parents dying whilſt he was young, and his kindred gaping after his Eſtate, thruſt him at eight years old into a *Monaſtery* of *Auguſtine Friars*, by which means (God ſo ordering it) he was brought up in Learning, and became a Preacher; and being addicted to the ſtudy of the Tongues, and the Reformed Religion, he would no longer live amongſt thoſe idle Drones, and Slow-bellies; but leaving them, went to the Univerſity of *Lauſanna* in the County of *Bern*, where he profited much in Learning, and came to the knowledg of the Truth, and from thence he was choſen to be the Paſtor at *Vivia*, near to the Lake of *Leman*: and from thence he was called to *Roan*, where was a populous Church, which he inſtructed and taught ſo holily, and with ſuch prudence, that his honeſty protected him againſt the rage and malice of his Adverſaries.

His Birth and Education.

Gods Providence.

He leaves his Monaſtery.

He goes to *Lauſanna*.

His Converſion.

He is called to *Roan*.

His Zeal and Courage.

Anno Chriſti 1561. he was preſent at the conference at *Paſſy*, between the Cardinal of *Lorrain*, and *Theodore Beza*, where he acquitted himſelf with much courage, appearing on the Proteſtants ſide againſt the *Papiſts*. The year following, when the Civil Wars brake forth in *France*, the City of *Roan* was beſieged, and after a hard ſiege, was taken by ſtorm, at which time this *Auguſt. Marlorat*, the chief Miniſter of the City, was taken alſo, and carried before *Monmorency* the Conſtable of *France*, who grievouſly chid him, and caſt him into a ſtreight Priſon; and the next morning the Conſtable and the Duke of *Guiſe* went to the Priſon, and calling for *Marlorat*, the Conſtable ſaid to him, *You are he who hath ſeduced the People.*

Marl. If I have ſeduced them, it's God that hath done it rather then I; for I have Preached nothing to them but Divine Truths.

His Conference with *Monmorency*.

Conſt. *You art a ſeditious perſon, and the cauſe of the ruine of this great City.*

Marl. As for that imputation, I refer my ſelf to all that have heard me Preach, be they *Papiſts* or Proteſtants, whether I ever medled with matters of the *Politick* State or no; but contrariwiſe I have, according to my ability, laboured to inſtruct them out of the holy Scriptures. To this the Conſtable with an Oath replyed, that he, and his Abettors, plotted together to make the Prince of *Condie* King, the Admiral *Coligne*, Duke of *Normandy*, and *Andelot*, Duke of *Britaine*. To this *Marlorat* anſwered, profeſſing his own innocency, and the innocency of thoſe noble perſonages. But the Conſtable ſwearing a great Oath, ſaid, *We ſhall ſee within a few days whether thy God can deliver thee out of my hand, or no*, and ſo departed in a great rage.

Blaſphemy.

Not long after at the inſtance of *Bigot*, Advocate for the King, an Indictment was drawn up againſt him, and ſome others, whereupon they were condemned of high Treaſon, for that he had been (as they ſaid) the Author of the great Aſſemblies which were the cauſe of Rebellion, and Civil Wars, and therefore as a puniſhment to ſatisfie the Law for theſe things, the Court adjudged and condemned the ſaid *Marlorat* to be drawn upon a Sled, and to be hanged upon a Gibbet before our Ladies Church in *Roan*. This done, his head to be ſtricken off from his body, and ſet upon a pole upon the Bridge of the ſame City, his Goods and Inheritance to be Confiſcated to the Kings uſe; and ſhortly after this Sentence was executed, *viz. Anno Chriſti* 1562. and of his age 56.

He is Condemned of Treaſon.

He was excellently learned, and of a moſt unblameable life, and had the teſtimony even of the *Papiſts* themſelves that heard him, that in his Sermons he never uttered ought that tended to Sedition or Rebellion. Yet his malitious Adverſaries were not content only to ſee him drawn upon an Hurdle, but the Conſtable alſo loaded him with a thouſand diſgraces and outrages; as alſo a Son of his, called *Monbrun*, who ſhortly after was ſlain in the Battel of *Dreux*. One *Villebon* alſo gave him a ſwitch with a wand, adding many reproachful ſpeeches thereto. But this meek Lamb bare all thoſe Indignities with admirable patience and meekneſs.

Popiſh rage and malice.

Gods judgments on Perſecutors.

His Martyrdome.

When he was come to the place where he ſhould ſuffer, he made an excellent ſpeech, as the time then permitted him; exhorting two that were to ſuffer with him to ſtand ſtedfaſt to the end, which they alſo did. When he was now dead, yet the rage of his Adverſaries ceaſed not there, but one of the Souldiers with his Sword ſtruck at his Leggs. But Gods judgments found out his Adverſaries very ſpeedily: For the Captain that apprehended *Marlorat* was ſlain within three weeks, by one of the baſeſt Souldiers in all his Company. Two of his Judges alſo died very ſtrangely ſoon after; *viz.* The Preſident of the Parliament by a flux of blood, which could be by no means ſtanched: The other, being a Counſellor, voyding his Urine by his fundament, with ſuch an intollerable ſtink, that none could come near him. The aforenamed *Villebon* alſo, that ſwitcht him, eſcaped no better: For a while after, the Marſhal *Vielle Ville* coming to *Roan* about publick affairs, invited *Villebon* to Dinner, and after Dinner, lamenting the miſeries of that City, he exhorted *Villebon* to endeavour the redreſs of many abuſes, being the Kings Lieutenant there; which *Villebon* took ſo ill, that he ſaid, *If any man dare to tax me for not carrying my ſelf as I ought in my place, I would tell him to his face, that he lyed*; which words he repeated ſo often over, that the Marſhal being urged very much therewith, ſtrake with his Sword at him with ſuch violence, that had he not received the blow with his hand, his head had been cleft to his teeth; ſo that for the preſent he eſcaped with the loſs of his hand, wherewith he had ſo diſhonourably ſmitten *Aug. Marlorat* at the place of Execution.

Gods judgments on his Enemies.

His Works.

Marlorat collected out of the beſt Writers of his time, adding the names of the Authors, and ſometimes inſerting his own opinions; *Commentaries upon all the* New Teſtament: As alſo upon *Geneſis*, *Pſalmes*, *Canticles*, *Iſaiah*. He left alſo a *Theſaurus* of the *Doctrine* of the *Prophets* and *Apoſtles*, i. e. *Totius Canonica Scriptura, in locos communes, dogmatum, & phraſium ordine Alphabetico digeſtum.*

THE



P. MARTYR

The Life of Peter Martyr, *who dyed* Anno Chriſti, 1562.

Peter Martyr was born at *Vermile* in *Florence*, *Anno Chriſti* 1500, of an antient and honourable Family. His Parents were very ſollicitous and careful for his Education; and his Mother being well skilled in *Latine*, trained him up in it from his Childhood, and read *Terence* his *Comedies* to him. Afterwards they placed him forth under the choiceſt School-maſters; and he being of a pregnant wit, and ingenious diſpoſition, gave great hopes in his minority of excelling in future times. His Birth and Education.

He was exceeding ſtudious and painful, ſpending no time idle. And finding that in the rich and flouriſhing City of *Florence* he met with many temptations to Luxury and Riot, at ſixteen years old he entered into a *Monaſtery* of *Regular Canons* of Saint *Auguſtine*, in *Feſſula* hard by *Florence*. This action of his much diſpleaſed and grieved his Father, well knowing that the ſeeming holineſs of thoſe *Fryars* was but meer Hypocriſie. And beſides, having no other Son, he much deſired that this *Peter* by Marriage ſhould have preſerved and propagated his Name and Family: But that which moved *Peter Martyr* to chooſe this courſe of life, was, that he might have leiſure to ſerve God, to follow his ſtudy, and to benefit himſelf, by the full and famous Library which was in that *Monaſtery*. His Diligence. He enters into a Monaſtery. The cauſes of it.

There he ſpent three years in the ſtudy of the Arts, and holy Scriptures, part whereof he learned by heart. Then he went to *Padua*, where, entering into a *Monaſtery* of the ſame order, he continued there almoſt eight years, in which time he almoſt wholly employed himſelf in the ſtudy of *Philoſophy*, ſpending both night & day in meditating thereupon, in Reading, Writing, and Diſputations. There he heard alſo the daily Lectures of famous *Philoſophers* which were Profeſſors in that Univerſity, as *Branda*, *Genua*, *Conſalionerius*, &c. And finding that *Ariſtotle* was in many places not appoſitly tranſlated into *Latine*, he reſolved to ſtudy the *Greek* Tongue, which accordingly he His remove to *Padua*. His imployments there

He ſtudies Greek.

he did with great pains, wanting fit Maſters to aſſiſt him therein, ſpending whole Nights in the Library of the *Monaſtery*, with *Benedict Cuſanus*, the Companion of all his Studies. By which diligence of his, he attained to ſuch readineſs, that he was able without help to underſtand the *Greek* Orators, *Philoſophers*, and *Poets* alſo, who differed in their *Dialect* from the former. During his abode there, he alſo heard the conſtant Lectures of three Divines.

He is called to the Miniſtry.

When he was 26 years Old, the fraternity of that *Monaſtery* called him to the Office of Preaching, whereby he might put in practice his former private Studies, be ſerviceable to them, and make himſelf famous; and upon tryal, his learning, and abilities appeared to be ſuch, that he was honoured with the degree of a Doctor.

He began firſt to Preach in the Church of *Brixia*, and afterwards in the moſt famous Cities of *Italy*: In *Rome*, *Bononia*, *Firmum*, *Piſa*, *Venice*, *Mantua*, *Bergomum*, and *Monſerrat*. And all the time which he could gain from Preaching, he ſpent in the ſtudy of *Philoſophy* and Divinity. He Preached alſo privately, and read Lectures in the Colledges at *Padua*, *Ravenna*, *Bononia*, and *Vercellis*.

He ſtudies the Scriptures, and the Hebrew

Hitherto he had moſtly applyed himſelf to the ſtudy of the School-men, yet had ſpent ſome time in reading of the Fathers, but now he began to ſpend moſt of his time in ſearching the Fountain, the *Old* and *New Teſtament*; and finding that to enable him thereto, the knowledge of the *Hebrew* was very neceſſary, whilſt he was Vicar to the Prior in *Bononia*, he gat him one *Iſaac*, a *Jew*, for his Maſter, and applyed himſelf to the ſtudy of that Language; and though he had little help from his Maſter, yet by his ſingular diligence and induſtry, he attained good skill in the *Hebrew* tongue: And his name grew very famous in the chief Cities of *Italy*; whereupon the Superiours of his Order, approving his diligence, reſolved to advance him to ſome greater Dignity, and ſo by the conſent of all, he was made *Abbat* of *Spoleta*; which Office, when he had once undertaken, he carried himſelf ſo excellently therein, that he was admired of all, conſidering that hitherto he had been only employed in his Studies, and yet now ſhewed ſuch admirable wiſdome and dexterity in managing the affairs of his *Monaſtery*.

Removed to *Spoleta*.

His Prudence.

His Prudence appeared notably in theſe two examples. There were in *Spoleta* two *Nunneries*, and one *Monaſtery* of *Auguſtinian* Cannons Regular, where *Martyr* reſided. Theſe houſes, through the negligence of former *Abbats*, were ſo corrupted with Luxury and Uncleanneſs, that they were extreamly hated by all men. Doctor *Martyr* ſeeing this, by the Authority of his Office, reduced them quickly into order, by teaching, admoniſhing, exhorting, and ſometimes by uſing ſevere caſtigation, ſo that he procured great credit to himſelf, and love to his Order.

The other example was this: The Common-wealth of *Spoleta*, as moſt others in *Italy*, was divided into factions and feuds, whereupon not onely quarrels, but murther often enſued; and though the former *Abbats* had endeavoured it, yet could they never reconcile theſe differences. Our *Martyr* was not ignorant hereof, and yet looking upon it as his duty, reſolved rather to hazard the loſs of his life, than to ſuffer Chriſtians thus to intertear one another; and it pleaſed God ſo farre to bleſs his labours, that all the time of his living in that City, his Authority, Prudence, and Eloquence ſo far prevailed, that there was neither fight nor murther; no nor the leaſt footſteps of Faction appearing amongſt the people.

He is removed to *Naples*.

At *Spoleta* he continued three years, at the end whereof, by a publique Convention of the Superiours of the Order, he was made Governour of the Colledge at *Naples*, which for the amœnity of the place, and profits belonging to it, was of great eſteem.

His Converſion.

In that City, it pleaſed God, that he began to attain to more light and knowledg of the Truth than formerly he had: For by his ſtudy of the Scriptures, through the illumination of the Holy Ghoſt, he began to take notice of the errours and abuſes which were crept into the Church; whereupon (God inclining his heart thereto) he began to read ſome Proteſtant Authors, and gat *Bucers* Commentaries upon the *Evangeliſts*, and his Annotations upon the *Pſalms*; As alſo *Zuinglius*, *De vera & falſa*

falſa Religione: & De Providentia Dei, &c. by which, he confeſſed afterwards, that he profited very much. He daily alſo conferred with ſome Friends which were addicted to the ſtudy of the Reformed Religion, to the mutual edification of both parties: The chief of theſe were *Benedict Cuſanus*, his old Friend: *Anthony Flaminius*, and *John Valdeſius*, a noble *Spaniard*, made a Knight by *Charles* the fifth, who after he had embraced the Truth in the love of it, ſpent his time in *Italy*, eſpecially in *Naples*; where by his Life and Doctrine he had gained many to *Chriſt*; and amongſt thoſe, divers of the Nobility and Learned Men, and ſome Noble Women, as the Lady *Iſabella Manricha*, who was afterwards Baniſhed for *Chriſts* Cauſe, *&c.* As alſo the Noble *Galleacius Caracciolus*, Marqueſs of *Vico*.

A Church being thus, by Gods providence, gathered in *Naples*, *Peter Martyr* joyned himſelf to it, and being deſirous to impart that light to others which God had revealed to him, he began to expound the firſt Epiſtle to the *Corinthians*, and that with great fruit: For not only the Fellows of his Colledge reſorted to it, but many Biſhops and Noble-men: But when he came to the words of Saint *Paul*, in 1 *Cor.* 3. 13, 14. *Every mans work ſhall be made manifeſt, for the day ſhall declare it, becauſe it ſhall be Revealed by Fire*, &c. and had interpreted them contrary to the received opinion, he ſtirred up many Adverſaries againſt him: For it's commonly thought that theſe words imply a *Purgatory*, whereas *Martyr* ſhewed, out of the ancient Fathers, that theſe words could not be ſo underſtood.

A Church in *Naples*.

Martyr teacheth.

But ſuch as were addicted to the *Pope*, and their Bellies, could by no means endure this interpretation of his; knowing that if *Purgatory* were overthrown, a great part of their profits by *Maſſes*, *Indulgences*, &c. would preſently ceaſe: Whereupon they accuſed *Martyr*, and ſo far prevailed, that his Lecture was put down; But *Martyr* refuſed to obey this ſentence as unjuſt; and truſting to the goodneſs of his Cauſe, appealed to the *Pope*, and at *Rome*, by the aſſiſtance of his Friends he overcame his Adverſaries: For at that time he had there potent Friends, as Cardinal *Gonzaga*, *Gaſper Contarene*, *Reinold Poole*, *Peter Bembus*, and *Frederick Fregoſius*, all Learned Men, and gracious with the *Pope*; who alſo acknowledged, that the Church needed ſome Reformation.

He is ſuſpended.

Appeals to to the Pope.

By theſe mens aſſiſtance he took off the *Interdict*, and was reſtored to his former liberty of Preaching, which yet he could not long enjoy: For before he had been three years at *Naples*, he fell into a grievous and mortal Diſeaſe, together with his old fellow-Student, *Benedict Cuſanus*, who alſo dyed there. But *Martyr*, by the goodneſs of God, and the diligence of his *Phyſitians*, was (though with much difficulty) cured. Whereupon the Superiours of his Order, ſeeing that the Air of *Naples* did not agree with him, in a publick Convention made him General Viſitor of their Order. In which Office he ſo demeaned himſelf, that good men much commended his Integrity, Conſtancy, and Gravity; and others feared him, not daring to diſcover their hatred againſt him.

Is reſtored.

He falls ſick

He is made Viſitor General.

Not long after, in a publick Convention of the Superiours of his Order, he was made *Prior* of a *Monaſtery* in *Luca*: Some out of love preferred him to this place; others thinking that it would be his ruine; for there was an ancient grudge between *Florence* and *Luca*; the latter ſuſpecting that the *Florentines* ſought to enſlave them. But *Martyr* by his excellent Learning and Virtue, did ſo blind the hearts of thoſe of *Luca* to him, that, contrary to the expectation of his Adverſaries, himſelf being a *Florentine*, was no leſs eſteemed at *Luca* then if he had been born amongſt them. Whereupon they earneſtly deſired the Superiours of his Order, that by no means he might be removed from them.

Removed to *Luca*.

He is much beloved.

Martyr thus continuing at *Luca*, had in his Colledge many Learned men, and many hopeful youths, amongſt whom he ſetled ſuch a Diſcipline as might moſt advance holineſs of Life, Religion, and Learning. He took care alſo that the younger ſort ſhould be inſtructed in the three Languages; for which end he had *Paul Laciſius* of *Verona* to read *Latine*; *Celſus*, of the noble Family of the *Martinengi*, to read *Greek*; and *Immanuel Tremelius*, *Hebrew* to them; and that the younger ſort, together with the

He advanceth Religion & Learning.

the *Greek* might ſuck in Divinity, himſelf daily expounded *Paul*'s Epiſtles to them; and aſtewards required them to read over the ſame; and every Night before Supper, he publickly expounded one of *David*'s *Pſalms*.

Very many out of the City reſorted to his Lectures of the Nobility and Senators. And that he might the better plant Religion in that Common-wealth, he Preached to them every *Sabbath* day: And what fruit his Miniſtry had, may be diſcerned by this, that in one years ſpace after his departure out of *Italy*, eighteen Fellows of that Colledg left their places, and the *Papacy*, betaking themſelves to the Reformed Churches; amongſt whom was *Celſus Martinengus* (afterwards Paſtor of the *Italian* Church in *Geneva*) *Zanchy*, *Tremelius*, &c. Many Citizens alſo of *Luca* went into voluntary exile, where they might enjoy the Goſpel with peace and ſafety.

The fruits of his labours.

Whilſt *Peter Martyr* was at *Luca*, there met in that City the Emperour *Charles* the fifth, the *Pope Paul* the third, and Cardinal *Contarene*, coming Legate out of *Germany*; who for old acquaintance ſake, quartered with *Peter Martyr*, and had daily much conference with him about Religion. Moſt men thought that *Martyr* would be in no ſmall danger, by reaſon of the preſence of the *Pope*; becauſe that his envious Enemies would ſuggeſt ſomething to the ſuſpicious old man, which might turn to *Martyrs* great trouble. But becauſe he was ſtrengthned with his own Authority and Learning, and had much room in the hearts of the people, having alſo great Friends, they ſtirred not for the preſent, but waited a fitter opportunity, intending rather ſecretly to ſet upon him: And that they might the better try the patience of the people of *Luca*, they (by the *Popes* command) ſeized upon a *Fryar* of his Colledge, and caſt him into Priſon, accuſing him for violation of their Religion; which thing ſome Noble-men of *Luca* taking grievouſly, who knew the piety and innocency of the man, breaking open the Priſon, took him out, and conveighed him forth of the City, and bad him fly for his life: But it pleaſed God that by a fall, he brake his Legg, whereby being again apprehended, he was ſent Priſoner to *Rome*.

His Enemies Policy.

A Godly Friar Impriſoned.

And delivered.

Again apprehended and ſent to *Rome*.

This buſineſs ſucceeding anſwerable to their deſires, they intended preſently to fall upon *Martyr*, whereupon they laid wait for him in every place: And they put in an accuſation againſt him at *Rome*, and in all the Colledges of his Order they ſtirred up his old Enemies againſt him; telling them, that now the time was come wherein they might recover their former liberty (ſo they called licentiouſneſs) and to be revenged on *Pet. Martyr*: So that by theſe mens inſtigations they met at *Genoa*, not as uſually, the Superiours of the Order, but thoſe eſpecially that bore the greateſt hate to *Martyr*, or envied him moſt. Theſe men ſummon *Martyr* preſently to appear at *Genoa*: But he being informed of the ſnares that were laid for him, which his Enemies (being blinded with malice) could not conceal: And alſo being admoniſhed by his Friends to take heed to himſelf, there being many that ſought his life; he reſolved not to go to this Aſſembly, but rather to convey himſelf elſe-whither, where he might be ſafe from the power and malice of his Adverſaries.

They proceed againſt *Martyr*.

He reſolves to flye.

Hereupon, firſt of all he conveyed part of his Library to *Chriſtopher Brent*, a Godly Senator of *Luca*, who ſhould take care to ſend it to him into *Germany*; the other part he gave to the Colledge: and ſo ſetting all things in order in the Colledge, he privily departed out of the City, only with three Companions, *Paul Lacis* of *Verona*, who was afterwards *Greek* Profeſſor at *Stratsborough*, *Theodoſius Trebel*, and *Julius Terentian*, with whom he continued a faithful friendſhip unto the Death.

His flight.

Departing from *Luca*, purpoſing to viſit his own Country, he went to *Piſa*, where to ſome Noble men he adminiſtred the Lords Supper; and meeting there with ſome faithful Meſſengers, he wrote to Cardinal *Pool*, and to ſome of his Friends at *Luca*. In theſe Letters he ſhewed what great errours and abuſes were in the *Popiſh* Religion, and in the *Monaſtical* life, with whom he could no longer communicate with a ſafe Conſcience. He alſo ſhewed the other cauſes of his departure, *viz.* the hatred and ſnares laid for him by his Enemies. He ſignified alſo what pains and

His Letters to *Luca*.

care

care had taken for their inſtruction, and what a grief it was to him that he could not more plainly and openly inſtruct them in the Chriſtian Faith. The ring alſo, which was the enſign of his dignity, he ſent back, ſhewing that he would not imploy any of the Colledge-goods to his private uſe.

Coming to *Florence*, he met there with a godly and learned man [*Bernardin Ochine*] who being cited to *Rome*, was going thitherward; but being warned of the danger by his Friends, he conſulted with *Martyr*, and upon deliberation, both of them reſolved to leave *Italy* and to go into *Germany*. His retreat into *Germany*.

And accordingly, firſt *Ochine* departed and went to *Geneva*, and from thence to *Ausburg*, and two dayes after, *Peter Martyr* followed, going firſt to *Bononia*, then to *Ferrare*, then to *Veronay*, where being courteouſly entertained by his old Friends, He went thence over the *Alps* into *Helvetia*. In this Journey, when he came to *Zurick*, he was very kindly entertained by *Bullinger*, *Pellicane*, & *Gualter*, & by the other Miniſters belonging to that City, to whom he proffered his ſervice, if they needed it; But having at this time no place voyd in the Schools, they told him that they much deſired his company, and pains, but for the preſent they had no imployment for him, yet would they gratefully remember his kind profer to them. He comes to *Zurick*.

He often uſed to ſay, that as ſoon as he came to *Zurick*, he fell in love with that City, deſiring of God that it might be a refuge to him in this his baniſhment: which Prayer was afterwards granted; though in the *interim* God pleaſed to make uſe of his labours in other places and Nations for his own glory, and the good of many.

From thence he went to *Baſil*, where after he had abode about a month, he, with *Paul Lacis* was called to *Strasborough*, by the means of *Martin Bucer*. In which place he was made Profeſſor of Divinity, and *Lacis* of the *Greek* Tongue. There he continued five years, in which time he interpreted moſt of the Bible; and what his excellency in teaching was, may be hence collected in that, being joyned with *Martin Bucer*, a great Divine, and eminent for learning, yet *Martyr* was not accounted inferiour to him; He was very ſkilful in *Hebrew*, *Greek*, and *Latine*. He had an admirable dexterity in interpreting Scripture; was a very acute diſputant, and uſed always to expreſs himſelf very clearly, knowing that ambiguity of words is the cauſe of much contention. He lived in moſt intire Friendſhip with his Collegue, Maſter *Bucer*. He goes to *Baſil*. He is choſen to *Strasborough*. His excellent Learning.

At *Strasborough* being unmarried, he lived with his Friends that came with him out of *Italy*, being contented with a very ſmall ſtipend, which yet afterwards was augmented: For having forſaken his Country, his honours and riches for the teſtimony of *Chriſt*, he thought it unfit to be ſolicitous, or to trouble any about the increaſe of his ſtipend; the rather becauſe he was of a frugal diſpoſition, ſo that his ſtipend did not only ſuffice, but he ſpared ſomthing out of that little towards the ſupport of his friends. His Frugality.

Finding ſome inconvenience of living ſingle, by the advice of his Friends, he married an honeſt and noble Virgin, *Katherine Damp-martin*, who afterwards dyed in *England*, without iſſue, having lived with him eight years. She was one that feared God, was loving to her Husband, prudent in adminiſtring houſhold affairs; liberal to the Poor, and in the whole courſe of her life, pious, modeſt, and ſober. His firſt marriage. His Wives character.

After her death, by the command of Cardinal *Poole*, her body was digged up and buried in a dunghil; and when he could find no other cauſe for it, he pretended that it was, becauſe ſhe was buried too near to St. *Frideſwide*: For though this Cardinal had formerly loved *Martyr* very well, yet when he once forſook *Italy*, he did not only give over loving him, but ſhaking off his ſtudy of the true Religion, which for a time he had ſeemed to like, he became a great hater of *Martyr*, and a bitter proſecutor of the Profeſſors of the Truth, which occaſioned him to deal ſo with *Martyrs* Wife, ſeeing that he could not Burn her Husband as he deſired. But in Queen *Elizabeths* days, her body was again taken up, and with great ſolemnity buried in the chief place of the Church; and to prevent the *Popiſh* malice for the time to come, her bones were mingled with the bones of St. *Frideſwide*, that they ſhould not be diſtinguiſhed aſunder. Card. *Pools* malice.

The occaſion of *Peter Martyrs* going into *England*, was this; King *Henry* the eighth being dead, and his Son *Edward* the ſixth ſucceeding, by the advice He is ſent for into *England*.

advice of the Protector, *Edward* Duke of *Somerſet*, and Doctor *Cranmer*, Arch-biſhop of *Canterbury*, he aboliſhed the *Popiſh* Religion, and reformed the Church according to the Word of God; for which end he thought beſt (that a godly Miniſtry might proceed from the ſame) to reform the Univerſities. And *Peter Martyr* being at this time famous for his learning and skill in affairs, was judged moſt fit for this employment; whereupon the Arch-biſhop, by the command of the King, ſent for him over; and *An. Chriſti* 1547. by the conſent of the Senate of *Strasborough*, he went into *England*, *Ber. Ochine* accompanying him, who alſo was ſent for by the ſaid Arch-biſhop. At their arrival, the Arch-biſhop entertained them for a time in his houſe, uſing them with all curteſie and humanity; but after a while, the King ſent *Martyr* to *Oxford*, to be Profeſſor of Divinity, where he firſt began to expound the firſt Epiſtle to the *Corinthians*, becauſe therein were many heads laid down which concerned the controverſies of thoſe times.

He goes into *England*.

He is ſent to *Oxford*.

The *Papiſts*, (whereof as yet there were many at *Oxford*) at firſt, patiently bore *Martyrs* teaching, and frequented his Lectures, and indeed ſeemed to admire him for his Learning: But ſome others of them, eſpecially the Heads of Houſes, laboured to reſtrain the Students from going to his Lectures; but yet proceeded no further. But when he came to declare his judgement about the Sacrament, they could bear it no longer; and therefore, that they might not only procure him envy, but bring him into danger, they firſt began to load him with their uſual accuſations amongſt the vulgar, that he taught contrary to the Doctrine of their Fore-fathers; that he would extirpate their wholſome, and decent ceremonies; that he prophaned the Sacrament of the Altar, and did (as it were) trample it under his feet.

Popiſh malice.

Then (without acquainting him with it) they affixed papers upon all their Church doors in *Engliſh*, declaring that to morrow there ſhould be a publick Diſputation againſt the real preſence of *Chriſt* in the Sacrament. By this means, the day after they filled the Schools, they diſpoſed their party in every place, commanding them to make a noiſe, to raiſe tumults, and if need were, to fight with any that ſhould oppoſe them. Many ran to this fight, not only of the Scholars, but of the Townſmen, ſome to ſee the event of this buſineſs, others to aſſiſt their Friends, in caſe they ſhould fall together by the ears.

They combine againſt *Martyr*.

Martyr in the mean time being wholly ignorant of all this, was in his houſe, preparing himſelf after his uſual manner to read his Lecture, till ſome of his Friends (obſerving the unuſual concourſe of people) went to him, opened the whole buſineſs to him, entreating him to keep home, and not to expoſe himſelf to peril, ſeeing that his Adverſaries were ſo prepared, that they ſeemed reſolved rather with Armes, than with arguments to oppoſe him. He anſwered, that he could not neglect his Office, that he was never the Author of any tumutls, whereof themſelves were witneſſes; neither would he now give his Adverſaries any occaſion of raiſing a tumult, for that he would only read according to his uſual cuſtome: *For* (ſaith he) *there are many amongſt them that expect the Lecture, to whom I may not be wanting.* And ſo going towards the Schools, accompanied with his moſt faithful Friends, there met him Doctor *Smiths* boy, which *Smith* was one of the principal ſticklers in this *Tragedy*.

His Friends diſſwade him from going to the Schools.

His anſwer.

This boy gave him a Letter from his Maſter, wherein he challenged him to a Diſputation. Then did *Martyrs* Friends again earneſtly ſollicite him to return home, telling him of the danger he was running into. But he was ſtill reſolute, and ſo going to the Schools, when his Adverſaries provoked him, he endeavoured by a modeſt ſpeech to quiet them, ſaying; that he refuſed not to diſpute, only diſliked the time, for that he came to read his Lecture; and ſo having ſomewhat quieted them, he went on with his Lecture to the great admiration of all. For they which before admired him for his ſingular learning and eloquence, now much more admired him for his admirable conſtancy. For that, notwithſtanding the murmures of the people, and the rage of his Adverſaries, he went on without the leaſt change of his colour, or heſitation in his voyce, or titubation of his tongue, or trembling of his members, or any thing elſe that might imply the leaſt fear.

Smiths challenge.

Martyr goes on.

His Learning and Courage admired.

Having

Having ended his Lecture, his Adversaries began again with great clamour to provoke him to a Disputation, nor would they accept of his modest excuse, when he told them, that he would Dispute, but at another time; that he was not now prepared for it, they having concealed their questions from him, without setting them up in publick as they used to do. To this they replyed, that he which had read his Lectures about the Lords Supper, could not be unprovided to dispute upon the same subject. To which he again answered, that he durst not undertake such a work without acquainting the King with it, especially seeing the thing tended to sedition. He told them also, that to a lawful disputation was required, that the questions should be agreed on; that Moderators should be appointed, by whose judgment all things should be determined; and lastly, that they should have Notaries to write the Arguments on both sides: *Whereas* (saith he) *none of these things be ready, and besides, the Night draws on, that we shall want time to discusse so great a Controverste.*

He is again challenged.

His answer.

His Adversaries would not be satisfied with these his most just Reasons, but all were like to fall together by the ears: Whereupon the Vice-Chancellor interposed his Authority, requiring *Peter Martyr*, and *Smith*, to meet at his House with their Friends on both sides, where they should agree upon the questions, and the time, and order of disputing; and in the mean time he commanded the Beadles to dissolve the Assembly; and so taking *Peter Martyr* by the hand, he led him forth, and safely conducted him to his own House. *Martyr* being delivered from this danger, yet least he should seem to decline the disputation, being accompanied with some of his Friends, at the hour appointed went to the Vice Chancellors House with Doctor *Sidal*, and *Curtop*, who at that time were Zealous defenders of the Truth, though afterwards in Queen *Maries* days they deserted it. *Smith* did the like, bringing with him Doctor *Cole*, and *Oglethorp*, and three other Doctors of Divinity. Long they contended about the Laws of the Disputation; but at length the questions were agreed upon, and time, and place appointed for the Disputation, and so they parted; and in the mean time, by their mutual consents, the King was made acquainted with it, who against the day, sent down his Delegates to order the Disputation aright. But *Smith* being conscious to his raising the former tumult, before the day came, fled first into *Scotland*, and from thence to *Lovane* in *Brabant*. Yet at the day appointed, the Kings Delegates came, the Bishop of *Lincoln*, Doctor *Cox*, Doctor *Hide*, Mr. *Richard Morrison*, and Doctor *Nenyson*. In the presence of these, *Peter Martyr* Disputed four days with three of the *Popish* Doctors, *Tresham*, *Chad*, and *Morgan*, wherein he shewed excellent learning; and because the Adversaries scattered abroad many false reports, *Martyr* afterwards printed the whole Disputation.

A tumult raised. Quieted by the Vice-Chancellor.

A Disputation agreed on.

The King sends his Delegates.

Smith flies.

The Disputation.

Not long after, the Commons in *Devon-shire* and *Oxford-shire* rose up in Arms, amongst whom many threatned the death of *Martyr*, so that he could neither read his Lectures, nor safely remain in the City; whereupon, by his Friends, he was safely conveyed to *London*, which the King much rejoyced at; and when his Wife and Family could not with safety remain at his House, his Friends hid him, till as the seditious multitude were departed out of the City. For the Kings raising two Armies, quickly suppressed them, punishing with Death the Ring-leaders of those Rebellions, and *Martyr* thereupon returned to *Oxford* to his wonted labours.

A Rebellion.

Martyr goes to *London*.

The Rebellion suppressed.

But his restless *Popish* Adversaries, who had been formerly beaten by Arguments, and durst not again return to Arms; yet to shew their spite, often raised tumults before his House in the Night, throwing stones at his Door, and breaking his Windows: Wherefore the King, being careful to provide for his safety, made him Dean of *Christs-Church* alotting to him a fine House, and pleasant Garden; and so, though he had formerly taken the Degree of a Doctor amongst the *Pontificians*, yet he took it again according to the rights of that University.

Martyr made Dean of *Christ-Church*.

He was much prized by the godly King, highly esteemed by *Cranmer*, *Ridley*, *Latimer*, *Hooper*, and all that loved the truth in the University. *Cranmer* made much use of him, and his advice about reforming the Church, and setling the government of it: But when those bloody *Marian* dayes came; wherein Religion was eradicated, the

He is much esteemed.

In Queen *Maries* days *Martyr* is in danger.

Church laid waſt, and holy men ſhut up in Priſons, *Martyr* alſo was forbidden the exerciſe of his place; and commanded not to ſet a foot out of his own doors, nor to carry any thing thence: Whereupon he preſently wrote to his Friends, ſhewing what danger he was in, pleading the *publick Faith* given to him when he was ſent for by King *Edward* the Sixth; and by this means, leave being given him, he came from *Oxford* to *London*, repairing immediately to Arch-Biſhop *Cranmer*, his intire, and old Friend: About which time a report was ſpread that *Cranmer* wavered, and was ready to change his Religion; which he hearing of, ſet forth a writing, wherein he profeſſed himſelf ready to maintain the Doctrine of Religion which was Authorized by King *Edward*, to be agreeable to the Word of God, and the Doctrine of the Apoſtles: And herein he was incouraged by *Peter Martyr*, whom the Arck-Biſhop choſe to joyn with him in defending the ſame againſt all Oppoſers: But this was denyed, and the Arch-Biſhop ſent to the Tower.

He goes to *London*.

It was alſo debated in the Queen's Councel, whether *Peter Martyr* ſhould be Impriſoned, becauſe (as ſome ſaid) he had done much hurt to their Religion: But after debate, it was concluded, That becauſe he came into *England* upon the *publick* Faith, he ſhould be ſafely diſmiſſed. Whereupon ſending him publick Letters ſigned with the Queens own hand, He, and *Bernardine Ochine* went firſt to *Antwerp*, from thence to *Cologne*, and laſtly to *Strasborough*, from whence he came. Yet when he firſt took ſhip, his Adverſaries (vexing at his eſcape) urged, that it was fit he ſhould be drawn out of the ſhip, and caſt into Priſon, as a publick Enemy to the *Pope*: Yet it pleaſed God, that the Maſter of the Ship (being a godly man) hid him at his Houſe fourteen days, till his Adverſaries had given over ſeeking for him, and then conveyed him ſafely to *Antwerp*; from whence (as we heard before) he went to *Strasborough*, where he was entertained with much joy by his old Friends, and reſtored to his former place.

He goes beyond Sea.

Gods mercy to Him.

His return to *Strasborough*.

Yet there the Devil alſo raiſed him up ſome Enemies, who ſuggeſted to the Senate that he differed in judgment from the *Auguſtine-Confeſſion* about *Chriſts* preſence in the Sacrament of the Lords-Supper, which might cauſe much trouble in the Church, and that he refuſed to ſubſcribe the Articles of Agreement between *Luther* and *Bucer* about this matter: Whereupon he wrote to the Senate, That there was nothing in the *Auguſtine-Confeſſion* rightly underſtood which he did not concur with, and that if his Text at any time ſhould lead him to ſpeak of that ſubject, he would do it with ſuch modeſty that it ſhould be offenſive to none, and that his not ſubſcribing to the Agreement between *Luther* and *Bucer* (wherein amongſt other things they had ſet down, That they which wanted true Faith, did yet nevertheleſs eat the body of *Chriſt*) ought not to be objected to him, for that he could not aſſent thereto, but he muſt give offence to the *Helvetian*, *Engliſh*, and *French* Churches, and to them at *Geneva* alſo: Yea, and that *Bucer* himſelf in *England* had taught far otherwiſe. With this Anſwer the Senate well ſatisfied; And he, and *Zanchie* taught diligently both Divinity and *Philoſophy* in that City, yet his reſtleſs Adverſaries did nothing but aſperſe him, and ſeek his diſgrace; firſt, more privily, and then more openly, which made him to think upon a remove; and God in his wiſe providence ſo ordered it, that about that time *Pellican* dying at *Zurick*, the Senate there choſe *Martyr* in his room, and preſently ſent to him to come to them, they wrote alſo to the Senate at *Strasborough* to give way to it: Which they did, though very unwillingly; *Martyr* himſelf being deſirous to imbrace that call, in regard of the oppoſition which he met with at *Strasborough*, ſo that *Anno Chriſti*, 1556. (to the great grief of his Friends, who loved him very dearly) he departed to *Zurick*, *John Jewel* (afterwards Biſhop of *Sarum*) accompanying him.

Sathans malice.

His Prudence.

He is again Perſecuted.

Gods mercy to Him.

His call to *Zurick*.

His friendſhip with *Bullinger*.

His high eſteem.

There he was entertained with much joy, both by the Senate, Schools, Miniſters, and all good Men: And he at firſt reſided for a while with his old Friend *Bullinger*, with whom he lived with much intire Friendſhip, which continued to their death. Alſo by his ſweet and holy carriage, he won the love of all; Inſomuch that the Senate, to ſhew how highly they eſteemed him, made him free of their Common-wealth, that he might not live as a Stranger, but as a Citizen amongſt them.

He

He had Buried his Wife in *England*, at *Oxford*, (whose body, the bloody Bishops afterwards caused to be digged up under Queen *Mary*, and to be Buried in a Dunghil) whereupon, at the desire of his Friends, and to obtain issue, six years after the Death of his former, he Married again one *Catherine Marenda*, who for Religion had left her own Countrey, and lived at *Geneva*, and had a good testimony of the whole Church there.

Popish cruelty.

His second Marriage.

As he was highly prized by them of *Zurick*, so he loved them exceedingly, as may appear by two notable examples. *Celsus*, the Pastor of the *Italian* Church at *Geneva* being dead, many of that Congregation having been *Martyrs* old Disciples, and very dear to him, chose him to be their Pastor, and sent to request his coming to them; many also of his old *English* Friends that lived as Exiles there, much pressed it: Yea, and *Calvin* also wrote to him, desiring him to imbrace the Call. *Martyr* being thus importunately pressed to remove thither, and having many engagements to incline him that way, yet referred the whole matter to be determined by the Senate and Ministers at *Zurick*, and they, understanding that there were other able, and fit men to be placed over the *Italian* Congregation, denying their consents to part with him, he resolved to stay, notwithstanding all solicitations to the contrary: And afterwards, when in Queen *Elizabeths* days, he was much importuned to return into *England*, and had large proffers made him from the Queen, yet he would not leave his flock till his death.

His love to *Zurick*.

A faithful Pastor.

He refuseth to goe into *England*.

And how ready he was to be serviceable to other Churches, may appear by this example: The year before his death the King of *France* had appointed a meeting of the Bishops and Nobility at *Possy*, whereupon they of the reformed Religion in *France*, thought that it was a very seasonable time to procure a conference about Religion, which might much tend to the peace and liberty of the Church: Upon this the Churches chose certain Delegates, which in that Parliament should move for the liberty of Religion: And they chose also many learned men who should dispute with their Adversaries about the same; and because the singular learning, and incomparable dexterity of *Peter Martyr* in disputing was sufficiently known, they in the first place made choyce of him for one, and sent one *Claudius Bradella*, with *Theodora Beza* to *Zurick*, to try his willingness to accept of that imployment; and when he had declared his readiness, shortly after came Letters from the King, the Queen Mother, the King of *Navar*, the Prince of *Conde*, and the Admiral *Coligni* to the Senate of *Zurick*, to desire them to send *Martyr*; withal sending him a *safe Conduct*; whereupon he undertook the journey, and when he came to *Possy*, he made an Oration to the Queen, exhorting her to seek, not only the quiet of *France*, but of other Churches, by promoting true Religion, shewing also what a blessing she might expect from God thereby.

His readiness to do good.

He goes into *France*.

His speech to the Qu. Mother.

The Queen entertained him kindly, and so did the King of *Navar*, the Prince of *Conde*, and the Admiral of *France*: But the Cardinal of *Lorrain* sought to hinder the disputation all that possibly he could; yet when he could not prevail, five of each party were chosen out to dispute the business about the Lords Supper in private, having onely two Notaries present; and after several days disputation, something was drawn up as the result of all, which (with some explanations) *Beza*, *Marlorat*, *Martyr*, *Spina*, and the Lord of *Sole* subscribed unto; But when the same was presented to the Cardinal, and *Popish* Bishops, they complained of their Disputants as having consented to that which was *Heresie*; and so by their Authority they brake off the Disputation, and departed: Whereupon *Martyr* addressed himself to the Queen, seeing that he was like to do no good there, desiring license to depart, which she consented to, and he returned to *Zurick* with a large testimony of his worthy carriage, and a guard from the Prince of *Conde*, and the *Admiral* for his safety.

Popish subtilty.

A Disputation.

It breaks off.

His return to *Zurick*.

Thus having worn out himself with his indefatigable labours, and having his spirits much exhausted with grief for the afflicted condition of the Churches of *France*, he fell sick of a Feaver, made his *Will*, and to his Friends that visited him, he spake chearfully and comfortably, telling them that his body was weak, but inwardly he enjoyed

His sickness.

Comfort at Death. enjoyed much peace and comfort. He made before them an excellent Confeſſion of his Faith, concluding thus, *This is my faith, and they that teach otherwiſe to the withdraving men from God, God will deſtroy them.* He gave them his hand, and bid them farewel, and commending his ſoul to God, he ſlept in the Lord, and was Buried honourably *Anno Chriſti* 1562. and of his Age 62.

His Death.

His works. *Opera hæc ab ipſo edita ſunt. Symboli expoſitio. Comment. in Cor.* 1. *Comment. in lib. Judicum, & Epiſt. ad Rom. Defenſio Doctrinæ de Euchariſtia Sacramento contra S.* Gardiner. *Diſputatio de Euchariſtiæ Sacramento habita* Oxon. *Defenſio ad duos libellos* Rich. Smithæi. *Poſt obitum hi libri editi ſunt. Comment. in* Sam. 1. *&* 2. Reg. 1. *& in* 11. *capita priora* Reg. 2. *Comment. in* 1 *librum* Moſis. *Precum ex* Pſalmis *libellus. Epitome defenſionis adverſus S.* Gardinerum. *Confeſſio de cœna Domini ad Senat.* Argento. *Sententia de præſentia corporis* Chriſti *in Euchariſtia, propoſita in Colloq.* Poſſiaco. *Epiſtola de cauſa Euchariſtiæ. Loci communes. Conciones, Quæſtiones, & Reſponſa, Epiſtolæ. Comment. in Exod. In Prophetas aliquot minores. In tres priores libros Ethicorum* Ariſtotelis.

Beza made this *Epigram* of him.

Tuſcia te pepulit, Germania, & Anglia fovit,
Martyr: *quem extinctum nunc tegit Helvetia.*
Dicere quæ ſi vera volent, re, & nomine dicent,
Hic fidus Chriſti (*credite*) Martyr *erat.*
Ut que iſtæ taceant, ſatis hoc tua ſcripta loquuntur:
Plus ſatis hoc Italis *exprobrat exilium.*

The Life of Amſdorfius, *who dyed* Anno Chriſti 1563.

His Birth & Education. *Nicholas Amſdorfius* was Born in *Miſnia*, of noble Parents, *Anno Chriſti*, 1483. and brought up in Learning. *Anno Chriſti* 1502. from School he went to the Univerſity of *Wittenberg*, about that time that *Luther* began to Preach againſt Indulgences: And contrary to the cuſtome of the Nobility of thoſe times, he applied his minde to the Study of *Theology*, and contemplation of Heavenly things. In *An. Chriſti*, 1504. he commenced Maſter of Arts, and afterwards Licentiate in Divinity. He timely embraced the Truth that brake forth in thoſe times, and not conſulting with fleſh and blood, Preached it to others.

His converſion.

He accompanied *Luther* to *Wormes, Anno Chriſti*, 1521. when he was called to give an account of his Faith before *Cæſar*, and the States of the Empire. In the time of *Luther*'s receſs into his *Pathmos*; He, with *Melanchthon, Juſtus Jonas*, and *John Dulcius*, being ſent to by the Elector of *Saxony* for their judgments about the *Maſs*, declared that it was an horrible prophanation of the Lords Supper; whence enſued the aboliſhing of it out of all Churches in *Wittenberg*. *Anno Chriſti*, 1523. he wrote in a Book Dedicated to the Elector of *Saxony*, that the *Pope* was *Antichriſt*.

He oppoſeth the *Maſs*.

He goes to *Magdeburg*.

Anno Chriſti, 1524. *Luther* being ſent for to *Magdeburg*, went thither, and having Preached to them, commended to them, and afterwards ſent *Amſdorfius*, to gather and inſtruct the Churches there, who faithfully laboured eighteen years in that place.

And to *Goſlaria*.

During his abode there, the Senate of *Goſlaria* ſent for him to reform their Churches, and he at his coming, ſetled the ſame form of Doctrine and Diſcipline amongſt them as was uſed at *Wittenberg*, and *Magdeburg*. He alſo made *John Amandus Superintendent* of thoſe Churches, and *Michael Volmetius* Maſter of their School.

Anno Chriſti 1541. he was ſent by the Elector of *Saxonie* to govern the Church at *Naumberg*, in the *Palatinate*; where alſo, the year after, he was ordained Biſhop by *Luther*, three other Paſtors alſo impoſing their hands upon him, who were, *Nicholas Medler*, Paſtor of *Naoburg*, *George Spalatine*, Paſtor of *Aldenburg*, and *Wolphgang Steinus*, Paſtor of *Lencopetra*. But ſix years after he was driven away from thence by the Emperour *Charles* the fift, whence he fled to *Magdeburg*, which at that time was the common place of refuge for the godly, who fled from the indignation of *Cæſar*. And to *Naumberg*.

Anno Chriſti 1548. *Amſdorfius*, amongſt others, oppoſed himſelf in that ſad controverſie about things indifferent, which continued for whole ten years; and when *Anno Chriſti* 1550. *Magdeburg* was beſieged, *Amſdorfius* yet remained there; and the year after, *George Major* having publiſhed this propoſition; *That good works were neceſſary to Salvation*; *Amſdorfius* in heat of contention wrote, *That good works were hurtful and dangerous to Salvation*. In the midſt of theſe digladiations amongſt Divines, *Amſdorfius* came to his old age, having now attained to eighty years, at which time he quietly ſlept in the Lord, *Anno Chriſti* 1563. He oppoſeth the *Adiaphoriſts*. His death.

Scripſit de ſacra cœna. *Epitomen* Chronicorum Naucleri. *de* Paparum *perfidia in* Romanos *Imperatores*. *Novi anni votum, principibus viris oblatum*. *Subſcriptionem cenſuræ, & ſententiæ* Saxo. *Eccleſiarum, adverſus G.* Majoris *doctrinam*. *Item contra* Tilemannum Heſhuſium. His works.

THE



W. MVSCVLVS

The Life of Musculus, *who dyed* Anno Christi 1563.

His Birth & Education.

Wolfgangus Musculus was born at *Dusa* in *Lorrain*, *An. Christi* 1497. of honest Parents, who seeing his aptness to Learning, bred him at School. When he was young, he fell sick of the Plague, but it pleased God to restore him. He had an exceeding prompt wit, and had such an ardent desire to his Book, that he was never aweary of reading and writing, so that he rather needed a Bridle, than Spurs, never departing from School, and his Book, till he was forced.

A speciall Providence.

He is sent abroad.

When he was grown up to some bigness, his Parents sent him abroad into other Countries with slender provision, that by singing at doors (as the manner of those times was) he might get his living, and thereby learn patience, temperance, and humility, and might follow his Book the better. Being thus sent from his Parents, he came to *Rapersvil* in *Alsatia*, where a certain Widdow entertained him, and in which place he went to School, but met with much hunger, and want, till as by his honest and modest deportment, he became known to the noble Earl of *Rapersvil*, from whom he received many favours.

From thence after a while he went to *Slestade*, and gat into the School; and being naturally much addicted to *Poetry*, he spent his time in reading such Authors: And thus he continued till he was fifteen years old, about which time he returned to visit his Parents, and going into the *Monastery* of *Lexheim* by the way, at the time of their Even-song, he joyned with them in singing, and the *Prior* taking notice of him, and liking his ingenious countenance and voyce, followed him out of the Church when all was ended, and enquir'd of him what he was? and whether he liked to live in a *Monastery*? and withal proffered (if he would accept of it) to admit him into that *Monastery* to cloath him, and provide other necessaries for him at his own cost.

Gods Providence.

He

He being very glad of this proffer, went to his Parents, acquainted them with it, and they (looking upon it as a great Mercy) went presently with him to the *Monastery*, where the *Prior*, according to his promise, entertained him as is own Son, and afterwards sent him to the Bishop for Orders. There he lived till he was thirty years old, and when others were Drinking, and Playing, he, with a Book in his hand, would walk into a grove to study: For though in his youth he was of a chearfull, and merry Disposition, and much delighted in Liberall Exercises both of Body and mind, yet he disliked the illiberall Contests of his Fellows, who spent their time in Dice, and Drinking, and such-like Practises. His studyousness.

But in the mean time he had a great want of Books, that *Monastery* having no Library belonging to it; yet at last he found a great heap of Parchments, at the Roof of the house, amongst which he met with some of *Tullies* Works, and all *Ovids*: These therefore he read over, especially *Ovid*, being so much addicted to *Poetry* that many times he made verses in his sleep; and could make a verse upon every thing he met with, and grew so perfect therein, that with *Ovid* he could say; He affects Poetry and Musick.

Sponte sua carmen numeros veniebat in aptos:
Quicquid conabar dicere, versus erat.

And together with his *Poetry*, he applyed himself to *Musick*, which the *Prior* taking notice of, caused him to be taught to Play on the *Organs*. At twenty years of Age he studied Divinity, and excelling all the other *Monks* in Learning, and Eloquence, was presently chosen a publick Preacher; and being often told by an old Man in that house, *Si vis fieri bonus Concionator, da operam ut sis bonus Biblicus*: If you will be a good Preacher, study to be well acquaintd with the Scripture: He betook himself night & day to reading, & meditation upon the Bible. He first Preached in the Church of *Lixheim*, and in three other Churches belonging to that *Monastery*; but his zeal and Eloquence making him famous, he was requested to preach in divers other places. He studies Divinity. He studies the Scriptures.

About the year 1518, *Luthers* Books began to come abroad into the World, and *Musculus* having some of them sent him, read them with much seriousness, and delight; and God thereby revealing the Truth to him, he became a zealous maintainer of it, not onely in the *Monastery* by Conference, and Disputations, but in his Publick Sermons also, so that he was commonly called the *Lutherane Monk*; and whereas *Luther* was charged by some with *Heresie*, he stoutly defended him, saying, *It may be* Luther *may erre in some things, which is common to the Nature of Man, yet he is not therefore to be accounted an* Heretick: According to the saying of Saint *Augustine*, *Errare possum, Hæreticus esse nolo*, I may err, but I will not be an *Heretick*. And his Labours proved not fruitlesse. For (through Gods Blessing upon them) he converted many of that Fraternity, who afterwards left their *Abbey*, and became zealous Professors of the Truth unto death. His conversion. He converted many.

And divers others also abroad were converted by him, and amongst them a certain Nobleman, called *Reinhard* of *Rotenburg*, who was Captain of the Castle at *Lutzelsteine*, & Protector of that Colledge; He was a man of much account with the *Palatine*; by whom he was protected from many dangers and snares that were laid for him, especially by the Bishop, and some old *Monks* that were obdurate in wickedness, and therefore more opposite to the Truth. He vvas often in great peril of his life, and yet by special providences preserved: So that, perceiving that in that place, he could neither injoy safety nor freedome in the service of God, as he desired, he resolved to leave the *Monastery*, and to go elsewhere: which resolutions he communicated to some of his Friends. Gods providence. *Popish* malice.

But in the mean time the *Pryor* died, and he by common consent of all, was chosen to succeed him, *Musculus* looked upon this as a design of the Devil by these baits of honour, pleasure, and profit, to withdraw him from his zealous purposes of propagating the Truth, and to tie him to that kind of life, that he was resolved against: and thereupon he refused the choice, and put it upon another. Tentation resisted,

His marriage. He alſo married a wife, called *Margaret Bart*, an honeſt, and vertuous Virgin. At his departure, the new *Prior* gave him a Supper, after which he bade him, and the reſt of the *Fryers* farewell, who were now but ſix, three alſo of which ſhortly after followed him. At this time he had but four *Florences*, to which the *Pryor* added four more, and ſo about midnight (that he might the more ſafely eſcape his enemies) he departed, being accompanied with a Kinſman called *Nicholas Wagner*, directing his courſe to *Strasborough*, whether alſo he came *Anno Chriſti* 1527, and of his age thirty, and was entertained by the Miniſter, *Theobald Niger*, who alſo made him a Wedding-feaſt. But his money waxing ſhort, and ſeeing little hopes to be called to the work of the Miniſtery, he placed his wife forth as a ſervant to Maſter *Theobald Niger*, and agreed with a Weaver to teach him his trade: comforting himſelf in the mean time with this Diſtich.

His poverty

Eſt Deus in cœlo, qui providus omnia curat;
Credentes nuſquam deſeruiſſe poteſt.

A God there is, whoſe providence doth take,
Care for his Saints, whom he will not forſake.

Anabaptiſts Life. But it fell out that this Weaver was an *Anabaptiſt*, and kept one of their Teachers in his houſe, who according to their uſual cuſtome, laboured not at all, but ſpent his time in eating, drinking, and ſleeping: With him *Muſculus* could not agree, but often objected that of the Apoſtle to him, *He that will not labour, ought not to eat.* This occaſioned his Maſter to fall out with him, and having paid him his wages at two moneths end, he turned him out of doors, contrary to his former bargain.

Muſculus now not knowing how to ſupply his wants, it fell out that at that time the Senate at *Strasborough* were mending their fortifications about the City: Thither he went, and was hired to labour in that work amongſt others: but the ſame night, going to ſee his wife, ſhe told him that an Officer had been there to requeſt him to come to the great Church, where the Conſul, and *Bucer* would ſpeak with him. He not knowing the occaſion, was much troubled at it, yet went to the place appointed, and when he came thither, the Conſul commanded him to goe to the Village of *Dorlitzheim*, and there to preach every *Sabbath*, and to teach the people (who were prone to Sedition) peace and obedience. *Muſculus* with joy taking this as a call from God, went every *Sabbath* thither, being but three miles off, and preached to them; and all the week lived with *Bucer* (who writing ſo bad a hand, that the Printers could not read it, yea many times himſelf could ſcarce read what he had written) imployed *Muſculus* to tranſcribe his Comments on *Zephany* which were then in Printing.

Gods providence.

He preacheth at *Dorlitzheim.*

After certain months preaching in that Village, and his wife growing near the time of her travel, the Magiſtrates ſent him and his wife to live there, where his hearers entertained him kindly, and provided neceſſaries for his family; onely himſelf was fain to lie upon the ground in a little ſtraw whilſt his wife lay in. Thus this man of God was willing to ſuffer poverty for *Chriſt*'s cauſe, who amongſt the *Papiſts* might have lived in much plenty. In that Town he preached a whole year without receiving any thing for his pains; But afterward the Senate of *Strasborough* allowed him a ſtipend out of the publick Treaſury for the ſupply of his wants. There alſo he began to teach School; wherein he carried himſelf with ſo much induſtry, and affability, that he won much love.

Chriſt beſt of all.

He teaches School.

Not far off there was a *Monaſtery*, in vvhich once a year there vvas a Feaſt, and a Sermon, to vvhich (at the requeſt of his neighbours) *Muſculus* went. The *Fryer* that preached, choſe this Text, *Without Faith it's impoſſible to pleaſe God.* In his Sermon he inveighed bitterly againſt the *Lutherans*, and in particular againſt them of *Strasborough*, as *Apoſtates*, &c. wherewith many of his Hearers were much pleaſed.

Heb. 11. 6.

The

The Sermon being ended, and the *Fryer* coming down out of the Pulpit, *Muſculus* called to him, ſaying, *Thou wicked wretch, hear me a little, and I'le make thy wickedneſs appear to all the Congregation.* And going up into the Pulpit he took the ſame Text, opened the words, and preached excellently of the nature and benefit of ſaving faith, and vindicated them of *Strasborough* from thoſe aſperſions which the *Fryer* had caſt upon them: wherewith the people were much pleaſed, but the *Fryer* ſhrunk away. Then came the Steward of the *Monaſtery* running in, and interrupted him, ſaying, *Sirrah, give over, who ſet you up to preach in this place?* To whom he anſwered, *Who gave you authority to ſet up a lying* Fryer, *to preach and traduce the Senate, and people of* Strasborough, *whom I am bound to defend, and vindicate from ſuch falſe aſperſions?* and ſo he went on in his Sermon; But then the Steward began to entreat him to give over, leaſt he cauſed a tumult; but he bad him hold his peace, and entreated the people to be quiet, and ſo went on to the end of his Sermon without any diſtraction.

Muſculus his zeal.

Satans malice.

The fame of this action begat him much credit amongſt all good men at *Strasborough*, ſo that at the years end he was ſent for to *Strasborough*, and made a Deacon, though he in modeſty would have refuſed it, as judging himſelf unfit and unworthy of it; And thus he continued two years longer in that place: And whereas in *Doſna*, a Village belonging to *Strasborough*, the people would by no means ſuffer the *Maſs* to be aboliſhed, he, by one Sermon there ſo wrought upon them, that preſently they caſt it out of their Church, together with all the *Popiſh* trumpery.

His humility.

Power of the VVord.

At *Strasborough*, whilſt he was a Deacon, he was a conſtant hearer of *Capito* and *Bucer*, and finding his own defect for want of *Hebrew*, he fell to the ſtudy of it, wrote out a *Lexicon* with his own hand, and profited ſo much therein, that he did not only underſtand the Bible, but the *Rabbins* alſo.

He ſtudies *Hebrew*.

Anno Chriſti 1531. the Citizens of *Ausburg* ſent to *Strasborough* to requeſt the Senate to ſend them *Muſculus* to be their Paſtor. This requeſt he himſelf oppoſed with all his might, as judging himſelf unfit, and unable thereunto; had not *Bucer*, and the Senate interpoſed their authority to require his acceptance. When he came thither, he preached ſix years before the dregs of *Popery* where wholly purged out of that City; yea the ſtate of it was very troubleſome, not only by reaſon of the *Popiſh* party, who with all their might oppoſed the Reformation; but alſo by reaſon of ſome *Anabaptiſts*, who like Serpents had crept in to diſturb the growth of the Goſpel, and the peace of the Church: Yea, they carried themſelves very impudently, and tumultuouſly, coming into the Church at Sermon-time, ſtepping up into the Pulpit, and labouring to diffuſe their errors, and to poyſon the people therewith, inſomuch as the Magiſtrates were forced for the publick peace ſake, to caſt them into priſon.

He is ſent for to *Ausburg*.

His humility.

He goes to *Ausburg*.

Anapabtiſts trouble the Church.

Their impudence.

Thither *Muſculus* went daily to them, & though they called him a *Viper*, a *falſe Prophet*, a *Wolfe in Sheeps cloathing*, &c. yet he bore all with patience, and carried them food, and other neceſſaries, not ſpeaking a word about their opinions till he had ſo far inſinuated into their affections that they began to love him exceedingly. Then began he to confer familiarly with them, to hear them with patience, and with ſolid arguments to convince their errors, whereupon by degrees, he converted them all, and brought them to make publick recantations, which by more rugged dealings they would never have yeelded to.

Some of them impriſoned.

His holy Policy.

He converts them.

He had alſo many conflicts with the *Popiſh* party, and wrought ſo far with the Senate, that *Anno Chriſti* 1534. they caſt out the *Maſs*, and Idolatry out of moſt of the Churches, only allowing to the *Papiſts* eight to ſay *Maſs* in, but not to preach in. And afterwards, *Anno Chriſti* 1537. he ſo prevailed, that *Popery* was caſt out of thoſe Churches alſo, and the City wholly imbraced the reformed Religion.

Reformation in *Ausburg*.

There he ſtudied the *Greek* Tongue, and profited ſo much therein, that he tranſlated divers parts of *Chryſoſtome*, *Baſil*, *Cyril*, *Athanaſius*, &c. At that time alſo by his own induſtry he learned *Arabick*, not having ſo much as a *Grammer* to help

He ſtudies *Greek*.

And *Arabick*.

His induſtry. help him; only by obſerving the proper names (which are the ſame in all languages) he found out the Letters, and ſo attained to the reading and underſtanding of that tongue. He taught at *Ausburg* eighteen years with much diligence, and profit. His Sermons were very piercing like a two-edged ſword, both in comforting the afflicted, and convincing the obſtinate. *Anno Chriſti* 1536, there was a *Synod* appointed at *Iſenac* in *Thuringia*, to which *Luther*, and many other Divines out of upper and lower *Germany* reſorted, about compoſing the difference concerning the Lords Supper, to which *Muſculus* was ſent by the Senate of *Strasborough*; as alſo to a *Diet* at *Wormes* and *Ratisbone*, where he was Scribe at the Diſputation between *Melanchthon*, and *Eccius*, which afterwards he publiſhed.

Preachers. pattern.

He goes to *Donavert.* *Anno Chriſti* 1544, the Inhabitants of *Donavert* embracing the Goſpel, ſent to the Senate at *Ausburg*, for one of their Miniſters to aſſiſt and further them in their Reformation, who thereupon ſent *Muſculus* to them, and when he came thither, he Preached every day for a quarter of a year together, and ſo returned to *Ausburg*.

A *Diet* at *Ausburg.* His zeal & courage. *Anno Chriſti* 1547. *Charles* the fifth, having ended the *Smalcaldian* war, called a *Diet* at *Auſpurg*, whither himſelf, his Brother *Ferdinand*, the Electors, Cardinals, and Biſhops came: Then was *Muſculous* put out of his Church; yet did he not ceaſe to preach in another, during that *Diet*, with as much zeal and freedom of ſpeech as formerly, which procured him much hatred from the *Popiſh* party, who ſet ſpies to intrap him. They alſo accuſed him to the Emperor, as one that ſtirred up the people againſt the *Clergy*; by reaſon whereof he was in ſuch danger, that the Senate was fain to appoint three men to guard him to, and from the Pulpit. Tumults were raiſed before his door, his windows broken, and himſelf rail'd upon; yet he bore all with a ſtout courage, and ſent the Senate word, *That if they would ſtick cloſe to the cauſe of God, he would venture his life with them.*

Popiſh malice.

His courage and conſtancy. His zeal. The year after the Senate embraced the *Interim*, which he wrote, and preached boldly againſt; inſomuch that he was hated, and lived in great danger: Hereupon he reſolved to leave the City, and acquainting the Conſul with his purpoſe, one evening, with one only Citizen in his company, he left his Wife, and eight Children, and departed out of the City; and changing his Apparel at a Friends Houſe, that he might paſs unknown, he went to *Zurick*, where he ſtayed a while with *Bullinger*, and from thence to *Baſil*, his Wife and Children following him within a few days; but they ſtaying at *Conſtance*, he went thither to them, and the *Sabbath* following he Preached to the Citizens of *Conſtance*, upon that Text; *Joh.* 6. 66, 67, 68, 69. *From that time many of his Diſciples went back, and walked no more with him*, &c. Out of which words he ſhewed how grievouſly thoſe Cities had ſinned, which to pleaſe men, had baſely deſerted the Goſpel of *Chriſt*. Then he exhorted them of *Conſtance* not to follow ſuch examples, but rather after the examples of the Apoſtles in this Text, conſtantly to adhere unto *Chriſt*, who only hath the words of eternal life. The very next day the *Spaniards* coming to beſiege *Conſtance*, he with his family removed to *Zurick*: Thither *Cranmer* ſent for him to come into *England*, but being grown aged, and his Wife ſickly, he excuſed his going thither.

Flight in perſecution.

He goes to *Zurick.*

He preaches at *Conſtance.*

He is ſent for into *England.*

He is choſen to *Bern.* After ſix months ſtay there, he was called to *Berne* to be the Divinity Profeſſor in their Schools, whither he went, and where he diſcharged his place for fourteen years together with much diligence and praiſe. He Printed many works, all which he wrote out with his own hands; whereby his great labour, and ſedulity may eaſily be diſcerned. He ſo loved his preſent imployment, and place of habitation, that though he had many invitations to places of more eminency and profit, yet he would never imbrace the ſame, but continued at *Bern* till his death.

His induſtry.

His ſelf-denyal.

His amity with his Collegues. He lived in much peace and concord with his fellow Miniſters, and Profeſſors, and was very loving to his Wife and Children; in domeſtical troubles moſt patient; very merciful to the Poor, eſpecially to Exiles and Strangers; of a ſparing and temperate Diet, whereby he lived in health to his latter end. He uſed much walk-

His charity.

walking, and holy meditation therein. He went very upright, had a fresh colour, sharp sight, admirable strong teeth; and lastly, his hands and feet well performing their office. His Character.

But the year before his death he began to be crasie; partly by reason of his great age, but especially being worne out with infinite cares, and labours; as also by reason of a great cough which of a long time had been troublesome to him. By these means he had many fits of sickness that year, out of which, through Gods mercy, and the care of his *Physicians*, he somewhat recovered, yet himself discerned that his end approached, and therefore he daily prepared himself for it, laying aside all worldly cares and businesses, that he might the better meditate upon his approaching death, as may appear by these Verses which he made a little before his death. He prepares for Death.

Nil supereſt vitæ, frigus præcordia captat:
Sed tu Chriſte *mihi vita perennis ades.*
Quid trepidas anima? ad ſedes abitura quietis,
En tibi ductor adeſt Angelus ille tuus.
Peccaſti? ſcio: ſed Chriſtus *credentibus in ſe*
Peccata expurgat ſanguine cuncta ſuo.
Horribilis mors eſt? fateor: ſed proxima vita eſt,
Ad quam te Chriſti *gratia certa vocat.*
Præſto eſt de ſatana, peccato, & morte triumphans
Chriſtus: *adhuc igitur læta, alacriſque migra.*

Auguſt the twenty-second, being the *Lords-day* in the Morning, *Muſculus*, feeling no distemper, went to Church to hear the Sermon, and about the midst of it, he was seised with a violent Feaver; yet continuing to the end of the Sermon, he went home, and sat down to Dinner, supping a little broath, but waxing worse, he was led to a Bed in his Study, from which he never rose afterwards. His last Sickness.

So soon as he was laid, he grew extream hot and burning, whereupon by the advice of his *Physician*, he was let blood: He had also some *Physick* given him, which yet staied not with him. *Muſculus*, perceiving his end to draw near, caused his Sons to be sent for, whom he saluted, and blessed, after which he never seemed to mind either Wife or Children. *John Haller* (one of the Ministers) asking him of the state of his soul, and how he would dispose of his outward estate? He answered, I thank God, I have nothing that troubles my Conscience. And as concerning my Doctrine, as I taught, so I thought, do think, and will think to the end. As for my Wife and Family, I commend them to your, and your Colleagues care, desiring you to be Fathers and protectors to them. *Haller* in his own, and his Brethrens name, promising to satisfie his desire, he thanked them, and never after made mention of any worldly thing: And so shortly after he quietly resigned up his spirit unto God in the presence of the Ministers and Professors of the University, who were come to visit him. The day after he was honourably buried, *Anno Chriſti* 1563, and of his age 66. His Death.

This *Epitaph* was set upon the Wall, near to his Grave.

MUSCULUS *hic ſitus eſt doctrina clarus, & ingens:*
Nomen in orbe manet, Spiritus aſtra tenet.

His Works are these. *Comment. in* Genesin. *in* Psalm. Mat. Joh. *ad* Romanos, *&* Corinthios, *ad* Phil. Col. Thess. Tim. *Loci communes. Explicatio Decalogi. Contra* Missam. Anti-Chochlæus. *De Concilio* Tridentino. *Quatenus ferenda sit injuria. Contra impurum Catechismum. De Juramento Bello* Germanico. Besides many of the *Greek* Fathers, and other Books, which he turned out of *Greek* into *Latine*. His works.

The

The Life of Hyperius, *who dyed* Anno Christi 1564.

His birth & education.

Andreas Gerarus Hyperius was Born at *Ipres* in *Flanders*, *An. Christi* 1511. His Father was a Counsellor, famous in that City. His Mother was *Katherine Coets*, of a noble Family. These set their Son to School be-times, and being reasonable well grounded in *Grammer*, at eleven years old, they placed him with *James Pap*, a good *Poet*, to be trained up by him. When he was thirteen years old he travelled through the Islands of *Flanders*. Then was under the tuition of *John Lacteus*, where he learned the *French* Tongue. His Fathers desire was that he should not only be brought up in Learning, but also in good Manners and Vertue. But whereas, by reason of the VVars between *Charles* the Fifth, and the King of *France*, he could not send him to *Paris*, he kept him at home to write amongst his *Clerks*.

His Fathers death.

Anno Christi 1525, his Father fell sick, and dyed, charging his VVife, that as soon as ever the VVars were ended, she should send his Son *Andrew* to be brought up in Learning at *Paris*; And *Anno Christi* 1528. Peace being made between the Emperour and King, *Hyperius* was accordingly sent to *Paris*, and commended to the tuition of *Anthony Helhucius* (who was a Senator of the Parliament at this time) and of *John de Campis*, a Licentiat in Divinity. The former was to supply him with necessaries, and the latter to forward him in his Studies.

He goes to *Paris*.

Hyperius sojourned long in the House of *de Campis*, and heard also the *Logick*-Lecture in the Colledge of *Calviac*. In that Colledge one of the Lecturers was *Joachim Ringleberg*, a very learned man, with whom *Hyperius* had contracted a very strict bond of Friendship: And by his help, besides *Logick*, he learned *Rhetorick* and *Physick*.

He returns into his Country. And back to *Paris*.

At the end of three years he returned into his own Country to visit his Friends, and to see whether any of his Patrimony remained; and finding that there was yet enough to maintain him, *Anno Christi*, 1532. he returned to *Paris*, purposing now to betake himself to the Study of Divinity: and accordingly he frequented the Divinity-Schooles: Sometimes also he heard the *Physick*-Lectures, which naturally he was much affected with. He frequented likewise the Lectures of the Professors of the Tongues, as *Cleonard*, *Sturmius*, and *Latomus*. Then he had an earnest desire to travel through *France*, both to learn the Language more perfectly, and the better to acquaint himself with their manners. VVhereupon every year in *January*, *February*, and *March*, when the Lectures ceased, taking some of his fellow Students along with him, he went into sundry Provinces, and visited the most famous Universities: So that at the times fore-mentioned, in three years space he had travelled through the greatest part of *France* and *Italy*.

His travels through *France*.

His return into his Country.

Anno Christi 1535. he returned into his own Country, and presently went to *Lovane*, where having remained a while, he travelled through the *Low-countries*, as *Gelderland*, *Friesland*, *Holland*, *Zealand*, &c. And *Anno* 1537. and of his Age 26. he travelled into upper *Germany* to visit the Universities, and acquaint himself with the famous men therein. For which end he went to *Colen*, *Marpurg*, *Erford*, *Lipsich*, and *Wittenberg*, and so returning into his Country he was earnestly importuned by his Friends to take some cure upon him, that having now spent his patrimony, he might live the more quietly amongst his Friends; and, unknown to him, they had procured from the *Pope* a Patent, whereby he was enabled to receive large revenues out of certain *Monasteries*: only they wanted a confirmation from the Emperors Chancellor, the Archbishop of *Palermo*: But it

He travels into *Germany*. And his return.

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fell out by Gods Providence, that the Arch B. denied his conſent, being informed by *Hyperius* his competitors, that *Hyperius* had been in upper *Germany*, which then was accounted a great crime. Gods Providence.

Hereupon *Hyperius*, not willing to be a burden to his Friends, by the advice of ſome learned and godly men, reſolved again to travel; firſt intending for *Italy*; but being hindred by reaſon of the wars, he ſailed into *England*, where he might eaſily hear from his Friends if any preferment fell in his own Country. In *England* his care was to acquaint himſelf with ſuch men as were moſt famous for learning. Upon which occaſion he fell into the company of *Charles Montjoy*, Son to *William* Lord *Montjoy*, whom *Eraſmus* had made famous by his writings. He uſed *Hyperius* very courteouſly, and conferred with him about many things, and finding his excellent wit, he invited him to his houſe, proffering him a large ſtipend. This offer he embraced, and lived moſt ſweetly with him four years, imploying himſelf in his ſtudies all that while. He goes into *England*. His imployment there.

Anno Chriſti 1540, at the charges of *Montjoy*, he viſited the Univerſity of *Cambridge*, about which time the Lord *Cromwell* was beheaded, and alſo Doctor *Barnes* was burned for Religion, with ſome others; and on the other ſide ſome others ſuffered death for adhering to the *Pope*, and denying the Kings ſupremacy. There was alſo publiſhed a dangerous Edict againſt Strangers.

Hereupon *Hyperius* reſolved to return into *Germany*; but before he went, he viſited the Univerſity of *Oxford*, and from thence went to *London*, where he bade farewel to *Montjoy*, who would have kept him longer, and ſailed to *Antwerp*; from whence going into his own Country, he remained a while quietly with his Friends: But hearing the fame of the Univerſity of *Strasborough*, and of *Bucer* in particular, he was very deſirous to go into thoſe parts, and ſo taking leave of his Friends, he went to *Marpurg*, intending to get Letters of commendation from *Gerard Noviomag* (to whom he was formerly known) to the learned men at *Strasborough*. This was *Anno Chriſti* 1541, and of his age 30. He goes into his own Country. Thence into *Germany*.

His coming was very acceptable to *Noviomag* who preſently ſollicited him earneſtly to ſtay at *Marpurg*, aſſuring him of a Profeſſors place, and a liberal ſtipend. And ſhortly after he dealt with *John Ficinus*, the Princes Chancellor, to ſubſtitute *Hyperius* in his own room, pleading his age, and infirmities, which made him unfit to undergoe the burden of his place. *Ficinus* diſliked not the motion, and therefore ſending for *Hyperius* to him, he requeſted him to ſtay at *Marpurg*, and to give them ſome taſte of his Learning, telling him, that if he was liked, he might have a good ſtipend ſetled on him: And ſhortly after *Noviomag* dying, *Hyperius* was choſen into his Profeſſors place, and ſo read upon *Paul*'s Epiſtles, where *Noviomag* had left. And thus continuing unmarried two years, he at laſt purpoſed to marry, and accordingly, *Anno Chriſti* 1544, he married *Katharine Orthia*, a vertuous Widdow of good parentage, who had two Children. Her he always loved dearly, and had by her ſix Sons, and four Daughters. His entertainment a *Marpurg*. His employment. His marriage.

In that place he lived two and twenty years, performing the duty of his place with admirable fidelity, diligence, and zeal, to promote Religion and Learning: And beſides his daily task, he took ſomtimes other opportunities to teach the people. He ſet up an order of Preaching in the Schools with much labour and trouble; himſelf appointing what ſubjects ſhould be handled: Looking over the young Students Sermons, and hearing them in private, before they preached them in publick, correcting what was amiſs either in their voice or geſture: Such as did well, he commended, ſuch as did ill, he blamed, and endeavoured to reform. He inſtituted alſo once in two years an examination of the Students in Divinity; as alſo a diſſertation, wherein ſome queſtion being propoſed, every one was to give in his judgment upon the ſame. Theſe exerciſes he ſet up, and diligently promoted them, though he had no reward for his pains. His great Labours.

In his private ſtudies he was very indefatigable, alwaies writing, reading, or meditating, whereby he much impaired his health. He much deſired to call back the *Haſſians* to the example of the Primitive Churches, and aboliſhing the *Popiſh* His care to Reform the Church.

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fooleries out of the ſervice of God, to eſtabliſh a holy *Scriptural, Eccleſiaſtical* Diſcipline. And in theſe employments, having worne out himſelf, he fell into a great *Catarrh*, and *Cough*, complaining alſo of the pains of his head, breaſt, and ſides, which often were ſo great, as made him ſwear, as if he had been ſeiſed upon with a Feaver.

His Sickneſſe.

In his ſickneſs he conferred much with Divines that came to viſit him, eſpecially with *Wigand Orthius*, about the Univerſity, the ſtudy of Divinity, and Reforming the Church.

January the thirtieth, being the *Lords-day*, when the Sacrament was adminiſtred, he deſired it to be brought to him alſo, receiving it with the reſt of his Family. The day after feeling himſelf worſe, he directed his Wife what to do after his death; as alſo his Children, whom he exhorted to fear God, honour their Mother, and to carry themſelves juſtly and honeſtly towards all men. When many came to viſit him, he made before them a confeſſion of his Faith, profeſſing his conſtancy in that Doctrine which he had taught them, and ſo taking his leave of them, he quietly ſlept in the Lord, *Anno Chriſti*, 1564. and of his age 53.

He exhorts his wife and children.

His Death.

He was very learned in the Tongues, better in the Liberal Arts, and *Phyloſophy*, beſt of all in Divinity, and the *Eccleſiaſtical* Hiſtories. He had an excellent faculty both in teaching, and diſputing. His labours were ſuch as tended to the ſhortning of his life. In life and manners he was very exemplary; in food and apparel always temperate; in feaſts Modeſt. In his conference and converſation juſt, and courteous. And how dear he was to all, both in City and Univerſity, appeared by thoſe many tears which were ſhed at his Funeral.

His Chatacter.

His works were theſe: *De ratione ſtudii*; Dialectica, Rhetorica, Arithmetica, Geometrica, Goſmographica, Optica, Aſtronomica, Phyſica: *In* Ethica Ariſtotelis *Scholia, De ſtudioſorum vita, & moribus: de Ratione ſtudii Theologici: De formandis concionibus: De Theologo: De quotidiana Lectione, & meditatione ſac. literarum: De Catechoſi: De publica in pauperes beneficentia: De Scholis Eccleſiaſticis: De conjugio Miniſtrorum: De Providentia Dei*, &c. which are particularly ſet down by *Verheiden*.

His works.

THE



JO: CALVIN

The Life of John Calvin, *who dyed* Anno Chriſti 1562.

MAſter *John Calvin* was born at *Noviodune*, a Famous City of *France*, *June* the ſixth, *Anno Chriſti*, 1509. His Fathers name was *Gerard Calvin*, his Mothers *Joan Franca*, both of good Repute, and of a Competent Eſtate. *Gerard* was a very Prudent Man, and therefore well eſteemed of, both by the Nobility, and others of the Country: He gave his Son *John* very Liberal Education from his Child-hood. His Birth. His Education.

From the Grammer-School, he ſent him to *Paris*, and placed him with *Maturinus Corderius*, a Man well eſteemed both for his Probity, and Learning, and of chiefeſt account amongſt all the School-Maſters in *France* for his Training up of Youth. From thence *John Calvin* was Tranſlated to the School at *Montacute*, where he had *Hiſpanus* for his Maſter, under whom, by reaſon of his ſharp Wit, he profited ſo much, that from the *Grammer*, he proceeded to the Study of *Logick*, and other Arts.

His Father from the beginning, deſigned him to the Study of Divinity, which he judged him to be very much inclined to, being Religiouſly addicted from his Child-hood, and a ſevere reprover of his School-Fellows faults. And being thus reſolved, he procured a Benefice of the Biſhop for him, in the Cathedral Church of *Noviodune*, as alſo a Cure in a Neighbour Village. called *Biſhops-Bridge*, where himſelf was born, though afterwards he removed to the City of *Noviodune*, in which place our *John* before his Ordination Preached divers Sermons to the People. But this purpoſe of his (both their minds changing) was afterwards altered; For his Father ſeeing that the Study of the Law was a certainer ſtep to Riches and Honour, altered his minde upon that account, and his Son growing into acquaintance with a certain Kinſman of his, called *Peter Robert Olevitane*, was by him inſtructed in the True reformed Religion, whereupon he addicted himſelf to the ſtudy of the Sacred Scriptures, and began to abominate and withdraw himſelf from the Superſtitious Services in the *Popiſh* Church. He is deſigned to Divinity. He is deſigned to the Law. His converſion.

He goes to *Orleance.*

Upon this occaſion he went to *Orleans*, where *Peter Stella*, the moſt famous Lawyer in *France*, read his Lectures, whoſe Auditor *John Calvin* was, and in a ſhort ſpace wonderfully profited in that ſtudy: So that many times, occaſionally ſupplying his Maſters room, he rather ſeemed a Doctor, then a learner of the Law: And when he was about to depart, all the Profeſſors in that Univerſity, proffered freely to beſtow the degree of a Doctor upon him, as having ſo well deſerved of the Univerſity. But all this while he neglected not the ſtudy of the ſacred Scriptures, and Divinity; inſomuch as few in that City, that were addicted to the reformed Religion, but they came to him to be ſatisfied in their doubts, and went away admiring his learning and zeal. And ſome that were intimately acquainted with him at that time, teſtified, that his manner was conſtantly to continue his ſtudies till mid-night, and in the morning ſo ſoon as he wakened, to ruminate what he had read overnight, whereby he fixed it in his memory, neither would he ſuffer himſelf to be diſturbed during the time of his meditation: And the better to fit him for his ſtudies, he alwayes ſupped very ſparingly. By which practiſe he attained to excellent Learning, and he had a very good memory: Yet withall, hereby he contracted ſuch weakneſſe of ſtomack, as brought upon him many diſeaſes, and at laſt an immature death.

He ſtudies the Scriptures.

His Studiouſneſs.

He goes to *Biturg.*

About this time the Univerſity of *Biturg* grew famous, for that they had procured out of *Italy* the eminenteſt Lawyer of his time, *Andrew Alciat*, whom our *John* alſo would needs be a hearer of: Thither therefore he went, and during his abode there, he grew into familiar acquaintance with *Melchior Wolmarus*, a *German*, the publick Profeſſor of *Greek* in that Univerſity, a man famous for Religion, and Learning. Under him he ſtudied the *Greek* tongue, for which benefit he ſo much prized him, that afterwards he dedicated to him his Comment upon the ſecond Epiſtle to the *Corinthians*.

He ſtudies the *Greek*,

He Preacheth.

Whilſt he was imployed in theſe ſtudies, he neglected not that of Divinity, ſo that he preached divers Sermons in a neighbour-Town called *Liveria*. But whilſt he was thus buſied, news came to him of his Fathers death, which called him back into his his own country: And having ſetled his affaires there, he went back to *Paris*, being now about four and twenty years old; at which time he wrote that excellent Commentary upon *Seneca de Clementia*, being much affected with that Author, whom he uſed to ſay, agreed very well with his *Genius*. After a few moneths ſtay at *Paris*, he grew acquainted with all that profeſſed the Reformed Religion; and amongſt the reſt with *Stephen Forgeus*, a famous Merchant, who afterward ſealed the Truth with his blood.

He goes to *Paris.*

From hence forward, at the earneſt requeſt of all the godly that held their private meetings in *Paris*, he layd aſide all other ſtudies, and wholly applyed himſelf to that of Divinity, wherein alſo he found the eſpecial aſſiſtance of God. At this time *Nicholas Cope* was Rector of the Univerſity at *Paris*, who being to make an Oration upon the *Kalends* of *November*, at which time the *Pontificians* uſed to celebrate their *All-Saints* day, at the inſtigation of *John Calvin*, he ſpake of Religion more purely & clearly then they uſed to doe. This the *Sorboniſts* could not bear, and the Parliament of *Paris* was angry at it, inſomuch as they cited him to appear before them, which accordingly he was about to ſubmit to; but as he went, ſome of his friends adviſed him to take heed of his adverſaries; whereupon he returned home, and immediately after left *France*, and went to *Baſil*, where his Father was a Profeſſor of *Phyſick*.

His Danger.

The Officers ſent by the Parliament, ſearching for *Cope*, went into Maſter *Calvins* houſe, who by chance not being at home, they ranſacked his ſtudy, and amongſt his Papers found many of his friends Letters, which had like to have endangered the lives of many. So bitterly were the enemies of the Church at that time enraged againſt the people of God, eſpecially one *John Morinus*, whoſe abominable cruelty is infamous till this day. But it pleaſed God to divert that Storm by the prudent, and pious diligence of the Queen of *Navar*, the onely Siſter of King *Francis*, a woman of an admirable wit, and exceeding tender of the welfare of the Profeſſors of the Reformed Religion. She alſo ſent for Mr. *Calvin* into her Court, uſed him very honourably, and heard him gladly. But Mr. *Calvin* finding *Paris* too hot for his abode, went to

Is delivered by the *Queen* of *Navar.*

Xantone,

Xantone, where ſojourning with a friend, at his requeſt he drew up ſhort Chriſtian admonitions, which were diſperſed amongſt certain *Prieſts* to be taught to their people, that ſo their people might by little and little be drawn to ſearching out of the Truth. He goes to *Xantone*.

Shortly after he went to *Nerac*, a City of *Aquitane*, where he viſited that good old man *James Faber Stapulenſis*, who being formerly a Profeſſor of the *Mathematicks*, and *Philoſophy* in *Paris*, was perſecuted for the Truth by the *Sorboniſts*, but by the friendly help of the Queen of *Navar* was delivered and ſent to this Town of her juriſdiction: This good old man received young Mr. *Calvin* with very fatherly affections, propheſying that in time to come he would prove a famous inſtrument for the building up of the *French* Church. Thence to *Nerac*.

From thence Mr. *Calvin* went again to *Paris*, being called thereto by the ſpeciall providence of God: For at this time that wicked *Servetus* was come thither diſperſing his poyſon againſt the Sacred *Trinity*; who hearing of *Calvin*, pretended that he was deſirous to confer with him; and a time and place was appointed for their meeting, whither *Calvin* went, not without perill of his life, who was fain to hide himſelf from the rage of his enemies; But when he had waited long for him, *Servetus* came not, being indeed afraid of the very ſight of Maſter *Calvin*: This was *Anno Chriſti* 1534. Infamous for the abominable cruelty exerciſed againſt the poor Saints of God, eſpecially againſt *Gerard Ruffus*, a Maſter of Art of *Sorbon*, and *Caroldus* an *Auguſtinian* Monk, who under the protection of the Queen of *Navar*, had for a year or two very much propagated the truth; which the Divel envying, now ſtirred up his inſtruments to pull them out of the Pulpit, and to caſt them into priſon: Yea, King *Francis* himſelf was ſo irritated, by reaſon of certain papers againſt the *Maſs*, ſcattered about the City, and fixed to his Chamber door, that he preſently commanded a publick *Proceſſion*, wherein himſelf and his three children aſſiſted, with a bare head, carrying a Torch in his hand to expiate that wickedneſs, and commanded eight of the Saints of God to be burned alive, in four principall parts of the City; Swearing publickly, that he would not ſpare his own children if he knew them to be infected with thoſe damnable Hereſies. Again to *Paris* to confer with *Servetus*. 1534. Eight Martyrs.

Calvin beholding theſe ſad ſpectacles, went preſently after to *Orleans*, where he publiſhed his famous Book which he called *Pſychopannychia*, againſt that error long before broached, and now again revived, of them which held *The Soules ſleeping after they were ſevered from the bodies*: And ſo purpoſing to bid adieu to *France*, he aſſociated to him his old friend with whom he had ſojourned at *Xantone*, and travelling through *Lorrain*, went towards *Baſil*: But being not far from the City of *Meton*, they fell into great ſtraits, for one of their ſervants who had gotten all their money, being mounted upon a luſty Horſe, ran away from them, and could by no means be overtaken, ſo that they were fain to ſend their other ſervant to borrow ten crowns, which with much adoe carried them to *Strasborough*, and from thence to *Baſil*. There Mr. *Calvin* quickly became an intimate friend to thoſe famous men, *Simon Grynæus* and *Wulfgang Capito*: He ſtudied alſo the *Hebrew* tongue, and though he endeavoured by all means to conceal himſelf, yet was he forced to publiſh his *Inſtitutions*, which he called but the foundation of a far greater work. He goes to *Orleans*. His ſervants Knavery. He goes to *Baſil*. Studies Hebrew.

The Proteſtant Princes in *Germany* hearing of this bloody act of King *Francis*, were much provoked by it, yet did the King at this time ſeek their friendſhip, and to excuſe his cruelty, by the advice of *William Bellaius Langæus*, he ſent them word that he had onely puniſhed certain *Anabaptiſts*, who ſet up their fanatick ſpirits inſtead of Scripture, and ſhewed themſelves contemners of all Magiſtrates. Which diſgrace put upon the true Religion, Mr. *Calvin* not enduring, took occaſion from thence to publiſh that his incompatable Book, prefixing a Preface to King *Francis*, which ſurely he never read, or elſe it would have provoked him to have given a great wound to the *Babyloniſh* Whore: For that King (therein not like his Succeſſors) was a great weigher of matters, had a good judgement to diſcern the Truth, was a favourer of Learned men, and not altogether eſtranged from the Profeſſors of the Goſpel. But neither he, nor the people of *France* either ſaw, or heard thoſe things, the ſinnes of the King and people haſtning Gods wrath againſt them. Popiſh lyes.

He goes to the Dutches of *Ferrara*

Maſter *Calvin* having publiſhed this Book, and performed that Office of duty to his Country, had a great deſire to Viſit the Dutches of *Ferrara*, the Daughter of *Lewis* the Twelfth of *France*, a Woman Famous for her Piety, and thereby alſo to have a ſight of *Italy*. To her therefore he went, and endeavoured to confirm her in the Truth, ſo that ſhe loved him dearly all his Life after, yea even after his death honoured his memory.

He goes to *Geneva*.

Returning out of *Italy* (into whoſe borders, he uſed to ſay, that he went, that he might return again) he came into *France*, where ſetling his affairs, and taking along with him his onely Brother, *Anthony Calvin*, he intended to return to *Baſil* or *Straſborough*; but all other ways being ſtopped, by reaſon of Wars, he went to *Geneva*, without any purpoſe of ſtaying there. Yet preſently after it appeared, that it was ſo ordered by Divine Providence: For a little before, the Goſpel of *Chriſt* was almoſt Miraculouſly brought into that City by the labour and induſtry of two excellent Men, *William Farell* of the *Delphinate*, ſometimes a Schollar of *Faber Stapulenſis*; and *Peter Viret*, a *Bernate*, whoſe Labours God afterwards wonderfully bleſſed and proſpered.

Is ſtayed There.

Calvin hearing of theſe worthy Men (as the manner is amongſt the Godly) went to viſit them, to whom Maſter *Farell* (being a Man indued with an *Heroicall* Spirit) ſpake much to perſwade him rather to ſtay with them at *Gevena*, than to goe any further. But when he ſaw that perſwaſions would not prevail, he ſaid thus unto him; *I proteſt unto thee in the Name of the Omnipotent God, that if thou thus proceedeſt to frame excuſes, and wilt not joyn with us in this Work of the Lord, that the Lord will curſe thee, as ſeeking thy own, rather than the things of* Jeſus Chriſt. *Calvin* being terrified with this terrible Threatning, ſubmitted to the Judgement of the *Presbytery*, and of the Magiſtrates, by whoſe Suffrages, together with the conſent of the people, he was choſen not onely their Preacher, but alſo Profeſſor of Divinity: The firſt he refuſed, the ſecond he accepted of, *Anno Chriſti* 1536. in the Month of *Auguſt*. This year became Famous by a ſtricter League between the *Bernates*, and the City of *Geneva*, as alſo by the Entertainment of the *Goſpel* at *Lauſanna*, where a free Diſputation was held between the *Pontificians*, and the Proteſtants, at which Maſter *Calvin* was preſent.

Choſen Divinity Profeſſor. 1536.

His prudence to reform *Geneva*.

Then did Maſter *Calvin* publiſh a certain form of Chriſtian Doctrine, fitted for the Church of *Geneva*, as yet ſcarce crept out of the Pollutions of *Popery*. He added alſo a Catechiſme, not that which we have by way of Queſtion and Anſwer, but one much ſhorter, Containing the Chief Heads of Religion. Then did he, together with Maſter *Farell*, and *Caroldus* (moſt of their Colleagues through fear forſaking them) attempt to form a Church amongſt the Citizens: For which end he propoſed, that all the People being gathred together, ſhould publickly forſwear *Popery*, and withall, ſhould ſwear to obſerve the Chriſtian Religion, and Diſcipline contained in a few Heads; which thing (through Gods Mercy) was effected *Anno Chriſti* 1537. Though many of the Citizens refuſed, the City being yet ſcarce free from the ſnares of the Duke of *Savoy*, and the Dregs of *Popery*, and many being much enclined to Factions: Yet a publick Scribe reading them, the Senate and people of *Geneva* ſwore together to thoſe Heads of Chriſtian Religion and Diſcipline.

1537.

Anabaptiſts hinder the Reformation.

The Devil being much enraged at this Excellent Work, having tryed a Thouſand ways by open Enemies to overthrow it, and not prevailing by thoſe ways, he ſought under the pretence of Piety to deſtroy it: ſtirring up firſt the *Anabaptiſts*, and then *Pater Caroli*, not onely to diſgrace it, but as much as in them lay, utterly to have ſubverted it. But the Lord was Wiſer, and ſtronger than Satan, as the event ſhewed: For *Calvin* with his Colleagues in a publick, and Free Diſputation, did with that Gravity out of the Word of God, Confute the *Anabaptiſts*, *March* the Eighteenth, 1547. that (which is ſeldom ſeen) from that time forwards there never appeared any of them in that Church. But the other diſturber of their Churches Peace, *Peter Caroli*, cauſed greater, and longer Troubles, whereof this is a brief account.

This impudent *Sophiſter* was bred in the Colledge of *Sorbon*, from whence at laſt

he

he was caſt out for an *Heretick*, whereupon he went firſt to *Geneva*, then to *Lauſanna*, and from thence to *Neocom*, but ſo infected, and inflamed by the Devil, that whereſoever he came, he left an Impreſſion of his Foul Spirit: And when he ſaw himſelf oppoſed by the Proteſtants, he went to the *Papiſts*, and from them to the Proteſtants again: And at laſt brake forth into open railing againſt Maſter *Farell*, *Viret*, and *Calvin*, as if they held ſome Corrupt Opinions about the Sacred *Trinity*. *Peter Caroli* an Heretick.

Hereupon there was a full *Synod* Aſſembled at *Bern*, in which *Peter Caroli* was Condemned for his Calumny, and thereupon removed. But ſhortly after he went to *Mediomatrice*, that he might hinder the Work of the Lord, Happily there begun by Maſter *Farell*: From thence writing an Epiſtle, he railed upon the Godly, giving hope to the *Papiſts* that he would return to them again: Yet was he ſent to *Rome*, that he might give ſatisfaction to the *Pope* himſelf. There he was received with ſcorn, and being oppreſſed with Poverty, and Infected with the *French-Pox*, at laſt with much adoe he gat into an Hoſpital, where ſhortly after he dyed Miſerably; and this truly was his unhappy end. A Synod at *Bern*. Gods judgment on Hereticks.

About the ſame time Maſter *Calvin*, obſerving that there were many in *France* that knew, and were convinced of the Truth, and yet indulged themſelves, as if it were enough that they reſerved their Hearts for *Chriſt*, though they were preſent at the *Popiſh* Services, publiſhed two Elegant Epiſtles: One to exhort the flying of Idolatory, directed to *Gerard Ruffus* whom we mentioned before: The other of the *Popiſh-Prieſt-Hood*, directed to the ſame Man, who was now made Biſhop, and was fallen from his former zeal. But whilſt Maſter *Calvin* was thus employed, he met with grievous Seditions at home. *Calvins* care to reform Others.

The Goſpel indeed was entertained, and *Popery* abjured in *Geneva*; but many were not reformed of the Profane and Scandalous Courſes in which they had been Indulged, and which they had learned of the impure *Popiſh-Clergy*: and thoſe Ancient Feuds, which had ſprung up by reaſon of the *Savoyan* Wars amongſt the Chiefeſt Families, were not yet laid aſide. Theſe at firſt were gently admoniſhed, and when that prevailed not, more ſharply Reprehended; and when yet they continued to be ſtubborn, and Refractory, and the City by the Factions of certain private Perſons, was divided into Parties, ſo that by no meanes they would endure to be brought into that order to which they had been ſworn, Maſter *Farell*, *Calvin*, and *Caroldus*, inſpired with an *Heroicall* Spirit, did openly profeſs that they could by no meanes Adminiſter the Holy Sacrament of the Lords Supper to Perſons who were at ſuch bitter Enmity amongſt themſelves, and ſo utterly averſe to all *Eccleſiaſtical Diſcipline*. A ſedition at *Geneva*.

Another Evil that fell out was this; A difference there was in ſome *Eccleſiaſtical* Rites between the *Bernates* and the *Genevians*; The *Genevians* uſing Common Bread at the Sacrament, and a different ſort of Fonts; They alſo aboliſhed all Holy Dayes but the *Lords-Day*, whereupon the *Bernates* Aſſembled a *Synod* at *Lauſanna*, Decreed, that Wafers ſhould be uſed in the Sacrament, and required that in *Geneva*, the ſame practiſe ſhould be obſerved: But the Colledg of Miniſters at *Geneva* deſired that firſt they might be heard; and for this end appointed a *Synod* at *Zurick*. Another Evill.

Upon this occaſion the *Syndics* which were choſen for that year at *Geneva* (who for the time are the chiefeſt Magiſtrates) Aſſembling the Captains of the Seditious Perſons, ſo far prevailed (though Maſter *Calvin* and his Colleagues interpoſed, and deſired firſt to be heard) the greater part overcoming the better, that theſe three Worthy Servants of *Chriſt* were commanded within two Dayes to depart the City, becauſe (as was aleadged) they refuſed to Adminiſter the Sacrament of the Lords *Supper*. When this Decree was brought to Maſter *Calvin*, he ſaid, *Truly if I had Served Men, I ſhould have had but an ill Reward; but it's well that I have ſerved him who doth always perform to his Servants what he hath once promiſed.* *Calvin* is baniſhed. His Holy Speech.

Who would not now have thought, that this buſineſs muſt needs have brought Deſtruction upon the Church of *Geneva*? But the Event ſhewed the wonderful Wiſdom of God in turning it to good; partly by employing the Labours of theſe his Servants elſe- God above the Divell.

elſwhere, by variety of Experiences to fit them for greater Employments: partly that the Seditious Perſons in *Geneva*, overthrowing themſelves by their own Violence, that Church might be purged from many Pollutions. So wonderful doth God ſhew himſelf in all his wayes, eſpecially in the Admirable Government of his Church.

Calvin goes to *Zurick*, and ſo to *Strasborough*.

At the time appointed theſe three Worthy Fathers (to the great grief of all Good Men) left *Geneva*, and went to *Zurick*, where, gathering a *Synod* of the *Helvetian* Churches, the *Synod* Decreed, and by the interceſſion of the *Bernates*, tryed the mindes of the *Genevians* for their Re-admiſſion; But when that prevailed not, *Calvin* went to *Baſil*, and from thence to *Strasborough*; where, by the deſire of the Senate, and the importunity of thoſe bright Stars, which at that time ſhined in that Church, *Bucer*, *Hedio*, *Capito*, *Niger*, and their Colleagues, he was deſigned to be the Profeſſor of Divinity, with a Competent Sallary allowed; which place he diſcharged with the great Applauſe of Learned Men; and by the conſent of the Senate, he planted the *French* Church there, and ſetled Diſcipline in it. Thus was the Expectation of Sathan fruſtrated, *Calvin* ſetled in another place, and a New Church Erected for the former Subverted.

Is made Profeſſor of Divinity.

Yet in the mean time did not the Devil ceaſe to endeavour wholly to Eradicate the Church of *Geneva*: for which end he ſtirred up ſome Wicked Men, yet under the pretence of Piety, to bring in that Decree of changing Common Bread into Wafers; indeed onely to ſtir up New Controverſies: Wherein alſo Sathan failed not of his purpoſe, many Godly Men upon this occaſion abſtaining from the Sacrament, till Maſter *Calvin* by his Holy Letters had perſwaded them not to contend for a thing ſo indifferent in it ſelf. By this means Unleavened Bread was again brought into uſe in the *Genevian* Church: Concerning which, *Calvin* being afterwards reſtored, would never contend, and yet withall did not Diſſemble his Judgement about the ſame.

Unleavened bread brought into *Geneva*.

But behold! Preſently after fell out a far greater Evil, *Anno Chriſti* 1539, which yet by the Prudent Diligence of Maſter *Calvin* was quickly Extinguiſhed, which was this; There was the Biſhop of *Carpentoratum*, called *James Sadolet*, a Man of great Eloquence, which yet he abuſed to the ſubverſion of the Truth, for which cauſe he was made a Cardinal. This Man ſeeing the Flock deprived of ſuch able and Vigilant Shepherds, thought it a fit time to Enſnare them; For which end he wrote Letters under the pretence of his Neighbour-Hood, directed to his Dear Friends (as he called them) the Senate, Councell, and the People of *Geneva*, in which he Omitted no Arguments, whereby he might perſwade them to return into the Boſome of the *Romiſh* Church. And at this time there was no Man in *Geneva*, that would undertake to anſwer the ſame; ſo that probably theſe Letters would have done much miſchief, but that they were written in a Forragin Language. But when Maſter *Calvin* at *Strasborough* had read them, forgetting all the Wrongs which had been done him, he returned an anſwer ſo Speedily, Truly, and Eloquently, that the Cardinal, deſpairing of accompliſhing his end, wholly gave over his Deſign.

1539.

Sathans Subtilty.

Neither indeed did Maſter *Calvin* defer till this time the Manifeſting of his Paſtoral Bowels, which he yet retained to the *Genevians*, eſpecially to thoſe that ſuffered with him in the ſame cauſe, as may appear by thoſe excellent Epiſtles which he wrote to them the ſame Year wherein he was baniſhed. Wherein his Principall Scope was to exhort them to Repentance, to bear with the Wicked, to maintain Peace with their Paſtors, and to be frequent in calling upon God; as alſo to ſtir them up to expect light after thoſe deadly Miſts of Darkneſs, which he told them would follow, as alſo the Event ere long made to appear.

Calvins care of *Geneva*.

About the ſame time alſo he publiſhed his *Inſtitutions* much enlarged, and his *Commentary* upon the *Romans*, dedicated to *Simon Grynaus* his Dear Friend, and that Golden Book of his concerning the Lords-Supper, which he made for the uſe of his *French* Church, which *Galaſius* afterwards turned into *Latine*. In which he handled the Doctrine of the Sacrament ſo Dextrouſly, and Learnedly, that it ſerved to Determine the unhappy Controverſies about it, to the ſatisfaction of all Good and Learned Men.

men. Neither was his happineſſe leſſe in reclaiming many *Anabaptiſts* from their errors, amongſt whom were theſe two principall men, *Paul Volſius*, who afterwards was a Paſtor in the Church of *Strasborough*: the other was *John Storder*, who afterwards dying of the Plague, Mr. *Calvin* by the advice of *Bucer* married his Widow, called *Idellita*, a very grave and honeſt Matron.

Anabaptiſts Reclaimed.

Calvin marries.

In theſe ſtudies and labours did Mr. *Calvin* continue at *Strasborough* to the year 1541. In the which year the Emperour *Charles* the fifth aſſembled two Diets, the one at *Worms*, the other at *Ratisbone*, for compounding the differences about Religion: At both which, by the deſire of the Divines of *Strasborough*, Mr. *Calvin* was preſent, to the great advantage of the Churches, eſpecially of his own *French* Congregation, and where he was moſt lovingly entertained, and highly prized by *Philip Melanct hon*, and *Gaſper Cruciger*, ſo that *Philip* called him *His Divine*. He alſo had much private conference with them about the Sacrament of the Lords Supper, and they could not but very well approve of his opinion therein.

1541.

He goes to two Dites.

But now the time was come wherein the Lord purpoſed to ſhew mercy to his poor Church at *Geneva*: For one of the *Syndics*, who had promoted the Decree for their baniſhment, did ſo miſdemean himſelf in his Office, that being found guilty of ſedition, whilſt he thought to eſcape out at a window, being a fat man, he fell down, ſo bruiſed himſelf, that within a few dayes after he died. Another of them had his head cut off for a Murther; The other two, having done the Common-wealth much diſſervice in an Ambaſſy wherein they were employed, were faign to fly their Country, and were condemned in their abſence.

Gods judgments on his Enemies.

Thoſe evill inſtruments being thus removed, the City of *Geneva* began to call for their *Farell* and *Calvin*; But when by no means they could recover *Farell* from *Neocom*, where he was now ſetled, they uſed all their endeavours to procure *Calvin*; and for that end they ſent Ambaſſadors to *Strasborough*, uſing alſo the interceſſion of thoſe of *Zurick*, to requeſt that Mr. *Calvin* might be ſent back to them.

He is ſent for to *Geneva*.

The Senate of *Strasborough* were exceeding unwilling to hearken to it. *Calvin* himſelf, although he had not changed his mind towards the *Genevians* for the miſcarriages of ſome wicked men, yet abhorring to enter into new troubles, but eſpecially becauſe he found the Lord bleſſing his Miniſtry at *Strasborough*, did abſolutely refuſe to return. Beſides *Bucer*, and the other Paſtors, did profeſſe their great unwillingneſſe to part with him.

Hardly Obtained.

But the *Genevians* ſtill preſſing hard for him, *Bucer* at laſt thought that their requeſts ſhould be condeſcended to, at leaſt for a time, which yet was not granted by Mr. *Calvin* himſelf, till they had urged him with the judgement of God in caſe he refuſed, and with the example of *Jonah*. But this falling out juſt at the time when *Calvin*, with *Bucer*, was going to viſit the Diet at *Ratisbone*, his return was delayed for a time; and in the mean time the *Genevians* obtained of the *Bernates* that *Peter Viret* ſhould go from *Lauſanna* to *Geneva*; and indeed this made Mr. *Calvin* farre more willing to return to *Geneva*, when he ſaw that he was to have ſuch a Colleague, by whoſe labours and counſels he might be much furthered in reforming that Church.

So after ſome moneths Mr. *Calvin* went to *Geneva*, *Sept.* 13. *Anno Chriſti* 1541. being ſingularly welcomed by the people, and eſpecially by the Senate, who acknowledged the wonderfull mercy and goodneſs of God towards them, in reſtoring him to them again. And whereas the Senate of *Strasborough* had decreed that after a time he ſhould return to them again, they of *Geneva* would never give over till they had reverſed that Decree, which at laſt was yeelded to by them of *Strasborough*, yet with this *Proviſo*, that that penſion which they had ſetled upon him ſhould ſtill be continued to him; But Mr. *Calvin* could never be perſwaded to receive it, caring for nothing leſſe then for riches. Mr. *Calvin* being thus reſtored to his Church, and perceiving that the City needed ſuch bridles, he profeſſed that he could not comfortably exerciſe his Miniſtry amongſt them, except together with the Doctrine of the Goſpel, they would embrace the *Presbyterian* Government, for the well regulating of the Church. Hereupon Elders were choſen, and a Model of the *Presbyterial* Government

His return to *Geneva*. 1541.

His ſelf-denyall.

Government was drawn up, Conſonant to the Word of God, and Grateful to the Citizens, which the Devil afterwards ſought by all his Artifices to deſtroy, but all in vain.

He ſettles the *Presbyterian* Governme nt.

He wrote alſo a Catechiſme in *French* and *Latine*, nor much different from the former, but much Larger, divided into Queſtions and Anſwers, which indeed was an Admirable piece, and found ſuch approbation and entertainment abroad, that it was turned into *High-Dutch*, *Engliſh*, *Scottiſh*, *Low Dutch*, *Spaniſh*, yea and *Immanuel Tremelius* turned it into *Hebrew*, and *Henry Steven's* turned it into *Greek* alſo.

His great Labours.

His ordinary Labours were theſe. Every other *Sabbath* he Preached twice; *Munday*, *Tueſday*, and *Wedneſday* he read his Divinity Lectures. Every *Thurſday* he aſſiſted in the Conſiſtory for the Exerciſe of *Eccleſiaſtical-Diſcipline*. On *Frydays* he read a Lecture for the clearing of ſome hard Places of Scriptures. Beſides which, he wrote many Commentaries upon the Scriptures: Anſwered many Adverſaries to the Truth; Wrote many Letters to ſundry Places, of Advice, and Direction, in weighty buſineſſes. So that we have cauſe to wonder how it was poſſible for one Man to undergoe ſo many buſineſſes.

He made very much uſe of *Farell* and *Viret*, and yet himſelf Contributed much more to them. And Truly their Familiarity, as it was much envyed by the Wicked, ſo it was very Gratefull to all good Men. And it was a very Pleaſant ſight to behold theſe three Men, ſo famous in the Church, and all agreeing in the Work of the Lord, and yet ſo excelling in ſeveral Gifts of the Spirit. *Farell* exceeded in a certain greatneſs of Mind, whoſe thundring Sermons could not to be heard without Trembling, and whoſe Ardent Prayers would lift a Man up into Heaven. *Viret* did ſo excell in ſweet Eloquence, that he chained his Hearers to his lips. *Calvin*, look how many Words he ſpake, with ſo many Grave and Pithy Sentences he filled the minds of his Hearers: So that (ſaith Maſter *Beza*) *I often thought that the Gifts of theſe three Men meeting in one, would make up a compleat Paſtor.*

A compleat Preacher.

Beſides the forementioned Labours of Maſter *Calvin*, he had alſo the Charge and buſineſs of a Family to look after; Beſides many Forraign buſineſſes; For God ſo bleſſed his Miniſtry, that from all parts of the Chriſtian World he was ſought to, partly for Advice in matters of *Religion*, and partly to hear him Preach: So that at the ſame time there was an *Italian* Church, an *Engliſh* Church, and a *Spaniſh* Church, beſides the Church of *Geneva*, that that City ſeemed too little to Entertain all that came to it for his Sake.

He is much ſought To.

Thus, though he was loved of the Good, and feared of the Wicked; and things were excellently ſetled; Yet he did meet with many Oppoſitions for the Exerciſe of his Graces: For as ſoon as he returned to *Geneva*, being mindful of that ſaying of our Saviour, *Seek firſt the Kingdom of God, and his Righteouſneſs, and all other things ſhall be added unto you*: His firſt, and chiefeſt care was, by the conſent of the Senate, to ſetle ſuch an *Eccleſiaſtical Polity* as was moſt Conſonant to the Word of God: From which afterwards it ſhould not be Lawful, either for the Miniſters or People to Recede. But before Proof was made of it, not only ſome of the Common-People, but even of the chief Men that had caſt off *Popery*, and given their Names only to *Chriſt*, ſhewed their hatred againſt it. Yea ſome of thoſe Miniſters which continued there, when theſe three Good Men were caſt out (though the chiefeſt of them afterwards left their Stations) being found guilty of ſundry Wickedneſſes) although (being convinced in their Conſciences, they durſt not oppoſe it, yet) underhand they manifeſted their diſlike of it, and would by no meanes be brought into order: and that pretending the example of other Churches, wherein no Excommunication was uſed. Yea ſome of them cryed out that it would Introduce the *Popiſh* Tyranny again.

The *Presbytery* Government kickt at.

But Maſter *Calvin* overcame theſe difficulties by his Conſtancy, joyned with ſingular Moderation; ſhewing that not only the True Doctrine, but *Eccleſiaſtical* Diſcipline was alſo to be fetched out of the Word of God, and that his had the Approbation of the moſt Learned men of that age, as *Oecolampadius*, *Zuinglius*, *Zuichius*, *Melanchthon*, *Bucer*, *Capito* and *Myconius*, which he proved out of their writings:

Its vindicated by Him

With-

Withall telling them, that other Christian Churches were not to be Condemned which had not proceeded so far, nor those Pastors which found that their people needed not such a bridle: And lastly, he shewed what a vast difference there was between the *Popish* Tyranny, and the easie Yoak of the Lord: So that he at last obtained that his Discipline was written, read, and confirmed by the Suffrages of the people, and generally received, *November* the twentieth 1541.

But though these things were so happily carryed on, yet Master *Calvin*, considering that he was like to meet with some difficulties in the Exercise of it, did his utmost endeavour that *Viret*, who was only lent them by the *Bernates* for a time, and *Farel*, who was now setled at *Neocome*, might be joyned with him as his perpetual Fellow-Pastors; but he could not possibly effect it: *Viret* presently after returning to *Lausanna*, and *Farel* remaining at *Neocome*, so that the whole praise of setling the *Genevian* Church is due to Master *Calvin* alone.

1542. He comforts the persecuted.

The year following, *viz.* 1542. Master *Calvin* met with many Afflictions, some at home, but especially by the enflamed fury of the Adversaries of the Truth abroad, in *France* and *Italy*, whence they drave away many Professors of the Gospel, for the Comforting of whom, he layd out himself exceedingly, writing many encouraging Letters every way, both to those that were escaped, and to those also that yet remained within the reach of the Lions Jaws.

Famine and *Pestilence*.

The same year also there fell out two other great Evils, *Famine* and *Pestilence*, it's usual Companion; and at this time the custom of *Geneva* was, that such as were Infected with the Pestilence, should be removed into an Hospital out of the City, where, being in need of a constant and Sedulous Pastor, when, by reason of the Danger most Men refused it, there were three that offered themselves, *viz.* *Calvin*, *Sebastian Castalio*, and *Blanchet*; and Lots being cast between these three, it fell upon *Castalio*, who notwithstanding his former forwardness, now shamefully drew back; and refused it; and when *Calvin* would have cast Lots again, the Senate, and *Blanchet* (who now took this Work upon him) would not suffer it.

Sathans Malice

About this time also other Mischiefs fell out; For *Peter Tossanus*, the Pastor of *Montbelgard*, was much troubled about the Controversie of the Lords Supper; And at *Basil*, where the Foundation of Church Government was scarce layd (do *Myconius* what he could to the contrary) it was by some Evil affected Persons subverted; and both these Men had recourse to Master *Calvin* for his Counsel. And at *Neocome*, though Master *Farel* laboured with good success, yet the Work of the Lord was much Obstructed, partly by open force, and partly by that *Apostate Peter Caroli*, of whom we spake of before; about which business we may discern Master *Calvins* labours, partly by his printed Letters, and partly by the Testimony of such as were Eye-witnesses of it.

Popish Impudence.

But there was a far more audacious Act of the *Sorbonists* at this time, who neither having Authority from God nor Man, yet dared to impose sundry Articles of Christian Religion, as they called them, but such indeed as were stuffed with so many errors, and foolleries, wherein that society of men did abound, as that it was a wonder how any Man that had the use of reason should assent thereunto, yet many, partly through fear, and partly through ignorance, subscribed them. Wherefore Master *Calvin* answered them, learnedly confuting their Errors by solid Arguments, and so set forth their fooleries, that every Man which was not wilfully blind might easily discern the same.

He answers the *Sorbonists*.

1543.

Thus ended this year, to which the next succeeded, no whit milder, either in regard of the Famine or Pestilence, which infested all *Savoy*; and Master *Calvin* proceeding according to his accustomed manner, confirmed his own at home, and strongly opposed the Adversaries abroad; publishing his four Books about Free-will, which he dedicated to *Phil. Melanchthon*, against *Albert Pighius*, the greatest *Sophister* of his Age, and who had singled out *Calvin* for his *Antagonist*, being promised a Cardinals Hat, if he could carry away the Victory from him. But being frustrated of his Labour, he gat that which the enemies of the Truth only deserve, *viz.* That he stank amongst Learned and Good Men, himself being deceived by the Devil. How much *Melanchthon* esteemed of those Books of Master *Calvin*, himself Testifies

He answers *Pighius*.

in his Epiſtles which are in Print. Maſter *Calvin* alſo the ſame Year wrote to the Church at *Montbelgard*, whereby the Mouths of Calumniators may be ſtopped, who accuſe him of two much Rigidneſs in the Exerciſe of *Eccleſiaſticall Diſcipline*.

1544. *Caſtalio's* Errors.

The year following, which was *Anno Chriſti*, 1544. Maſter *Calvin* declared his Opinion about the purpoſe of the Church of *Neocome* in *Eccleſiaſtical* Cenſures; And at home *Sebaſtian Caſtalio*, whom we mentioned before, being a light Man, and very Ambitious, having Tranſlated the *New-Teſtament* into *French*, was Exceedingly diſpleaſed, that Maſter *Calvin* did not approve of it; Yea, he grew ſo Angry, that he vented divers Errors, and not content there-with, he publickly Preached, that the *Canticles* of *Solomon*, was an Impure and Obſcæne Song, and therefore would needs have it Expunged out of the Sacred Canon; and becauſe the Miniſters Oppoſed him, he railed exceedingly againſt them; which they Judging unfit for them to bear, called him before the Senate, where being heard with much Patience, he was at laſt Condemned of Slanders, and Commanded to depart out of the City.

His Puniſhment.

From thence he went to *Baſil*, where being at laſt admitted, what his carriage was there, is beſides my purpoſe. The year before, the Emperor *Charles* the fifth, being to War againſt the King of *France*, had promiſed the *Germans* that they ſhould not be moleſted for their Religion, till a General Council ſhould be called, which as he told them, he would take care to be effected. This the *Pope Paul* the third was much Incenſed at, and publiſhed an harſh Expoſtulation againſt the Emperor, becauſe he had equalized the *Hereticks* with the *Catholicks*, & had thruſt his ſickle into another Mans Harveſt: The Emperour anſwered, That which he thought to be Reaſon: But Maſter *Calvin*, becauſe he ſaw in the *Popes* Letters, that the Truth of the Goſpel did ſuffer, together with the Innocency of good Men, took him up very roundly, and repreſſed his Impudence.

He confutes the *Pope*.

At this time a *Diet* was Aſſembled at *Spires*, upon which occaſion *Calvin* publiſhed the Book *Of the neceſſity of Reforming the* Church, then which that Age produced not a Book of that Subject, that was more weighty and Nervous. The ſame year alſo Maſter *Calvin* in two Books, did ſo Confute the *Anabaptiſts* and *Libertines* (who had Revived the Monſtrous *Hereſies* of former Ages) that whoſoever read them, except he was willing to it, could not be deceived by them, and they which had been formerly deceived, could not but be reclaimed to the Truth. Yet the Queen of *Navar* was offended with his Book againſt the *Libertines*, being ſo bewitched with two of the chief Patrons of that *Hereſie*; *Quintinus* and *Pocquetus*, whom *Calvin* had noted by Name, that though ſhe was not otherwiſe tainted with their Errors, yet ſhe had a great Opinion that they were good men, and therefore took her ſelf to be wounded through their ſides: which when Maſter *Calvin* underſtood, he wrote to her with Admirable Moderation, as not unmindful of her Dignity, nor of all the good ſhe had done for the Church of God, and yet withall, as became a Faithfull Servant of *Jeſus Chriſt*; He reprehended her Imprudence, for admitting ſuch men, and aſſerted the Authority of his Miniſtry, and he ſo far prevailed, that the men of that Abominable Sect of *Libertines*, which began apace to Flock into *France*, afterwards kept themſelves in *Holland* and the Countries Adjacent.

He confutes the *Anabaptiſts* and *Libertines*.

He pacifies the Q. of *Navar*.

The Labours of this year being finiſhed, the ſucceeding year being 1545, brought New and greater Labours with it: For the Plague increaſing in the City, and Neighbour Villages, ſeemed as if it would devour all be fore it, and Coveteouſneſs ſo prevailed with the Poor People, who were imployed to attend the Rich in their Sickneſs, and to cleanſe their Houſes, that by an Horrible Conſpiracy amongſt themſelves, with a Peſtilentious Ointment, they anointed the Poſts, Threſholds and Doors of many Houſes, whereby a more grievous Peſtilence enſued; and theſe Wicked Inſtruments of the Divel had bound themſelves to Sathan by an Oath, that by no Torments they ſhould Confeſs their wickedneſs: Yet many of them being taken in the City and Villages, were puniſhed according to their deſerts.

1541.

The plague diſperſed by wicked Perſons.

They are Puniſhed.

It's almoſt Incredible what Envy and Reproach, this Act brought upon *Geneva*, and eſpe-

eſpecially upon Maſter *Calvin*, as if the Devil ſhould rule there altogether, where he was moſt oppoſed. This year was alſo Infamous by that Abominable and cruel Edict which the Parliament of *Aquitane* ſet forth againſt the Poor *Waldenſes* of *Merindol*, *Cabriers*, and thoſe Parts, whereby moſt unheard-of Cruelties were Exerciſed, not againſt ſome few, but againſt all of them, without any Diſtinction of Ages or Sex, yea to the very burning of their Towns.

Popiſh cruelty againſt the *Waldenſes*.

Some of theſe that eſcaped flying to *Geneva*, Maſter *Calvin* was the more afflicted for them, and careſull of them, becauſe, a little before, he had written Conſolatory Letters to them, and ſent them faithful Paſtors for the Inſtructing of them purely out of the Goſpel, and had alſo (where they were in danger before) preſerved them by his Interceſſion to the *Germane* Princes, and *Helvetians*. The unhappy Controverſie alſo of the Lords Supper ſprang up again; *Oſiander*, a man of a Proud and monſtrous Wit, Reviving it out of the Aſhes: For the quenching of which flame Maſter *Calvin* did what poſſibly he could, as may appear by his Letters which he wrote to *Melanctbon* about the ſame. But the Intemperancy of *Oſiander* was ſuch, that he would by by no means hearken to the wholſome Counſel that was given him by thoſe two men.

Oſianders Errors.

In the mean while, the Plague ſtill raging in the City, took away many good men: Whereupon Maſter *Calvin* out of the Pulpit Thundred againſt many Wickedneſſes, eſpecially againſt Whoredome, which was not laid aſide, notwithſtanding that Judgement of God amongſt them. Good Men aſſented to this which Maſter *Calvin* ſpake, but ſome there were of the great Men of the City, which hindred the Reformation hereof, till at laſt they ruined themſelves thereby: And to all theſe Evils this was added to compleat them, that now (though very unſeaſonable) the Controverſie about the Priviledges of the City ſprang up, neither could the faithfull Paſtors be ſuffered to diſpoſe of the *Eccleſiaſtical* Goods taken from the *Pontificians*, as they ought to be. About this buſineſs were many Clamours, many Complaints, and much Pains taken by writing, and conference, but they proved all in vain; whereupon Maſter *Calvin* did publickly profeſs, that he could not endure ſo many Sacriledges, which he knew would at the length be ſeverely puniſhed by God, yet withall, he acknowledged the Juſtice of God, in that the Goods which were formerly ſo unjuſtly gotten by the *Maſs-Prieſts*, God would not ſuffer them to be brought into the Churches Treaſury.

Plague continued. He thunders againſt Sin.

He abhors Sacriledge.

Maſter *Calvin* yet met with two more things which did afflict him this year. A wicked fellow was returned to *Geneva*, his own Country, who for a time had lived as an Hermite in *France*. This Man pretending to the Reformed Religion, Maſter *Calvin* (who was very Acute in prying into mens Minds, and Manners) taking notice of him, Admoniſhed him firſt gently, and afterwards more freely, and at laſt reproved him for carrying himſelf more Proudly in the Congregation then beſeemed him. The Man not bearing this, eaſily found out ſuch as had been reproved for their wickedneſs by Maſter *Calvin*, by whoſe favour and help he might be aſſiſted; ſo that a Paſtor being to be choſen in the room of one that was Dead, this man by the help of his Companions, ſought the place, and ſo far prevailed, that the Senate commanded that in the Election regard ſhould be had of him. Maſter *Calvin* with his Colleagues oppoſed it, ſhewing how far this is ſeeking to intrude himſelf was Diſſonant from the Word of God, and at length obtained of the Senate, that they ſhould proceed in their Election according to the *Eccleſiaſtical* Conſtitutions formerly agreed upon.

A *Hermites* wickedneſs.

At this ſame time alſo there were many in *France*, who being falne at firſt through fear of Perſecution, began at laſt to pleaſe themſelves with this conceit, that it was no ſin to be preſent with their bodies at the *Popiſh* ſervices, ſo they kept the True Religion in their Hearts. This pernicious Error was long ſince Condemned by the Fathers: Againſt theſe Maſter *Calvin* wrote, and confuted that error; and becauſe theſe perſons thought him too rigid, he adjoyned to his own, the opinions of theſe learned and godly Divines, *Philip Melanctbon*, *Bucer*, *Peter Martyr*, and the Church of *Zurick*, ſo that the name of theſe *Nicodemites* ſtank amongſt all good men, for ſo were they called who cloaked their errors with his example.

The *Nicodemites*.

1546. *Geneva* in Danger.

The next year, being 1546. proved nothing milder then the former. For frequent intelligence came of the preparations of the Emperor, and the *Popes* frauds againſt the Proteſtants: Wherefore Mr. *Calvin* judged it neceſſary to confirm the mindes of the Citizens againſt the terrour of theſe reports, eſpecially conſidering the impudency of many wicked men, who were ſo farre from being curbed by all the bridles of *Eccleſiaſtical Diſcipline*, that on the contrary they raged the more, and ſought to break them all in ſunder. Theſe men having gotten one *Amedius Perrinus*, a vain, bold, and ambitious man, for their Captaine; (for indeed he had long before procured to be choſen the Captaine General by the Suffrages of the people,) This man ſuppoſing (as the truth was) that neither he, nor ſuch like himſelf could ſtand whilſt the *Eccleſiaſtical* Lawes were in force, and eſpecially whilſt Mr. *Calvin* did ſo thunder againſt their laſciviouſneſſe, began now to diſcover what he, and his aſſociates had been long contriving; which being taken notice of, and ſpeedily prevented by the authority of the Senate, he indeed held his peace, but the contrived wickedneſſe preſently brake out more openly.

Perrins Wickedneſs.

Calvin Accuſed.

For ſhortly after, one of the Senators in a publick aſſembly of the people blamed *Calvin* as one that taught falſe Doctrine; ſuborned (as was ſuppoſed) hereunto privately by two of the Colledge of Paſtors, both of them being Drunkards, and therefore no whit leſſe fearing the ſeverity of the Laws then the others forementioned. But Mr. *Calvin* made little account of this barking. Yet this man that thus accuſed him, was called before the Senate, and his cauſe being heard, was condemned for ſlander, and thoſe two drunken Miniſters which had ſet him on, were removed out of their places, being forbidden going into Taverns: Whereby we ſee, that *the wickedneſs of the wicked returns upon his own pate.*

His enemies Puniſhed.

1547. The *German* Church in great Danger.

The troubles of this year being thus ended, the next year, which was 1547, proved far worſe, indeed that Age ſaw not a more calamitous time then that was; The Churches of *Germany* ſeeming to be utterly ſubverted, the Proteſtant Princes taken, and Cities yeelding up themſelves, after ſo great labour uſed, and ſo great difficulties paſſed through in planting the Goſpel amongſt them, with what great grief the godly ſoul of Mr. *Calvin* was afflicted for the deſolations of the Churches, is not eaſie to expreſs, eſpecially if we conſider that great affection which he bore to them, though farre remote from him, which indeed was no other then if he had bore them all upon his ſhoulders. And indeed he was wonderfully grieved when he heard of thoſe holy men, his worthy friends *Philip Melanchthon*, *Bucer*, *Peter Martyr*, *&c.* in ſo great danger that they ſeemed nearer death than life.

His tender affections to Them.

But yet, that Mr. *Calvin* bore up with a valiant mind in this tempeſt, appears both by his writings and by his carriage; For being much vexed at home by ſundry wicked men, yet would he not ſtart at all from his fixed courſe. To ſpeak ſomewhat of his domeſtick troubles, Mr. *Calvin* wholly imploying himſelf to ſhew, that the life of Chriſtianity did not ſo much conſiſt in vain ſpeculation as in practiſe, he neceſſarily met with thoſe enemies which did not onely oppoſe all piety, and honeſty, but threatened warre to their own country: The chief of theſe was that *Perrinus*, before mentioned, who with his companions had brought themſelves into this condition, that they muſt needs uſe extremity; For which end they appealed from the *Presbytery* to the *Senate*. The *Presbytery* on the contrary pleaded their *Eccleſiaſtical Conſtitutions*, agreeable to the Word of God, and ſetled by Authority; and therefore they deſired the Senate that their priviledges might not be infringed. The Senate concluded that the *Eccleſiaſtical Laws* being eſtabliſhed, ought not to be violated. But when this audacious fellow would not otherwiſe be ruled, the Senate decreed that he ſhould be depoſed from his Captainſhip, and live a private life.

Perrins Wickedneſſe.

He is Puniſhed.

Though all theſe things were tranſacted before the Senate, yet was Mr. *Calvin* wonderfully afflicted by them; For once upon a publick hearing, there was ſuch a tumult raiſed, that they were very near imbruing their hands each in others Blood; which ſedition *Calvin* with his Colleagues hearing of, interpoſed themſelves, though it was with the perill of his life (the faction of the wicked being moſt againſt him) and ſtopped it. Yet theſe men proceeding in their wickedneſſe, hated him the more

more for it. So that Mr. *Calvin* ſharply reproved them for it in his Sermons; and Gods judgements threatned by him proved not in vain: For one of them writing an infamous Libel, and affixing it to his pulpit, wherein were contained many railings againſt the ſacred Miniſtry, and particularly againſt Mr. *Calvin*, that he deſerved to be thrown into the River of *Rhodanus*: This man being apprehended and convicted of theſe, and many other horrid Blaſphemies, had his head cut off. And after his death there was another Libell found written by his own hand, containing Blaſphemies againſt *Moſes*, and *Chriſt* himſelf, with which impiety there was no doubt but that he had infected others.

At this very time, and in the middeſt of theſe troubles, Mr. *Calvin* wrote his *Antidote againſt the Seven Seſſions of the Councell of* Trent. He alſo, ſending Letters to the Church of *Chriſt* in *Roan*, confirmed them againſt the fraud of a certain *Franciſcan Fryer*, who had ſpread the poyſonſom Doctrines of the *Libertines* and *Carpocratians* amongſt them. He writes againſt *Trent*.

The year following, which was 1548, the evill of the aforenamed faction in *Geneva* brake forth again: The Devil (which is almoſt incredible) abuſing thoſe perſons to be inſtruments thereof, who indeed were the greateſt enemies to it, *viz*. *Farel*, and *Viret*. Theſe men coming to *Geneva* made a grave Oration in the Senate about compoſing their differences, Mr. *Calvin* required nothing but that thoſe men ſhould mend their manners, and *Perrinus* with his aſſociates promiſed any thing, ſo he might be reſtored to his former place. But *Perrinus* being reſtored to his place, he, and his wicked companions grew ſo impudent, that they cut their cloathes croſſe on their breaſts that they might know each other; others of them called their dogs by the name of *Calvin*: Others inſtead of *Calvin* called him *Cain*: others out of an hatred to Mr. *Calvin*, profeſſed that they would not come to the Sacrament of the Lords Supper. 1548. Sathans Subtilty. *Calvin* Reproached.

All which Mr. *Calvin* and his Colleagues did boldly, and faithfully reprove, and when they were called before the Senate, the innocency of the good men eaſily carried away the victory. So that the *Amneſtie* [or forgetfulneſſe of wrongs] was ſolemnly ſworn to *Decemb*. 18. But it afterwards appeared that all this was done thorough diſſimulation, and that *Perrin* ſought nothing thereby, but to be choſen a *Syndic*, that he, and his might by that meanes have the more liberty to act all their wickedneſſe, as the event declared. An Amneſty.

Mr. *Calvin* in the midſt of theſe broils, was ſo farre from giving over his accuſtomed labours, that (as if nothing had moleſted him) he wrote learned Commentaries upon ſix of *Pauls* Epiſtles: as alſo by weighty Arguments confuted the *Interim*, which was publiſhed for the deſtruction of the *German* Churches, ſhewing withall the right courſe for the reſtoring of thoſe Churches. He diſcovered alſo in a Book, the vanity and falſhood of *Judiciall Aſtrology*, which many began now to give too much heed to; And being ſaluted by Letter from *Brentius*, now in exile, he wrote conſolatory Letters to him, in which friendſhip it had been happy if *Brentius* had continued. *Bucer* alſo being a baniſhed man in *England* at this time, *Calvin* wrote to him to declare and open his mind more fully about the Sacrament of the Lords Supper, and comforted him in a moſt friendly manner. He alſo wrote Letters of advice to the Duke of *Summer-ſet*, now Protector of *England* (who afterwards ſuffered an unworthy death) about ſuch matters, as if his counſell had been hearkened to; it had been happy for *England*, and perhaps the Church there had happily advoyded many of thoſe ſtorms which afterwards befell it. He confutes the Interim. And *Aſtrologers*. He writes into *England*.

In the midſt of theſe contentions the Church of *Geneva* did wonderfully encreaſe, which did exceedingly torment the Devil and his inſtruments, and Mr. *Calvin* was very ſolicitous to entertain, and provide for ſuch as were Baniſhed for the name of *Chriſt*: Which care of his it pleaſed God ſo to bleſs the year following, that the fury of thoſe wicked men, though it was not quite extinct, yet for the preſent it was laid aſleep: And truly he had need of ſuch a truce, being grievouſly afflicted with a domeſtick accident: For at this time he loſt his dear Wife, a very choice woman; yet did he bear this accident with ſuch conſtancy, that therein he gave an excellent example of fortitude to the whole Church. The Church increaſeth in Troubles. 1549. His wife Dyes.

The ſame year there aroſe a great Contention in the *Saxon* Churches about *Things Indifferent:* Whereupon ſending to Maſter *Calvin* for his Judgment, he freely declared his Opinion to them. He alſo Admoniſhed *Melanthon* of his Duty, whom ſome Accuſed for two much ſoftneſs in this Point; But Maſter *Calvin* afterwards found it to be a falſe Charge. For at this time, it was unknown with what mind and Spirit the whole Troop of *Flaccians* were carryed, which afterwards raiſed ſuch great Troubles to the Church, and were Acted with ſuch fury and Impudence, as if they had been hired by the *Pope* of *Rome*, to carry on his cauſe. But it pleaſed God to Compenſate this Wound inflicted upon the Churches of *Germany*, by a great Bleſſing upon the *Helvetians:* For *Farel* and *Calvin* going to *Zurick*, when many thought that Maſter *Calvin* did too much favour the Doctrine of *Conſubſtantiation*, in a *Synod* of all the *Helvetian* and *Rhetian* Churches, he ſhewed his agreement with them; and indeed there was no great difficulty to bring good men and lovers of the truth into an harmonious Concord.

The *Flaccians.*

A ſweet concord.

This agreement of the *Helvetian* & *Rhetians* Churches was written, which did more and more unite *Bullinger* and *Calvin*, and the Church of *Zurick* with that of *Geneva*. Maſter *Calvin* alſo about this time wrote two Learned Epiſtles to *Lælius Socinus*, the Poyſon of whoſe Opinions did not appear till after his Death; for in his life time, going through the Churches he had deceived *Melanthon*, *Calvin*, and *Camerarius*; But afterwards it appeared, that he had much favoured *Servetus*, *Caſtallio*, and *Ochin*, and their mad Opinions: for his Commentary upon the firſt Chapter of *John* comming forth, ſhewed that he went beyond the Impiety of all thoſe *Hereticks*, which had corrupted the moſt Divine Portion of Scripture.

He writes to L. *Socinus*

Anno Chriſti 1550. ſucceeding, the Church of *Chriſt* enjoyed Peace, and then it was Decreed in *Geneva*, that the Miniſters, not only in their Sermons, which many neglected, and others heard with ſmall profit; But from houſe to houſe at many ſeaſons of the Year ſhould divide the City amongſt them, and require of every Family an account of their Faith; by which means it's ſcarce credible what profit came to the people thereby. Another Decree for the aboliſhing of *Chriſtmas-Day*, and that no *Holy-Day* ſhould be obſerved but the *Sabbath* only; which did ſo offend ſome Looſe Perſons, that they bruited abroad, that Maſter *Calvin* had aboliſhed the *Sabbaths*, to bring the greater *Odium* upon him. This Offence taken by ſome, occaſioned *Calvin* to write his Book of *Scandals*, Dedicated to *Laurence Normendius*, his intimate Friend.

1550. Peace in the Church. Miniſters pattern.

Holy-Days aboliſhed.

Anno Chriſti 1551. Great contentions brake out in the Church, and this year was begun with the Death of *Bucer*, to the great grief of the whole Church, and of Maſter *Calvin* eſpecially, who always highly priſed him. About the ſame time dyed *Joachim Vadian*, a Senator of *Geneva*, a man endued with ſingular learning and Piety; Whereupon the wickedneſs of the factious Perſons brake forth again, which had ſlept a great while. Theſe men would by no means ſuffer the Exiles which fled thither for Religion, to injoy the priviledges of the City; and not content therewith, Maſter *Calvin* having been forth to Preach beyond the *Rhodanus*, as he came home, they entertained him with ſcorns, and one *Raymund*, his Colleague, having occaſion one Evening to paſs the Bridge over the *Rhodanus*, they had almoſt caſt him into the River; And laſtly, they raiſed a great Tumult in the Church of Saint *Gervaſe*, becauſe a Child being brought to be Baptized, the Miniſter refuſed to give him the name of *Balthazar* (which Name had been for ſome reaſon, Forbidden by their Law.) Neither could Maſter *Calvin* tell how to cure theſe Evils, but by his Invincible Patience.

Wickedneſs diſcovered.

A Tumult.

About the ſame time another miſchief invaded the Church of *Geneva*, which was occaſioned by one *Jerome Bolſec*, a *Fryar Carmelite* of *Paris*, who had indeed laid aſide his *Coul*, but not his *Monkiſh* Mind. This Man firſt fled to the Dutcheſs of *Ferrara*, whom he deceived, till being found out, he was driven from thence. Then pretending to be a *Phyſitian*, he came to *Geneva*, but the Learned *Phyſitians* there, rejecting him; that he might manifeſt himſelf a Divine, he vented ſome falſe and abſurd Opinions about *Predeſtination*, firſt in private, and then in the publick Congregation.

Bolſec.

Him

Him therefore did Maſter *Calvin* Confute, firſt with a moderate Reproof only, then ſending for him to him, he laboured to inſtruct him better; But he, either puffed up with his *Monkiſh* Pride, or provoked by the ſeditious Perſons, ſeeking by him to provoke Maſter *Calvin*, took the boldneſs upon the ſixteenth of *October* to Preach upon this Text, *He that is of God, heareth the Words of God, and they which hear them not, are not of God*; whence he took occaſion to Preach up *Free-Will*, and that *Predeſtination was out of Works foreſeen*; withall reproaching the True Doctrine, and ſhewing himſelf ſeditiouſly proud; and he became the more bold, becauſe, ſeeing Maſter *Calvin*'s Seat empty, he judged him to be abſent: But indeed Maſter *Calvin* coming late, ſate behind ſome others; and when the *Fryer* had done, Maſter *Calvin* ſuddenly ſtanding up, though he had thought of no ſuch thing before, then truly, if at any time, he ſhewed what a man he was; confuting the *Fryer* with ſo many Teſtimonies of Scripture, with ſo many places out of Saint *Auguſtine*, and laſtly, with ſo many weighty Arguments, that all were aſhamed of what he had taught, but only the impudent fellow himſelf: Inſomuch that one of the Magiſtrates of the City apprehended him, and Committed him to Priſon for a Seditious perſon, and after hearing and examining his cauſe, the Judgment of the Senate of the *Helvetian* Churches being alſo requeſted, upon the twenty third day of *December*, He was publickly Condemned for Sedition, and *Pelagianiſme*, and baniſhed the City, being threatned with ſevere Puniſhment, if he were afterwards found either in the City, or Territories belonging to it.

Confuted by *Calvin*.

Bolſec Puniſhed.

After this going into a Neighbour Town, he was the cauſe of many and great ſtirs there, till he was twice expelled the Country of the *Bernates*. From thence going into *France*, he ſought to get into the Miniſtry in the Reformed Churches, which he found in a Peaceable condition; firſt in *Paris*, then in *Orleans*, pretending great Penetency for his former miſcarriages, and of his own accord, ſeeking Reconciliation with the Church of *Geneva*: But preſently after, when he ſaw the Churches under Affliction, he fell back to his *Popery*, loading the Reformed Churches with many Reproaches.

He falls back to Popery.

At the ſame time, the Colledge of Miniſters at *Geneva*, in a publick meeting aſſerted the true Doctrine of Predeſtination, which *Calvin* put into writing: So that all the Devil gat by theſe Contentions was, that that head of Chriſtian Religion which before was very Obſcure, was now very clearly opened to the underſtanding of all that were not Contentious.

The year following which was 1551. it further appeared what a flame this wicked Varlet had kindled, though Condemned by the Common Judgment of ſo many Churches. For the difficulty of the Queſtion having not been ſufficently explicated by the Ancients, did ſtir up, eſpecially ſome curious Wits, to make inquiry into the ſame. By which means the factious Perſons (ſuppoſing that they had gotten an excellent Advantage againſt Maſter *Calvin*) thought that by removing him they might ſubvert all things: So that it cannot be imagined what ſtirs aroſe, not only in the City, but alſo in other places, as if the Devil had ſet all his Engines on work to raiſe contentions. For though there was a ſweet agreement amongſt the chief Paſtors of the Churches, yet there were not ſome wanting in the Country of the *Bernates* which Accuſed *Calvin*, as if he had made God the Author of ſin: Being forgetfull how far he had profeſſedly oppoſed that Curſed Tenet, when he had confuted the *Libertines*.

1551. New Stirs.

Calvin falſly Accuſed.

At *Baſil*, *Caſtalio*, a good and ſimple Man, though he did all things cloſely, yet it was diſcerned that he defended *Pelagianiſme*, and *Melanchthon* had ſo begun to write of theſe things, that though he had formerly ſubſcribed *Calvin*'s Book againſt *Pighius*, yet he ſeemed to brand the *Genevians*, as if they held the *Fate of the* Stoicks. The *Pontificians* alſo, though they had been a thouſand times confuted, yet renewed their old ſlanders. Theſe things did much trouble Maſter *Calvin*'s mind, and ſo much the rather, becauſe the efficacy of Error was ſo great at this time, that the mouth of Truth in ſome places ſeemed to be ſtopt by publick Authority. Neither was this a Controverſie of a few years.

Caſtalio's Errour.

This ſame year that good *Hermite*, whom we mentioned before, appeared publickly

lickly to dispute with *Calvin*, who had suffered a repulse when some years before he had sought to creep into the Ministery; whereupon he turned Lawyer, and the Patron of the factious persons. Their cause came to be heard before the Senate, with a great contention on both sides; The first, fighting with impudency, and the favour of the wicked, but Mr. *Calvin* defending his Doctrine only with the authority of truth. And the truth prevailed, Mr. *Calvins* writings being judged pious and *Orthodox* by his very Adversaries. But the repentance of this his adversary is not to be passed over In silence; for a few years after, when he lay upon his death-bed, he professed that he could have no peace of conscience till Mr. *Calvin* had forgiven him, which he not onely did speedily, but comforted and confirmed him to his last hour.

The *Hermites* wickedness.

His Repentance.

Calvins charity to him.

Anno Christi 1553. The malice of the factious brake out so impetuously, that not onely the Church, but even the Common-wealth, was brought into extream hazard thereby; for they proceeded so far by their Clamours and Threats, and by their number oppressing the Liberty of Good Men, that the Ancient *Edicts* about Constituting of Senators was by them dissolved; and pretending that they were afraid of the forreign Exiles, they took from them all their Weapons and Swords (except when they Travelled abroad) so that nothing seemed remaining, but when they had got all the power into their own hands, that they should then effect what they had often aimed at.

1553. *Geneva* Indangered.

The Devil also then Ministred another occasion of Troubles, for the ancient Enemy of the Sacred *Trinity*, and of the True God, *Michael Servetus* a very Monster, Composed of many Ancient and Prodigious *Heresies*, having gone about a long time as a *Physitian*, and spread his Blasphemies under the name of *Michael Villanovanus*, at last published a great Book at *Vienna*, belonging to *Geneva*, the Printer whereof was *Arnollet* of *Lyons*, the Corrector to the Press *William Guerotius*, long agoe addicted to the factious *Genevistes*, but a few Moneths before being like to be punished for his Whoredomes, and other Wickednesses, was fled from *Geneva* to *Lyons*.

M. *Servetus*.

This *Servetus* having published his Book, stuffed with Blasphemies, was at *Vienna* cast into Prison for the same, but making an escape, he came (by a secret Providence) to *Geneva*, thinking to pass further, but (as God would have it) being discovered, and Master *Calvin* acquainting the Magistrates with it, they cast him into Prison: Much means was used to bring him to a sight of his Wickedness, and to Repentance for the same; But when this desperate wretch (encouraged by some of the chief of the factious persons) would not be brought to a Recantation of his abominable Blasphemies, by the Common consent of all the *Helvetian* Churches, he was Condemned to Death, and upon the seven and twentieth of *October*, without any signe of Repentance, was burned alive.

Servetus Imprisoned.

He is Burned.

The same year Master *Farell* being very sick, Master *Calvin* went to *Neocome* to visit him; But his Disease prevailing, he left him for Dead; Yet it pleased God wonderfully beyond Expectation to raise him up again, to the great Joy of the Church.

Whilst the businesses of *Servetus* were in Agitation, there rose up amongst the factions, one *Bertelerius*, a most impudent man, who for many wickednesses was suspended from the Sacrament by the *Presbytery*; whereupon he went to the Senate, desiring by them to be absolved, which being effected, there was no doubt but the Raines of *Ecclesiastical Discipline* being let loose, all things would grow into confusion; Therefore Master *Calvin* in the name of the *Presbytery* opposed it, shewing that the Christian Magistrate ought to preserve, not to destroy the *Ecclesiastical* Constitutions: Yet the false clamours of the Adversaries prevailed, who said that the *Presbytery* encroached upon the Authority of the Magistrate, so that in a Meeting of the Common-Counsel it was Decreed, that the last Appeal ought to be to the Senate, who might absolve whom they thought fit. After which, the Senate, not much minding the business, suffered this *Bertelerius* Surreptitiously to get Letters of Absolution from them, confirmed by the Seal of the Common-Wealth. But *Perinus* and his Companions, hoped that one of these two things would follow, *viz.*

Bertelerius his Wickednesses.

The *Presbytery* Slandered.

An unjust Decree.

That

that either *Calvin* would not obey this mandat of the Senate,& ſo he would be oppreſſed by the people in a tumult; or elſe that he would obey it,& then it would be eaſie for them to diſſolve the Decrees of the *Presbytery*,and ſo open a door to all licentiouſneſs.

But Mr. *Calvin* (though he had notice of this but two days before the Sacrament was to be Adminiſtred, in the Moneth of *September*) in the time of his Sermon, lifting up his voice, and ſtretching forth his hand, ſpake much againſt the contemners, and Profaners of thoſe Sacred Myſteries: *But I* (ſaith he) *following* Chryſoſtome, *will rather ſuffer my ſelf to be Slaine, than this Hand of mine ſhall reach the Holy Elements to thoſe that have been Judged contemners of God.* This Speech (which is wonderfull to obſerve) did ſo far prevail with them (who otherwiſe were Head-ſtrong enough) that *Perinus* ſent privately to *Bertlerius*, commanding him not to obtrude himſelf upon the Sacrament, and ſo (through God's Mercy) the Sacrament was peacably Adminiſtred, and received with a certain Trembling, as if God himſelf had been preſent in their ſight. *Calvins* Courage. The good Succeſſe.

In the Afternoon Maſter *Calvin* Preached upon that Text in the *Acts*, wherein *Paul* took his leave of the Church of *Epheſus*, wherein he profeſſed that he was not the Man that would himſelf oppoſe or teach others to oppoſe the Decree of the Magiſtrate, exhorting the Congregation to perſevere in that Doctrine wherein they had been taught, as if he had taken his laſt farewell of *Geneva*. And ſeeing (ſaith he) things are come to this paſs, give me leave (Brethren) to uſe the words of the Apoſtle to you, *I commend you to God, and the words of his grace*; which words as they wonderfully daunted the wicked, ſo they prevailed much more with the godly party, to put them in mind of their duty.

The day after Mr. *Calvin* with his Colleagues, and the whole *Presbytery* intreated the Senate, and the Common Councell that they might be heard before the people, whilſt they ſhould give in reaſons for the abrogating of that fore-named Law. This was eaſily aſſented to, their minds being wonderfully changed; and it was decreed, that that Law ſhould be ſuſpended, and that the judgement of the four *Helvetian* Cities ſhould be deſired therein; and that nothing in the mean time ſhould be acted that was prejudicial to the Laws formerly eſtabliſhed. An unjuſt decree Reverſed.

Thus this tempeſt was rather diſperſed then wholly quieted, which beyond hope, being diverted from Mr. *Calvin*, the factious ſought to bring it upon the head of Mr. *Farell*: For Maſter *Farell*, as ſoon as he was recovered of his great ſickneſſe, came to *Geneva*, and there in a Sermon ſharply reproved the factious, partly relying upon the juſtneſſe of the cauſe, and partly upon his age, and that ancient Authority which he had amongſt them. But they, complaining that he had done them much wrong, when he was returned to *Neocome*, appointed him a day to anſwer it before the Senate, and withall ſent to the Senate at *Neocome* that he might appear at the day appointed. He came therefore again to *Geneva*, yet not without danger, whilſt the factious cryed out that he deſerved to be thrown into the River of *Rhodanus*: but an honeſt young man of the Citizens adviſed *Perinus*, that Mr. *Farell*, the common Father of the City, might be no way wronged; joyning alſo with himſelf another honeſt young man, they gave notice to the well affected Citizens, that they ſhould ſtand by Mr. *Farell* at the day of hearing, which alſo they did; ſo that his Adverſaries being aſtoniſhed and deterred hereat, of their own accord craved pardon, and Mr. *Farell* was diſmiſſed. Mr. *Farell* in Danger. Yet Delivered.

About this time a grievous calamity befell the Church of *England* by the immature death of that godly Prince, King *Edward* the ſixth, which was a grievous wound to all the Reformed Churches. Yet at this ſame time Mr. *Calvin* wrote his learned Commentaries upon the Goſpel of St. *John*. King *Edwards* Death.

Geneva (as we heard before) having inflicted deſerved puniſhment upon *Servetus*, not as upon a Sectary, but as upon a monſter for his horrible impieties and Blaſphemies, by which for thirty years ſpace he had infected the Chriſtian world both by his teaching and writings: It cannot be imagined how this ſtirred up the rage of Sathan, ſuch a flame ariſing from hence as ſet *Poland* firſt, then *Tranſſylvania* and *Hungary* all on fire, which himſelf ſeemed to fore-tell by the ſpirit of Sathan, when in the

beginning of his Book he ſet this ſentence out of the *Revelation*, *There was a great Battle in heaven*, Michael, *and his Angels fighting with the Dragon:* For his aſhes being ſcarce cold, a great controverſie ſprung up about the puniſhing of *Hereticks:* Some holding that they ought to be reſtrained, but not to be puniſhed with death. Others, thinking that it could not be clearly ſtated out of Gods word, what was *Hereſie*; thereupon ſaid, that it was lawfull to hold either part in all the Heads of Religion, and that all men (though holding a wrong opinion) were to be left to the judgement of God. This latter opinion ſome good men inclined to, fearing that the contrary Tenet might kindle the cruelty of Tyrants againſt the godly. The principal of theſe were *Sebaſtian Caſtalio*, and *Lælius Socinus*, therein pleading their own cauſe: The former indeed more cloſely, and the latter more openly, as one that ſtudyed to vindicate the clear authority of the Scripture, in a certain Preface, to the perverting of the holy Bible; and in his Annotations upon the firſt Epiſtle of *Paul* to the *Corinthians*, had endeavoured to draw men from the written Word of God, as an imperfect Rule, as if *Paul* had taught to ſome of his Diſciples that were more perfect then the reſt, a certain more hidden Divinity then that which he had committed to writing.

A controverſie about puniſhing *Hereticks.*

Socinus his *Hereſies.*

1554. *Calvin* confutes Them.

Hereupon Mr. *Calvin Anno Chriſti* 1554, ſet forth a copious confutation of all the Doctrine of *Servetus*, which was ſubſcribed by all his Colleagues: adding many reaſons why, and how farre a Magiſtrate might proceed in puniſhing ſuch an one as was lawfully convicted of *Hereſie.* The Adverſaries on the contrary publiſhed a *Rapſody*, collected partly out of the writings of the ancient Fathers, which they perverted to their own ends and partly out of the writings of certain unknown *Fanaticks*, and under the name of *Martin Bellius*, which indeed was *Caſtalio*, though afterwards he forſwore it, and falſifying alſo the name of the City, in which they falſly pretended that it was publiſhed.

Caſtilio's Hereſies.

Confuted by *Beza.*

To this Book, ſwarming with many other Errors and Blaſphemies, Mr. *Beza* anſwered, thereby to free Mr. *Calvin* from that labour, who was now buſie in writing his learned Commentaries upon *Geneſis*, and in diverting other dangers from the Church: For the factious went on to innovate things in the City, and though the *Amneſtie* was again renewed before the Senate upon the ſecond of *February*, yet they daily grew worſe and worſe, ſo that Maſter *Calvin* was much buſied both in blaming and reproving them for their wickedneſs, and in endeavouring to ſtrengthen the godly againſt the poiſon of their impiety; For they had proceeded to ſuch a heigth of wickedneſs, that they turned part of the ſacred Scriptures into obſcæne ſongs, and uſed to beat ſtrangers whom they met in the night, and ſometimes alſo to rob them.

Horrid Impieties.

Calvin aſperſed.

They alſo privately uſed the Books of *Bolſecus*, *Caſtalio*, and other corrupt men, that they might renew the controverſie about *Predeſtination*; yea, they proceeded to ſcatter abroad a falſe and ſcandalous libell, wherein they grievouſly aſperſed that worthy ſervant of *Chriſt* Maſter *Calvin.* *Caſtalio* alſo ſent another *Latine* Book to be privately Printed at *Paris*, to which Maſter *Beza* anſwered, and Maſter *Calvin* alſo confuted ſome of the fooleries of the ſame kind. About this time the care of the *Engliſh* exiles lay heavy upon him, ſome of which were come to *Veſalia*, others to *Embden*, and others to *Franckford*, all ſending to Maſter *Calvin* for advice and counſel: Neither was he a little troubled for the audaciouſneſs of ſome of the Paſtors (encouraged by the ſecret favour of others) of the *French*-Church, long ſince planted by him at *Strasborough:* And in ſhort how great pains he took this year for ſeveral Churches, may appear by the multitude of Epiſtles wrote by him, by which he ſtirred up many Noble-men to imbrace the Goſpel, and ſtrengthned many of the Brethren, ſome of which were in extream danger, and others already caſt into Bonds.

The *Engliſh* exiles provided for by Him.

We ſpake before of the ſweet Harmony that was between the *Helvetian* and *Rhetian* Churches, about the Doctrine of the Sacrament. This concord did exceedingly diſpleaſe the ſpirit of error; therefore he eaſily found out one that might eaſily reinkindle the fire which before was extinguiſhed, viz. *Joachim Weſtphalus*, who

was

was seconded by *Heshusius*, then a Minister of the Word, but afterwards a Bishop, of whom we shall speak more afterwards: Hereupon Master *Calvin* published an Explication of that Agreement, which, by how much it Imbittered their Spirits, by so much the more it satisfied all Good Men that were Lovers of the Truth. *Jon. Westphalus.*

The year following, *viz.* 1555. By the special Mercy of God, brought Peace along with it to the Church of *Geneva*, which was now quiet from it's Domestick stirs; For the factious ruined themselves: God discovering their Horrible Treason to the State, by the means of one of the Conspirators, who, in his Drunken fit, discovered it; whereupon some of them were beheaded, others of them were banished, who though a while after they vexed the City, yet perished shamefully in the end, leaving an Example of the just Judgment of God upon such Persons, though it may be deferred for a time. Thus the Common-Wealth was freed from these *Pests*. To which another Mercy was added by the answer of the four *Helvetian* Cities, to whom the Question about the Discipline (which we spake of before) had been proposed, who Unanimously confirmed the *Ecclesiastical Polity* as it had been before setled, contrary to the Expectation of the factious. 1555. Gods judgements on the Wicked.

Yet something was not wanting whereby Master *Calvin* might be further exercised: For he took great pains in Constituting the Church in *Polonia* by the Will of the King: In Comforting the Afflicted in *England*, who where much troubled by reason of the Cruel Burning of those three Bishops and Martyrs, Incomparable for Piety, *viz.* *Nicolas Ridley*, *John Hooper*, and *Hugh Latimer*, who suffered amongst many other Worthy Men, and shortly after, that great *Cranmer*, Arch-Bishop of *Canterbury*: As also in comforting the Imprisoned Brethren in *France*, especially those five Valiant Martyrs, who this year was burned at *Camerac*. He comforts the *English* in Persecution. And the persecuted *French*.

But at home the Errors of *Servetus* began to spring up again, whose Blasphemies *Mattheus Gribaldus* was observed to favour, a Lawyer of some note, and the Lord of a Towne not far from *Geneva*: This man coming to *Geneva*, was brought to Master *Calvin* by some *Italians* who had been his Scholars when he taught at *Padoa*; But Master *Calvin* refused to give him his hand, till they could agree about some of the chief Heads of Divinity, *viz.* about the Sacred *Trinity*, and Divinity of *Christ*, till when he would by no means be perswaded to doe it; and because he refused, Master *Calvin* told him, that an heavy Judgment of God hung over his head for his pertinacious Impiety, which shortly after came to pass: Being first forced to fly to *Tubing*, where he was entertained by the favour of *Vergerius*, and being afterwards taken at *Berne*, upon a feigned Submission, was Dismissed: But returning to his old course, and entertaining and favouring *Gentilis* (of whom we shall speak anon) God found him out, and prevented his punishment by Man, by striking him with the Plague, whereof he dyed. *Gribaldus* favours *Servetus*. God's judgement on Him.

About this time also, Master *Calvin* met with another Tryal: For certain, Neighbour Ministers, who were underhand encouraged by *Bolsecus*, thinking to get themselves a name by opposing so great a Man, and indeed they lay under many other Scandals, railed exceedingly against Mr. *Calvin*, as if he made God the Author of Sin, because he would exclude nothing from the Eternal Fore-sight & ordination of God. Mr. *Calvin* being little moved with these calumnies, was yet at last provoked by their Importunities, so that he obtained of the Senate leave to goe with their Ambassadors to *Berne*, there to defend himself and the Truth before the *Bernates*, which accordingly he did, and so prevailed, that one *Sebastian* was branded with Infamy, and Banished: *Bolsecus* also was commanded to depart out of their Coasts: So all these Calumnies ended in Smoak: And one *Andreas Zebedæus*, who had been his most bitter Accuser, after Master *Calvin*'s Death, himself also lying upon his Death-bed at *Novidune*, a Towne four Miles distant from *Geneva*, sending for some of the chief Citizens, did of his own accord Confess the Truth, which before he had opposed, and detesting his former Actions, caused all his Papers to be burnt before his, and their Faces. *Calvin* accused by some Ministers. They are punished for It.

The next year, *viz.* 1556. A tertian Ague Seised upon Master *Calvin* as he 1556.

He falls ſick of an Ague.

He Recovers.

was preaching, which handled him ſo roughly, that it made him come down from the Pulpit: Hereupon many falſe rumours were ſpread abroad, which were ſo grateful, eſpecially to the *Papiſts*, that at *Noviodune* his own country, the *Prieſt* had returned publick, and ſolemn thanks for the death of *Calvin:* But the prayers of good men prevailed for his health, and he was ſo farre from dying of that diſeaſe, that rather being increaſed in his ſtrength, he undertook a longer journey then he was uſed to do, *viz.* to *Frankford*, being invited thither to pacifie ſome controverſies, which were ſprung up in the *French* Church there. At length returning home, though ſomething impaired in his health, yet remitted he nothing of his daily labours, publiſhing the next year his very learned Commentaries upon the *Pſalmes*, to which he prefixed a very precious Preface.

Faction and Famine.

Weſtphalus Confuted. And *Caſtalio.*

The reſt of the year being very full of tumults by reaſon of ſome factious Miniſters, and God ſending a Famine alſo, yet Mr. *Calvin* ſpent it in defending the Truth againſt *Joachim Weſtphalus*; and when notwithſtanding, *Weſtphalus* continued his prattle, Mr. *Beza* anſwered him, and ſtopped his mouth. Then alſo Mr. *Calvin*, and *Beza*, both confuted the calumnies of *Caſtalio* againſt the eternal *Predeſtination* of God which he had ſpread abroad, yet concealing his name.

Perſecution in *Paris.*

At this time a grievous perſecution riſing at *Paris* againſt the godly, it was a great affliction to Mr. *Calvin*; many being taken when they were aſſembled in St. *James* his ſtreet for the celebration of the Lords Supper, being about eighty in number (the reſt eſcaping by the benefit of the dark night) who the next morning were led to priſon, loaden with ſcornes and reproaches, though ſome of them were noble women of good account. Againſt theſe ſheep of *Chriſt* the Kings anger was enflamed, not onely by thoſe about him, but by the very occaſion of the times: For this fell out at the ſame time when the Kings Army had received ſuch a notable defeat at Saint *Quintan:* Beſides theſe godly perſons were forced to meet in the night, becauſe they could not do it in the day, which further irritated him: Hereupon alſo thoſe old lying ſcandals were raiſed againſt them, eſpecially by one *Democarus*, a Doctor of *Sorbon*, who charged the Chriſtians as the cauſe of all the evils which befel the Kingdom.

Chriſtians Slandered.

There were alſo ſome falſe witneſſes ſuborned againſt them, which the credulous multitude was too apt to believe; there were therefore ſeven of them brought forth to be burned, amongſt whom there was a noble woman, who with ſix others ſhewed admirable patience: and whereas they were accuſed for promiſcuous whoredomes at their meetings, eſpecially by the *Sorboniſts*, who thought the more to incenſe the King thereby, a godly and learned man, who had lately been their Paſtor, eaſily confuted thoſe lies, and the *German* Princes Interceding in their behalf (which Mr. *Calvin* procured with admirable celerity) the tempeſt was in a good meaſure blown over.

Lies Confuted.

Calvins care for Them.

The next year being 1558, proved very happy to the Common-wealth of *Geneva*, by reaſon of that ſtrict League made betwixt them and the *Bernates*. But a grievous perſecution brake out againſt the Church of *Chriſt* in *France* again; and at home the *Hereſies* of *Servetus* were revived by *Valentine Gentilis*, mentioned before. To ſtop the former, Mr. *Calvin* ſent Letters to the *German* Princes, which opened to them the great calamities which the Churches groaned under, requeſting them to intercede for them, and in the mean time himſelf endeavoured by his daily Letters to ſupport them under their afflictions. And for *Gentilis*, who was a man of an unhappy, but ſagacious, and ſubtill wit, preſently after the burning of *Servetus*, he gat his book, and *Calvins* confutation of it, and not weighing the Truth in the ballance of the Sanctuary, but of carnal wiſdome and reaſon, he concludes that the Father was the onely one God of himſelf, who propagated Eſſence to the other two perſons, ſo that he began to profeſſe that there were three Gods, three Eternals, Omnipotent, and Immenſe Gods: and to prove it, he wreſted not only the ſacred Scriptures, but the Council of *Nice* alſo, and rejected *Athanaſius* his *Creed*, as alſo the Teſtimonies of all the Ancients, *viz.* of *Ignatius*, *Tertullian*, *Iræneus*, and *Lactantius*, by a certain unheard-of impudence; yea, he did not onely reject all the *Orthodox* Writers which followed the

Gentiles an *Heretick.*

the *Nicene* Councel, but reproached them as wicked men. Other Blaſphemies alſo followed this about the *Hypoſtatical* Union. He infects Some.

He firſt vented theſe things in private (as he pretended, for Diſputation ſake) to ſome of the *Italian* Congregation; whereupon an aſſembly being called on purpoſe, Mr. *Calvin*, before ſome choice Senators, and all the Miniſters, and Elders, having patiently heard them, confuted them ſo fully out of the Word of God, that all the *Italians* preſently ſubſcribed to the *Orthodox* Faith, except onely ſix, who afterwards being called one by one, ſubſcribed with their hands, but not with their hearts, as time made to appear. *Gentilis* therefore returning to his old courſe, and going on to ſpread his former Blaſphemies, is apprehended, diſſemblies not his opinion, being heard as much, and as long as he would. At length, ſeeming to be convinced by Mr. *Calvin*, he feigned incredible repentance, and gave in a Recantation ſigned under his own hand. Hereupon he was diſmiſſed, firſt taking an oath that he would not go forth of the gates of the City; But preſently contrary to the ſame, he flyes into *Savoy* to *Matthew Gribaldus*, and preſently after two of his Diſciples, *Alciat* and *Blandatra* followed him, who afterwards proved the infectors of *Tranſylvania*, and the Countries adjacent. Is Confuted. *Tranſylvania* Infected

But Gods judgement hanging over the head of *Gentilis*, he ſtaied with *Gribaldus* (both of them caſting off the other two as illiterate fellows) and there he wrote a Book againſt *Athanaſius* and *Calvin*, and ſo going to *Lions*, he there printed it, dedicating it to *Gaienſis* a Præfect, who was altogether ignorant of the Blaſphemies contained in it. Whilſt he was at *Lyons* he was apprehended by the *Papiſts*, but when he ſhewed them that he had written a book againſt *Calvin*, he was diſmiſſed, as one that had deſerved well of their Church.

From thence he went into *Tranſylvania* to *Blandatra*, *Alciat*, and their companions; but they, having now ſucked in the *Hereſies* of *Samoſatenus*, and he not well agreeing with them therein, *Chriſt* indeed drawing him forth to condigne puniſhment, he returned into *Savoy* to his friend *Gribaldus*; but Gods plague had now ſwept away that *Peſt*, and Mr. *Calvin* alſo was dead at *Geneva*. Hereupon *Gentilis*, either infatuated by God, or thinking that there was none left at *Geneva* that could anſwer him, went ſtrait to *Gaienſis*, who was juſtly offended with him; who therefore preſently apprehending him, by the juſt judgement of God, ſent him to *Berne*, there to be tried; where being convicted both of Perjury, and many manifeſt impieties, after many wayes were uſed to bring him to repentance, but in vain, he had his head cut off, thereby ſuffering a juſt reward for all his impieties. He is puniſhed with Death.

Towards the latter end of this year, in *October*, Mr. *Calvin* was taken with a Quartane Ague, which *Phyſicians* ſay, is deadly to old perſons, which though it held him but eight moneths, yet it ſo debilitated his lean, and over-worne body with his inceſſant labours, that he never throughly recovered his health again: Yet all this time, though his *Phyſicians* warned him, and his friends diſſwaded him from his preaching, and Lectures, yet did he continually buſie himſelf night and day in dictating, and writing Letters every way, often ſaying, *That nothing was more troubleſome to him then an idle life.* At this times alſo he publiſhed the laſt Edition of his *Inſtitutions* in *Freneh* and *Latine*, and his learned *Commentary* upon *Iſaiah*. *Calvin* falls Sick. He hates Idleneſſe.

The year following, *viz.* 1559, was famous for the League entered into between the two moſt potent Kings of *Spain* and *France*, which was ſtrengthned by affinity betwixt them, which was likely to prove fatall to *Geneva*, but that the counſel of the *Pontificians* who abuſed the ſimplicity of King *Henry* of *France*, hindered it. For King *Henry* publiſhed moſt ſevere Decrees, and caſt ſome of his Senators into priſon, who had declared their judgements freely, that he ought to proceed gently in matters of Religion, till a Generall Councel could be called; having this in his eye principally, to reſtore the Duke of *Savoy* to his Country, that by his help he might utterly deſtroy *Geneva*. 1559. A perſecution in *France*.

In the mean time Maſter *Calvin* (though ſickly) laboured hard at *Geneva*, comforting and confirming the afflicted Churches and Brethren; as alſo by his frequent and fervent prayers, craving help of God. And behold the wonderful work of God! whilſt all things were full of terror, the King of *France* in the great Marriage-ſolemnity The King of *France* Slain.

nity which was made for the confirmation of the Peace, in his Running at Tilt, received his Death's Wound, and that by the hand of the Captaine of his Guard, by whom, a little before, he had Apprehended and Impriſoned the aforeſaid Senators. This Death of the King was expiated (as he thought) by the Cardinal of *Lorraine*, who upon the one and Twentieth of *December*, cauſed that Learned Lawyer, Faithful Counſellor, and Holy Martyr of *Chriſt*, *Annas Du Bourg*, to be unjuſtly and Cruelly Burned. But by the ſingular Bleſſing of God, in the midſt of theſe Calamitous times, the Hearts of the *Genevians* were ſo raiſed up, and confirmed, that in the very ſame Year, and almoſt Moment of time, in which two ſuch Potent Kings, had contrived their Deſtruction, by the encouragement of Maſter *Calvin*, they laid the Foundation of, and built a Famous School, Adorning it with eight Maſters for Boyes, as alſo with *Hebrew*, *Greek*, *Philoſphy*, and *Divinity* Profeſſors; which being finiſhed to the Honour of God Omnipotent, Maſter *Calvin* in a great Aſſembly, in the chiefeſt Church, read, and declared thoſe things which conduced to the perpetual Eſtabliſhment of ſo Holy and profitable a Foundation, whereby he did as it were ſolemnly Conſecrate it.

A School built at *Geneva*.

The year after, which was 1560. Maſter *Calvin* was by ſome loaden with much Envy, as if he had ſtirred up an Aſſembly againſt *Francis* the Second, the heir of his Fathers Kingdome; which Aſſembly was called, The tumult of *Amboiſe*; whereas indeed Maſter *Calvin* never underſtood what it was, as alſo both by Word of Mouth, and by his Letters to Friends, he diſliked it.

Sancarus his *Hereſies*.

This Year one *Sancarus* of *Mantua* (*Italy* being Fatal to the *Polonians*) began to Teach, that *Chriſt* was Mediator only according to his humane Nature; accuſing all of *Arianiſme*, that ſhould ſay, that he was Mediator alſo according to his Deity, as if thereby they made the Son leſſe than the Father. This Calumny, and all his other Doctrine, was notably confuted, as by *Philip Melanchthon*, and *Peter Martyr*, ſo alſo Mr. *Calvin*, at the requeſt of the *Polonians*, did briefly, but ſtrongly confute the ſame; and foreſeeing what ſhortly after came to paſs, that whilſt ſome more unskilful Perſons would take upon them to confute *Sancarus*, if they took not heed, would fall into the Error of them which held three Gods: He eloquently admoniſhed them, that taking heed of *Blandatra*, and his followers, they ſhould ſo aſſert *Chriſt* to be our Mediator, according to both his Natures, that in the mean time they ſhould not Multiply *Deities*: But this Labour of his was Vaine towards them that were to Periſh.

Confuted.

The *Bohemian Waldenſes*.

About this time the *Bohemian Waldenſes* ſent two of their Brethren to Maſter *Calvin* to deſire his Judgment about ſome matters of Religion, whom he Lovingly ſatisfied, Exhorting them alſo that they would enter into a neerer Conjunction with other Reformed Churches. At the ſame time alſo, Queen *Mary* being Dead, and Queen *Elizabeth* Succeeding, many of the Godly *French*, Relying upon her Piety, and Humanity, fled for Refuge into *England*, with the conſent of that Reverend Man, *Edmund Grindal*, Biſhop of *London*; and they craved leave of her that one might be ſent from *Geneva* to plant a *French* Church there: whereupon *Galacius* was ſent.

Q. *Elizabeth* in *England*.

A *French* Ch. erected in *England*.

Towards the latter end of this Year King *Francis* of *France* dyed ſuddenly, and that in ſuch a Juncture of time, when all things ſeemed ſo deſperate, that they could not be Cured but by God himſelf; And King *Charles* the Ninth a Child, was ſcarce entered into his Kingdome, when by a Herald Letters ſubſcribed with his Name, were brought to *Geneva*, wherein he complained that many were ſent out from thence, that infected his Kingdom, deſiring that they might be preſently called back, Threatning, that otherwiſe he would not let paſſe the Revenging of that Injury.

K. *Charles* in *France*.

Geneva threatned.

Maſter *Calvin* being hereupon ſent for by the Senate, anſwered in his own, and in his Colleagues names, that at the Requeſt of the Churches of *France*, they had Exhorted certain men that were found in the Faith, and of an Holy Life, whom they judged fit for the Work, that they ſhould not be wanting to lend their help to their Country in ſo Holy a Cauſe, eſpecially the Churches craving Aſſiſtance from them

Defended by *Calvin*.

for

for their further edification: And that this they had done, not to disturb the Kingdome, but that the people might be taught the Gospel of peace; and if they were accused for any thing further then this, that they were ready to answer their accusers before the King: So this business went no further.

The same year Master *Calvin* and Master *Beza*, answered the impudent book of *Tileman Hushusius*. Master *Calvin* also confuted those Blasphemies which *Gentilis* had published at *Lyons* against him, and *Athanasius*: He published also his Lectures upon *Daniel*, which he dedicated to the *French* Churches, and as he interpreted that Prophet, so in his Præface he was himself a Prophet, foretelling the tempest that hung over them. At which time also *Francis Balduinus*, (afterwards called *Ecebolius*, because he had changed his religion three or four times) being suborned by the Cadinal of *Lorrain*, and by evill meanes reconciled to the King of *Navar*, dispersed a certain Book up and down the Court, written either by himself, or (as some rather thought) by *Cassander*, wherein he stiled himself a pious and moderate man, which Book was worse then the Emperors *Interim*, for that under the specious pretence of restoring moderation, he sought to bring in all the *Popish* corruptions. Master *Calvin* being informed hereof, published an answer to this Book, to which some other answers were shortly after added, which made a full discovery of, the wit and purpose of *Balduinus*, which this railer could by no means digest; whereupon he never gave over to brand *Calvin* and *Beza* with his impudent reproaches; till the year after, being grown odious both to God and men, of both Religions whom he had so often deceived by his turning, whilst he was following a suit of Law at *Paris*, he wore away, and ended his wretched life.

Heshusius answered.

Ecebolius. his Errors.

Confuted.

Gods judgements on Him.

In the year 1562. God gave peace and liberty to the *French* Churches, by a publick Edict of the Kings: But not long after the King of *Navar*, being suborned by *Popish* subtilty, presently after the Duke of *Guise* had committed that abominable massacre at *Vassy*, began that civil war which continued many years after, to the miserable devastation of *France*: and it cannot he spoken how much *Master Calvin* was affected, and afflicted therewith, which so far increased his disease, that it was easie to divine, that it would not be long before he was translated to a better life, yet did he not desist from exhorting and comforting every one, no nor from preaching and reading his ordinary Lectures. And the same year he published that excellent confession of Faith, which was sent to the States of the Empire met together at *Franckford*, in the name of the Prince of *Conde*, and of all the Godly in *France*, who besides the injuries which they sustained by an unjust war, were unworthily traduced to the *Germans*, as if they held many false and monstrous opinions.

1562.

Civil war in *France*.

One thing also is not to be pretermitted, that on the nineteenth of *Decemb.* Master *Calvin* lying in bed sick of the Gout, being the *Sabbath* day, and the North-wind having blown two dayes strongly, said to many that were present, *Truly I know not what is the matter, but I thought this night I heard warlike drums beating very loud, and I could not perswade my self but it was so: Let us therefore go to prayers, for surely some great businesse is in hand.* And this very day there was a great Battail fought between the *Guisians* and the Protestants not far from *Paris*, news whereof came unto *Geneva* within a few days after.

A prodigy.

The year after, which was 1563. Master *Calvins* disease did so far increase, that it was almost incredible that so weak a body, exhausted with so many labours, and worne out with so many diseases, should yet retain so valiant and generous a mind: So that even then he could not be perswaded to favour himself, and if at any time he abstained from his publick labours (which yet he never did but when by necessity he was enforced thereto) yet he was busie at home, either in giving counsel to those that sought it, or in dictating to his Scribes; The witnesses whereof are those two serious admonitions to the *Polonians*, to take heed of those Blasphemous persons which denyed the Sacred *Trinity*. The Answers which he returned to the Brethrens Messengers, who were now met in a *Synod* at *Lyons*; his Commentaries upon the four books of *Moses*, which himself turned out of *Latin* into *French*. And lastly, his commentary upon *Joshua*, which he now began, and finished a little before his death.

1563.

His sickness Increseth.

His indefatigable Pains.

In

1564. His laſt Sermon.

In the year 1564. *Feb.* the ſixth, Maſter *Calvin* being ſhort-winded by reaſon of a ſtopping in his lungs, preached his laſt Sermon, and from thence forward he ſpake little, onely now and then he would be carried to the Congregation, the laſt time being *March* the laſt, his diſeaſes (being contracted by the incredible labours both of his mind and body) were very many: For (beſides that naturally he was but of a weak body, leane, and inclinable to a Conſumption) he ſlept little, and ſpent a great part of the year in Preaching, Teaching and dictating. For at leaſt ten years together he abſtained from dinners, taking no food at all till Supper; ſo that it was a wonder how he could eſcape a *Ptiſick* ſo long. He was often troubled with the head-ach, which his abſtinence onely could cure; whereupon he ſometimes faſted thirty ſix hours together. But partly through ſtraining his voice, and partly through his too frequent uſe of *Aloes* (which was taken notice of too late) he was firſt troubled with the *Hemorhoids*, which at length proved ulcerous, and beſides, for five years before his death he did many times ſpit blood: And when his *Quartan Ague* left him, the gout took him in his right leg, then the *Collick*, and laſtly the Stone, which yet he never diſcerned till a few months before his death.

The causes of his Sickneſs.

The *Phyſicians* applyed what remedies poſſibly they could; neither was there ever man that was more obſervant of their rules: But in reſpect of the labours of his mind, he was extreame negligent of his health, ſo that the violent paines of head-ach could never reſtraine him from preaching. And though he was tormented with ſo many and violent diſeaſes, yet did never any man hear him utter one word that did unbeſeem a valiant or Chriſtian man. Onely lifting up his eyes to heaven, he uſed to ſay, *How long Lord?* For he often uſed this *Motto* in his health, when he ſpake of the calamities of his Brethren (which always more afflicted him then his own.) When as his Colleagues admoniſhed and earneſtly intreated him, that in his ſickneſſe he would abſtain from dictating, but eſpecially from writing himſelf: He anſwered, *What? would you have me Idle when my Lord comes? March* the tenth when all the Miniſters came to him, they found him cloathed, and ſitting at his little Table where he uſed to write and meditate; He beholding them (when he had rubbed his fore-head a while with his hand, as he uſed to doe when he meditated) with a cheerful countenance, ſaid, *I give you hearty thanks (my dear Brethren) for the great care you have of me, and I hope within theſe fifteen dayes* (which was the time that they were to meet about Church-cenſures) *I ſhall be preſent at your* Conſiſtory: *For then* I *believe God will declare what he will determine concerning me, and that he will receive me to himſelf.* Accordingly he was preſent that day, which was *March* the four and twentyeth, and when all their buſineſſes were quietly diſpatched, he told them that God had given him ſome further delay, and ſo taking a *French Teſtament* in his hand, he read ſome of the Annotations upon it, and asked the Miniſters judgements about the ſame, becauſe he had a purpoſe to amend them. The day after he was ſomewhat worſe, as being tyred with the former dayes labour.

His great Patience.

He will not intermit his Labours.

His ſpeech to the Miniſters.

He goes to the Senate.

March the ſeven and twentyeth he cauſed himſelf to be carried in his chair to the Senate door, and then leaning upon two, he walked into the Court, and there he preſented to the Senate a new *Rector* for the School, and with a Bare head, he Returned them thanks for all their former favours: And in Particular, for the Great Care they had of him in his ſickneſſe: *For* I *perceive* (ſaith he) *That this is the Laſt time that* I *ſhall come into this place.* Which words he could Scarce utter, his Voice failing him: And ſo with many Tears on both ſides, he bade them Fare-well.

He receives the Sacrament.

April the Second, which was *Eaſter-day*, though he was very weak, yet he cauſed himſelf to be carried to the Church in his chaire, where after Sermon he received the Sacrament of the Lords Supper at Maſter *Beza*'s Hands, and with a Chearfull Countenance, though weak voice, ſang the *Pſalme* with the reſt of the Congregation, ſhewing, though in a dying countenance, ſignes of much inward joy.

He makes his Will.

April the five and twentieth he made his *Will* in this from: *In the Name of God Amen,* Anno Chriſti, 1564. Aprill *the five and twentieth, I* Peter Chenalat, *Citizen, and Notary of* Geneva, *do witneſs, and profeſs, that being ſent for by that Reverend Man* John Calvin, *Miniſter of the Word of God in the Church of* Geneva, *and a free Denizen of*

of the ſame City, who then truly was ſick in Body, but ſound in Mind, told me that his purpoſe was to make his Teſtament, *and to declare his laſt* Will, *deſiring me to write it down as he ſhould Dictate unto me with his Tongue, which I profeſs I did preſently Word by Word as he told me; neither did I Adde, or Diſminiſh any thing from that which he ſpake, but have followed the very form ſuggeſted by him: which was this. In the name of the Lord, Amen, I* John Calvin, *Miniſter of the Word of God in the Church of* Geneva, *oppreſſed, and Afflicted with divers Diſeaſes, ſo that I eaſily think that the Lord God hath appointed ſhortly to lead me out of this World; I therefore have Determined to make my* Teſtament, *and to commit to my Writing my Laſt* Will *in this Form following.* Mr. Calvin's Will.

Firſt, I give thanks to God, that taking pitty of me whom he created and placed in this World, hath delivered me out of the deep Darkneſs of Idolatry into which I was plunged, and that he brought me into the light of his Goſpel, & made me a partaker of the Doctrine of Salvation, whereof I was moſt unworthy: Neither hath he only gently and Graciouſly born with my faults, and ſins, for which yet I deſerved to be rejected by him, and driven out; but hath uſed towards me ſo great meekneſs and mildneſs, that he hath vouchſafed to uſe my Labours in Preaching and Publiſhing the Truth of his Goſpel. And I witneſs and profeſs, that I intend to paſs the remainder of my Life in the ſame Faith, and Religion which he hath delivered to me by his Goſpel, and not to ſeek any other Aid or Refuge for Salvation then his free Adoption, in which alone Salvation reſteth. And with all my heart I embrace the Mercy which he hath uſed towards me for Jeſus Chriſt *his Sake, Recompenſing my faults with the Merit of his Death and Paſſion, that ſatisfaction may be made by this means for all my ſins and crimes, and the remembrance of them may be blotted out. I witneſs alſo, and profeſs that I humbly begge of him, that being waſhed and cleanſed in the Blood of that Higheſt Redeemer ſhed for the ſins of Mankinde, I may ſtand at his Judgement Seat under the Image of my Redeemer.*

Alſo I profeſs that I have diligently done my endeavour, according to the meaſure of Grace received, and bounty which God hath uſed towards me, that I might preach his Word Holily and Purely, both in Sermons, Writings, and Commentaries, *and Interpret his Holy Scripture Faithfully. I alſo witneſs and profeſs, that I have uſed no Juglings, no Evil and Sophiſtical Arts in my controverſies and Diſputations, which I have held with the Enemies of the Goſpel, but I have been converſant candidly, and ſincerely in maintaining the Truth.*

But (out alas!) that Study, and Zeal of mine (if it be worthy ſo to be called) hath been ſo remiſs and languiſhing, that I confeſs innumerable things have been wanting to me to the well performing of my Duty; and unleſs the immeaſurable bounty of God had been preſent, my ſtudies had been vain, and vaniſhing away. Moreover I acknowledge that unleſs the ſame bounty had been preſent unto me, the Goods of the mind which God hath given me, would have made me guilty of the greater ſin, and ſlothfulneſs before his Judgement-Seat. For which cauſes I witneſs, and profeſs, that I hope for no other help for Salvation but this only, that ſeeing God is a Father of Mercy, he ſhewed himſelf a Father unto me, who acknowledge my ſelf a miſerable Sinner.

As for other things; After my departure out of this Life, I would have my body committed to the Earth in that order and manner which is uſual in this Church and City, till the bleſſed day of Reſurrection cometh.

As touching that ſlender Patrimony which God hath given me, concerning which, I have determined thus to Diſpoſe. Let Anthony Calvin *my moſt dear Brother be mine Heir; but, only for honour ſake, let him take before hand, and have to himſelf the Silver Charger which was given me by* Varannius *for a gift, wherewith I deſire him to be contented: For whatſoever things remain in mine Inheritance, I requeſt, and commit them to his Faith, that he return them to his children when he ſhall dye. I bequeath ten Golden Scutes to the School of Boyes from the ſame my Brother, and Heire. Alſo ſo much to poore Strangers. So much to* Joane, *the Daughter of* Charles Coſtan, *and of my Kinſwoman. But to* Samuel *and* John, *the Sonnes of my ſaid Brother, I deſire to have given to them forty Golden Scutes by mine Heir when he dieth. To* Anne, Suſan, *and* Dorothy, *his Daughters, thirty Scutes of Gold: But to* David *their Brother, becauſe of his Lightneſs and Miſcarriages, but five and twenty Scutes of Gold. This is the whole*

Summe of the whole Patrimony, and Goods which God hath given me, ſo near as I can eſtimate it, ſetting a Price upon my Library, my Moveables, and all my Houſhold goods, with all other my faculties. If there be found any thing above, I would have it to be diſtributed to all thoſe children, the Sonnes and Daughters of my Brother: Neither do I exclude that David, *if he prove a good Husband. If there ſhall be any Surpluſage above that Summe, I believe there will be no great matter, eſpecially when my Depts are paid, the care whereof I have committed to my ſaid Brother, upon whoſe Love and Fidelity I Relye: For which cauſe I will and appoint him, to be the* Executor *of my* Teſtament, *and together with him the Worſhipful man* Laurence Normendy, *giving them power to take an Inventory of my Goods without any more Accurate Diligence of the* Court. *I alſo Permit them to Sell my Moveables, that out of the Mony made thereof, they may Execute my* Will *above Written. Dated this Twenty fifth of* Aprill, Anno Chriſti, 1554.

When this *Will* was made and confirmed, Maſter *Calvin* ſent to the four *Syndics*, and all the Aldermen, deſiring to ſpeak with them all, yet once more in the Court before his Death, whither he hoped to be carryed the next day. The Senators anſwered, that they would rather come to him, deſiring him to have a regard to his Health: And the day after when they came all to him from the Court, after Mutual Salutations, and Pardon craved for their coming to him, whereas he rather would have come to them, and profeſſing that he had long deſired to ſpake with them, though he had deferred it till now, even till he found the Approaching of his Departure out of this World, he ſaid,

Honoured Maſters,

His ſpeech to the Senators.

I give you great thanks, that ye have honoured me thus far, having not deſerved it from you, and for that you have ſo often born with mine infirmities; which to me hath always been an Argument of your ſingular good will towards me: And albeit in performance of mine Office it could not be but that I muſt undergoe many bickerings, and divers aſſaults, becauſe every good man muſt be Exerciſed therewith; yet I know, and acknowledge, that none of theſe things have falne out through your default; and I earneſtly beſeech you, that if I have not always done that which behoved me, you rather would have regard of my Will than of my Ability. For I can truly teſtifie that I have been heartily ſtudious of the Welfare of your Common-Wealth; and howſoever I have not fully performed mine Office, yet ſurely I have ſtudied the Publick Good according to mine Ability, and except I ſhould acknowledge that the Lord hath uſed my Service, ſometimes not unprofitably, I could not avoid the Crime of Diſſembling. But this I requeſt of you again and again, that I may be excuſed by you for that the things are ſo little, that I have publickly and privately Performed in compariſon of thoſe things which it behoved me to have done. Certainly of mine own accord, I acknowledge that I am much Indepted to you for this cauſe alſo, that ye have Patiently born with my too much vehemency ſometimes; which ſin alſo I truſt God, that he hath forgiven me.

But as touching the Doctrine that you have heard from me, I take God to witneſs, that I have not raſhly and uncertainly, but purely and ſincerely taught the Word of God intruſted unto me, whoſe Wrath I ſhould otherwiſe have felt now hanging over me, as I am certainly aſſured that my Labours in teaching it, hath not been diſpleaſing to him. And I teſtifie this the more willingly both before God and you, becauſe I doubt not but that the Devil (according to his cuſtome) will raiſe Wicked, Light and Giddy-Headed People to corrupt the Sincere Doctrine which you have heard from me.

Then conſidering the unmeaſurable Benefits which God had conferred on that City, he ſaid;

I am a very good Witneſs out of how many great Dangers the hand of the great and beſt God hath delivered you. Moreover, you ſee in what Eſtate you now are; therefore whether your affairs be Proſperous or Adverſe, let that be always Converſant before your eyes, that God is he alone that eſtabliſheth Kingdomes, and Cities and therefore will be Worſhiped by Mortal Men. Remember what that great David *doth teſtifie, that when he Enjoyed a deep Peace he fell foulеſt, and ſhould never have riſen again, if God of his ſingular*

ſingular Goodneſs, had not reached out his hand to him. What then ſhall becomeof ſuch Punies, if he fell being ſo ſtrong and powerfull a Man? Ye had need of great humility of Mind, that ye may walk circumſpectly, and with great reverence before God; and truſtupon him onely, being ſure that it will always be, as ye have often found, that by his Aid you may ſtand ſure, although your ſafety and welfare may be hung, as it were, upon a very ſlender Thread. Wherefore if Proſperity befal you, take heed, I pray you, that ye be not puffed up with Pride like Profane Perſons, but rather give thanks to God with lowlineſs of Mind. But if Adverſity ſhall happen unto you, and death ſhall ſtand before you on every ſide, yet truſt in him that hath raiſeth up the Dead; yea then eſpecially think that ye are ſtirred up by God, that ye may more and more truſt in him alone. And if ye deſire that this your Common-Wealth may be preſerved in a firm Eſtate, ſee that you be not defiled with any Filthineſs. For he is onely the Higheſt God, King of Kings, and Lord of Lords, he will Honour thoſe that Honour him, and caſt down thoſe that deſpiſe him. Honour him therefore according to his own Precepts, and dayly think of this, that we are farre from doing that which is required of us.

I know the Diſpoſitions and Converſations of every one of you, and I know that you have need of Exhortation. There is none of thoſe that excell moſt, unto whom many things are not wanting; Therefore let every Man look about him, and let him ask of the Lord thoſe things which he underſtands himſelf to ſtand in need of. We ſee what Vices reign in the greateſt Counſels in the World; Some are ſtark cold, and neglect the Publick, taking care onely for their own Private Affairs: Others are Indulgent to their Private Affections: Others uſe not the Excellent gifts God hath beſtowed upon them as they ought: Others Proudly Boaſt of their own Parts, and upon a certain Confidence therein, expect that every Man ſhould ſubſcribe to their Opinions. I exhort Old Men that they envy not the Younger, whom they find Adorned with Excellent Gifts from God: I admoniſh the Younger, that they carry themſelves Modeſtly without Arrogance; and let not one Moleſt another. Avoyd Contentions, and all that bitterneſs of Spirit, which diverts many from the right Way in the government of the Common-Wealth. And ye ſhall the better avoid theſe things, if every Man contain himſelf within his own Sphear, and all Adminiſter the part of the Common-Wealth Faithfully which is committed to him. I pray you for Gods Sake, let there be no place for Favour or Hatred in the judgement of Civil-cauſes. Let none pervert Right by ſubtile and cunning Tricks. Let no Man hinder the Laws from prevailing. Let no Man depart from that which is juſt and equall. If Siniſter Affections ſhall beginne to ariſe, let him reſiſt them Conſtantly, looking upon him that hath placed him in his Throne, and begge of him his Holy Spirit. To conclude, I begge of you again that you pardon mine Infirmities, which I acknowledge and confeſs before God, Angels, and your Worſhipfull ſelves.

Having thus ſpoken, he prayed unto God to multiply his gifts and Bleſſings upon them more and more, and to govern them by his Holy Spirit, for the ſafety and good of the Common-Wealth. And giving his Hand to every of them, he diſmiſſed them all, who departed full of ſorrow and heavineſs, as from their Common-Father, with many tears.

Aprill, the Eight and twentieth, the Miniſters of *Geneva* being come to him, he ſpake thus unto them.

His ſpeech to the Miniſters.

Brethren, after my Deceaſe, ſtand faſt in this Work of the Lord, and be not Diſcouraged; for the Lord will preſerve this Church, and Common-Wealth againſt the Threatnings of the Enemies. I pray God keep you from Diſſentions: Embrace one another with Mutual charity. Think again, and again what you owe to this Church wherein the Lord hath Placed you, and let nothing divert you from your Duty: Otherwiſe it will be eaſie for ſuch as ſeek them, to find out Evaſions; but ſuch ſhall find that God cannot be deceived. As ſoon as I came to this City, the Goſpel indeed was Preached, but the Affaires were very Troubleſome, many conceiting that Chriſtianity was nothing elſe but to overthrow Images: And there were not a few Wicked Perſons, from whom I ſuffered many moſt unworthy things: But the Lord our God ſo confirmed and ſtrengthened me (though by Nature I was not bold) that I gave not Place to any of their Endeavours. Afterwards

wards when I returned hither from Strasborough, *I followed this Vocation with an unwilling Mind, because it seemed to me that it would prove unfruitful, for I knew not what the Lord had Determined, and matter was full of many and great Difficulties: But going on, at last I found that God had much Blessed my Labours. Stand fast therefore in this your Vocation: Retaine that Order that is begun, and do your utmost endeavours that the People may be kept in Subjection to your Wholesome Doctrine: For some are wicked and stubborn. Things as you see are, through Gods Mercy, well setled, and therefore ye shall be left without Excuse before God, if through your Slothfulness they be unsetled again. I Professe, Brethren, that I have lived with you conjoyned in true love, and sincere Charity, and that I now so depart from you. If you have found me any with Pettish in this my Disease, I crave Pardon of you, and give you very great thanks, that ye have sustained the Burthen imposed upon me, during the time of my Sickness.*

Having thus spoken, he gave his hand to Each of them, who departed from him with much sorrow, and weeping.

A while after Master *Calvin*, understanding by Letters from Master *Farell* to Master *Viret*, who now was an old Man of eighty years old and sickly, was yet Determined to visit him, and was now onward of his journey; he wrote thus to him to stay him.

His Letter to Mr. *Viret.*

Farewell my best and sincerest Brother, and seeing God will have you to out live me in this world, live mindfull of our Friendship, which as it hath been profitable for the Church of God here, so the Fruit thereof tarrieth for us in Heaven. I would not have you to weary your self for my Sake. I hardly draw my Breath, and I expect dayly when it will wholly fail me. It is enough that I Live and Dye to Christ, *who is Gaine to his, both in Life and Death. Again Farewell.* May 11. Anno Christi, 1564.

Viret comes to Him.

Yet for all this Letter, the good old Man came to *Geneva*, and having fully conferred with Master *Calvin*, returned back to *Neocome*.

The rest of his days, even till his departure, Master *Calvin* spent almost in Perpetual Prayer, with his Eyes fixed upon Heaven, and his Voice full of Sighes, by reason of his short Breath.

May, the seven and twentieth, being the day whereon he departed, he seemed to speak more strongly, and with lesse Difficulty; but this was but a Lightning before Death. In the Evening about Eight a Clock, on the sudden, certain signes of present Death appeared; at which time Mr. *Beza* being newly departed from him, some ran to acquaint him therewith; whereupon he presently returned, but found him to have yeilded up his Spirit into the hands of God, without the least strugling, yea not so much as sending forth one Groan, having had his Understanding, Memory, and Voice even to the Last Gasp, being much more like to one that was fallen asleep then Dead. So that that day at Sun-Setting, that great bright Light was taken out of this World.

His Death.

That Night, and the Day following, there was great Weeping and Wailing all over the City. Many Citizens and Strangers desired to see him after he was Dead, and amongst the rest, Queen *Elizabeths* Ambassadors, who being sent into *France*, were then there. The next day after being the *Sabbath*, his Body was Coffined; and in the afternoon he was carryed forth, the Senators, Pastors, and Professors of the School, and almost the whole City following the Coarse, not without abundance of Tears: He was buryed in the Common-Church-Yard, without much Pomp, no Tombstone being added, as himself commanded; Whereupon Master *Beza* made these Verses.

Beza's verses on Him.

Romæ *ruentis terror ille Maximus,*
Quem mortuum lugent boni, horrescunt mali,
Ipsa à quo potuit virtutem discere virtus;
Cur adeo exiguo, ignotoq; in cespite clausus,

Calvinus

Calvinus *Lateat rogas?*
Calvinum *aſſidue comitata Modeſtia vivum.*
Hoc tumulo manibus condidit ipſa ſuis.
Ote beautum ceſpitem tanto hoſpite!
O cui invidere poſſunt cuncta Marmora!

His Character.

He was a man of an incredible and moſt ready memory, in the middeſt of almoſt infinite diſtractions, and of a moſt exact judgement. He was very regardleſs of means, and preferment, even when it was often offered: He eat little meat, took very little ſleep, was wholly compounded of ſweetneſs and gravity: Diſcreet and mild he was in bearing with mens infirmities; yet would he ſeverely without diſſimulation reprove their vices, which freedom he alwayes uſed from a child: Such a Preacher he was, that like another *Orpheus*, he drew *England*, *Spain* and *Italy* to him, filling *Geneva* with ſtrangers.

His admirable Pains.

Such a voluminous writer, that (as it was ſaid of Saint *Auguſtine*,) he wrote more then another can well read. His writings were ſo eagerly received, that as moſt rare and precious peaces they were forthwith tranſlated into all Languages. What ſhall I ſpeak of his indefatigable induſtry, even beyond the power of nature, which being parallelled with our loitring, I fear will exceed all credit? and may be a true object of admiration, how his lean, worn, ſpent, and wearyiſh body could poſſibly hold out.

He read every week in the year three Divinity Lectures, and every other week over and above, he preached every day, ſo that (as *Eraſmus* ſaith of *Chryſoſtom*) *I do not know whether more to admire the indefatigableneſs of the man, or his hearers.* Yea, ſome have reckoned up that his Lectures were yearly one hundred eighty ſix, his Sermons two hundred eighty ſix, beſides every *Thurſday* he ſat in the *Presbytery*. Every *Fryday*, when the Miniſters met in conference to expound hard Texts, he made as good as a Lecture. Yea, beſides, there was Scarce a day, wherein he ſpent not ſome part either by word or writing, in anſwering the queſtions and doubts of ſundry Paſtors, and Churches that ſought unto him for advice and counſel: Over and above which, there was no year paſſed wherein came not forth from him ſome great volume or other in *Folio*, ſo that in few years (beſides many golden Tractates, and ſundry exquiſite anſwers, which upon ſhort warning he made to principall adverſaries) his huge explications upon the five books of *Moſes*, *Joſhua*, *Job*, *Pſalms*, all the Prophets, and upon the whole *New Teſtament*, came forth into the world fuller of pithy ſententious matter then of Paper.

These things conſidered what breathing-time could he find for idleneſs, or looſe thoughts? In his laſt grievous ſickneſs procured by his intollerable labours, he could Scarce be compelled by his friends to pretermit his daily task of preaching, and reading his Divinity Lectures, and at home, when he could not go abroad, he rather wearied others with continual dictating to them, then himſelf. Nothing was more frequent in his mouth then this, *Of all things an idle life is moſt irkeſome to me:* and when his friends uſed all their endeavours to perſwade him to favour and reſpect himſelf: *Why* (ſaith he) *will ye have God finde me idle at his coming?* Yea, ſuch conſcience did he make of miſpending a minute, that he was loath to detaine the Miniſters that came to viſit him from their publick exerciſes. What wonder then is it, that he ſcarce attained to the age of 56. Yea, rather it's a wonder that he lived ſo long. Indeed he lived but 54. years ten months and ſeventeen dayes, the half of which time he ſpent in the holy Miniſtry of the Goſpel. Many ſlanders were caſt upon him, As that he was Ambitious. But how could that be, whereas he preferred his abode in the Common-wealth, and Church of *Geneva*, before all other places, which he called the ſhop of poverty. Others charge him that he ſtudied to heap up riches, whereas his laſt *Teſtament* ſhews that he was a very poor man; for all his goods, yea and his Library being ſold very dear (ſaith Maſter *Beza*) Scarcely amounted to three hundred crowns: And *Calvin* himſelf in his life time hearing of this impudent ſlander, anſwered: *If I cannot perſwade men whilſt I am alive, that I am no great monied man, yet my death will*

Slanders Anſwered.

ſhew

ſhew it. And the Senate at *Geneva* can teſtifie that his ſtipend being very ſmall, he was ſo far from being not contented there-with, that when they offered to enlarge his penſions, he utterly refuſed the ſame: and by the ſmall eſtate which he left at his death it appears alſo, that either his gifts were not great, or elſe that he ſpent as God ſent. Some reproached him for his Brother *A. Calvin*, becauſe he was divorced from his wife, who was proved an Adultereſſe: What would theſe men have ſaid, if he had kept an Adultereſſe in his houſe? May they not as well reproach *Jacob*, *David*, yea, and *Chriſt* himſelf, for that one of his Diſciples was a Divel, as himſelf told them? Some ſaid that he was given to delights and luxury: His many great Books eaſily confute this ſlander. Some gave out impudently that he ruled in *Geneva* both in Church and Common-wealth, ſo that he ſometimes ſate upon the Tribunal? But for theſe things neither they which knew him, nor enſuing ages who may collect his manners out of his writing, will give any credit to them. But its far more eaſie to calumniate then to imitate him.

His works. *Omnia Calvini opera quæ diverſis chartarum formis edita, ſi uno forme genere imprimerentur, juſte magnitudinis Tomas.* 20. *in Folio efficerent.* Moſt of them are mentioned particularly in his life.

The Life of William Farellus, *who dyed* Anno Chriſti 1565.

His Birth and Education. WIlliam *Farellus* was born in the *Delphinate*, of a Noble Family, *Anno Chriſti* 1589. and ſent to *Paris* to be brought up in learning, and was one of the firſt that made a publick Profeſſion of the Goſpel in *France*. But when perſecution aroſe, he fled into *Helvetia*, the better to propagate the Goſpel, where he grew into familiarity with *Zuinglius*, *Oecolampdius*, *Bartholdus*, and *Hallerus*.

Flight in perſecution. *Anno Chriſti* 1524. he went to *Baſil*, where he profered a publick diſputation with the *Popiſh* Divines of that place, but the Maſters of the Univerſity would not ſuffer it, ſaying, That his *Theſes* ſavoured of the new Doctrine; till the Senate being informed hereof, gave him free liberty of diſputing, and then *Farellus* ſet up his Theſes publickly in the Colledge, which were theſe. Chriſtus *nobis perfectam vivendi regulam præſcripſit.* Chriſti *mandata, ſunt obſervanda: inquibus iis qui continentia donum non habent, matrimonium præcipitur. Alienum eſt Evangelii luce,* & Judacium, *deſcrimen veſtitus, ciborum & aliarum ceremoniarum obſervare. Perculoſa ſunt preces multorum verborum, contra* Chriſti *mandatum.* Chriſti *mandata non ſunt in conſilia convertenda nec contra. Soli Deo Sacrificia offerenda, qua Spiritus dictat, &c.*

He challengeth the Papiſts.

His *Theſes.*

When theſe Poſitions were divulged, the Biſhops Vicar, the Rector, and Governours of the Univerſity forbad all under them, upon pain of excommunication, either to diſpute or to harken to them. The Senate on the contrary thinking that this command derogated from their authority, commanded their Pariſh Miniſters, and ſtudents of the Univerſity that they ſhould be preſent, and if they did otherwiſe, they forbad them the uſe of their mills, furnaces and Merchandize. Hereupon a Diſputation enſued in a great Aſſembly of the Clergy and Citizens. But ſhortly after the Biſhops Vicar, and the Rector of the Univerſity, and their *Popiſh* faction drove him by force from *Baſil*, their darkneſſe not enduring the light. *Neither was the ſervant greater then his Maſter.*

He is driven from *Baſil.*

From thence he went to *Mont-Bellicard*, and to ſome other places, where he preached the Goſpel with ſo much fervour and zeal, that it was evident unto all, that he was called of God thereunto.

His Labors. *Anno Chriſti* 1527. he went to a certain Town called *Æliu*, where he preached the Goſpel, and was admoniſhed by *Oecolampadius* to mingle prudence with his zeal.

Anno

Anno Christi 1528. he went to *Aquileia* amongst the *Bernates*, where he preached *Christ*, and undauntedly opposed *Antichrist*; Disputing also with divers at *Berne*, whereupon ensued a wonderfull change in *Ecclesiastical* Affairs. *Anno Christi* 1528. he with *Viret* went to *Geneva*, where they Planted the Church, and propagated the Gospel, and many of the Citizens Imbraced it; Yet at first, not so much out of Love to the Truth, as out of hatred to *Popish* Tyranny. He goes to to *Geneva*.

Long he had not been there before the Bishops Officers drew him into the Bishops Court, which two of the *Syndics* much disliked, the rather because *Farell* promised them that he would prove all his Doctrine out of the Holy Scriptures; So that they accompanyed him into the Bishops Court, that they might see all things to proceed in Judgment Lawfully: But it fell out otherwise: For the Judge of the Court would by no means endure a Disputation, saying, *If that be suffered, all our Mystery will be destroyed*; And withall railing upon *Farell*, he said, *Thou most wicked Devill, why camest thou to this City to Trouble us?* I am not (answered *Farell*) as you call me, but I Preach *Jesus Christ* who was Crucified for our Sins, and rose again, and he that believeth in his Name shall be saved: This is the Summe of my Arrant: I am a Deptor unto all that are ready to hear, and obey the Gospel, desiring this only, that the Obedience of Faith may Flourish every where; and I came into this City to see if there were any that would lend me the hearing, and I will render an account of my Faith and Hope every where, and will confirm my Doctrine with my Blood if need be. Then cryed out one of the Court in *Latine*; *He hath blasphemed, what need we any more Witnesses? He is guilty of Death. Hurle him into* Rhodanus, *Hurle him into the* Rhodanus: *It's better this one* Lutheran *should be put to Death, than that further troubles should be raised.* *Popish* Malice. *Popish* rage. His zeal and Courage. The High Priests Charge.

Farell answered; Do not utter the words of *Caiphas*, but of God. Then one strake him on the Mouth with his Fist, and he was commanded to stand aside as if they would consult, and in the *Interim* he was shot at with a Gunne by the Vicars Serving-Man, but it hit him not, God defending his Servant. And though one of the *Syndics* favoured him, yet now the other shrunk from him, so that the Bishops Councel prevailed that he should be driven out of the City. *Popish* Malice. Gods Mercy. He is driven from *Geneva*.

And thus being accompanyed with some Citzens, he, and his partner *Anthony Salner* were expelled the City, but God turned it to the great good of others, for they Sowed the Seed of the Word in the Neighbouring Country, by the side of the Lake *Lemannus*, *viz.* at *Orba* and *Granson*. Neither yet (through Gods Power and Goodness) was the Work Interrupted at *Geneva*: For just at the same time came a Young Man of the *Delphinate*, called *Anthony Frumentius*, who entering into the City, Taught a Publick School, and together with the Rudiments of *Grammer*, he most happily layd the Foundation of Christian Religion in the hearts and mindes of his Schollars, which were not a few. A speciall Providence.

Anno Christi, 1541. Master *Farell* went to *Metis*, and Preached in the Church-Yard of the *Dominicans*: The *Fryers*, when they could not otherwise hinder him, Rang their Bells: But he having a strong Voice, did so strain it, that he went on Audibly to the end of his Sermon. The day after there came about three Thousand Persons together to hear the Word of God; but some that favoured the Gospel, intreated Master *Farell* so long to forbear, as till he might Preach without a Tumult. Then was he questioned by the Magistrates, by what Authority, or by whose Request he Preached. To which he answered, *By the command of* Christ, *and at the Request of his Members*: Gravely Discoursing both of his own Authority, and of the Excellency of the Gospel; Telling the Magistrate what his Duty was in reference therunto. But shortly after by the Command of the Emperour, the Citizens of *Metis* were forbidden to hear any Man Preach who was not Licensed by the Bishop, and some others. Whereupon Master *Farell* went from thence to *Neocome*, where he wholly employ himself in the Service of the Church, Performing the Office of a Faithfull Pastor to Extreame Old Age, with Admirable Zeale, and Diligence. He goes to *Metis*. He goes to *Neocome*.

When he hard of *Calvin*'s sickness in the Year 1564. he could not satisfie himself, His Friendship.

His Death

ſelf, though he was ſeventy years old, but he muſt go to *Geneva*, to viſit him. He ſurvived *Calvin* one year, and odde months, and died aged 76 years, *Anno Chriſti* 1565.

Sathans Malice.

Anno Chriſti 1553, the *Genevians* (though they owed themſelves wholly to him) yet were carried on with ſuch fury, that they would have condemned *Farel* to death; and did ſuch things againſt him, that *Calvin* wiſhed he might have expiated their anger with his Blood.

The great effects of his Miniſtery.

This was that *Farel*, who (diſcouraged by no difficulties, deterred with no threatnings, reproaches, or ſtripes) gained to *Chriſt* multitudes in *Montbelgard*, *Aquileia*, *Lauſanna*, *Geneva*, and *Neocome*. There was in him, beſides piety, learning, innocency of life, and exemplary modeſty, a certain ſingular preſence of mind, ſharp wit, and vehemency of ſpeech, ſo that he rather ſeemed to thunder then ſpeak; and laſtly ſuch admirable fervency in his prayers, that he ſeemed to carry his hearers into Heaven with him.

His Caracter.

His Works.

Farellus concionibus magis quam ſcriptionibus operam dedit: Edidit tamen Themata quædam diſputanda Baſiliæ, excuſa Latinè & Germanicè. *Diſputationem* Bernæ *habitam* Latinè *Anno* 1528.

Beza made theſe verſes of him.

Gallica mirata eſt Calvinum *Eccleſia ſemper,*
Quo nemo docuit doctius.
Eſt quoq; te ſemper mirata, Farelle, tonantem,
Quo nemo tonuit fortius

THE



PET: PAV: VERGERIVS

The Life of Vergerius, *who dyed* Anno Chriſti 1562.

Peter Paul Vergerius, was a man excellently learned both in the Law and *Popiſh* Divinity, wherein he attained the higheſt degrees. *Anno Chriſti* 1530, at which time that famous Convention at *Auſpurg* was appointed, he was ſent by *Pope Clement* the ſeventh as his Legate into *Germany*, to improve his uttermoſt abilities to hinder a National Council, and accordingly he beſtirred himſelf to hinder and endamage the *Lutherans*; and that he might the better encourage the *Popiſh* Divines, *viz. Faber*, *Eccius*, *Cochlæus*, and *Nauſea*, to play the man in their Maſters cauſe, he beſtowed ſundry favours and gifts upon them. He alſo by his Legantine power, made *Eccius* Cannon of *Ratisbone*.

His great Learning.

Sent Legate into *Germany*.

His Policy.

Anno Chriſti 1534, *Paul* the third ſent for him to *Rome* to give an account of the ſtate of affairs in *Germany*, which when he had done, the *Pope* deliberated with his Cardinals what courſe was fitteſt to be taken to prevent a National Council, till as *Cæſar* and the other Kings could be ſtirred up to war by their ſecret inſtigations; and ſo after a while he ſent back *Vergerius* into *Germany*, to promiſe the Princes, that a General Council ſhould be held at *Mantua*; But withal to preſcribe ſuch rules about coming to it, as he knew the Proteſtant Divines would not accept of. He had in charge alſo to ſtir up the Prince's minds againſt the King of *England*, and to profer his Kingdom to whoſoever would conquer it, and to try if by any meanes he could take off *Luther* and *Melanchthon* from proſecuting what they had begun. There were alſo nine Cardinals and Biſhops choſen out (the better to delude the *Germans*) who were to conſider of, and to preſcribe a form of Reforming the Church, which accordingly they did.

He is ſent for to *Rome*

He is ſent back into *Germany*.

Popiſh ſubtilty.

Hereupon *Anno Chriſti* 1535, he went back from *Rome* into *Germany*, to King *Ferdinand*, where he met with the *Lantgrave* of *Heſſe*, and opened to him the *Popes* purpoſe of calling a Council: After which he went to the reſt of the Princes to impart the ſame to them alſo. Then went he to *Luther* at *Wittenberg*, where with better diligence then ſucceſſe, he proſecuted what he had in Commiſſion to him.

He beſtirs himſelf in *Germany*.

About the end of that year, the Princes by their writing returned anſwer to *Vergerius*. And the year after, when *Cæſar* went to *Naples*, *Vergerius* was called home by the *Pope*, to whom he ſhewed the ſucceſs of his affair, *viz.* That the Proteſtants required a free and Chriſtian Council to be convened within the borders of *Germany*, as the Emperour had promiſed. That there was no hope of gaining *Luther*, and his aſſociates, but by their deſtruction: That the Proteſtant Princes would not hearken to any thing about *England*, and that the other Princes were very cold alſo in that cauſe; and that *George* Duke of *Saxony* had told him, that there was great danger from the *Lutherans*, which could by no other means be preventeo, except the Emperour and *Pope* would make war with them.

He gives an account to the *Pope*.

Hereupon the *Pope* commanded him to make all the haſt he could to *Naples*, to acquaint the Emperour herewith, eſpecially to excite him all he could to take up Armes againſt the *Lutherans*: But when *Cæſar* came to *Rome*, *Anno Chriſti* 1536, he preſſed the *Pope* for a Generall Council, deſiring to carry back with him into *Germany* the Patent for it. The *Pope* denyed not his requeſt, but told him that he would chuſe a City in *Italy* for it, and that he would preſcribe ſuch Rules for it as were moſt neceſſary for the *Roman* Church. *Cæſar* anſwered, that if he would call a Council, he much cared not where it was, preſuming that he could bring the greateſt part of the *Germans* along with him to it. Then did the *Pope* with his aſſiſtants draw up a Patent for it; at which time he made *Vergerius* firſt Biſhop of *Modruſium*, and ſhortly after of *Juſtinople*.

He is ſent to the Emperour.

The Emperor deals with the *Pope* about a Council.

Anno Chriſti 1537, the *Pope* intending to ſend another Legate into *Germany*, commanded *Vergerius* to acquaint him with the ſtate of the Country, and how he ſhould deport himſelf amongſt them; But both Maſter and Scholar loſt their labour with the *German* Princes.

Another Legat in vain.

Anno Chriſti 1541, *Vergerius* was again ſent into *Germany*, to the Convention at *Worms*, in the name indeed of the King of *France*, but in truth, that under that pretence he might the better promote the *Popes* affairs, at which time he wrote his book *De unitate & pace Eccleſiæ*: The ſcope whereof was to take off the *Germans* from thinking of a National Council. Thus *Vergerius* for a long time had been ſerviceable to the *Popes*, and had promoted their intereſt; He had alſo attained great favour with Princes and Kings: and King *Ferdinand* did ſo highly eſteem him, that he made him God-father to his Daughter *Katherine*: Yet at laſt he fell off from the *Pope* by this wonderfull occaſion.

He is well beloved.

After the Convention at *Wormes* he was called back to *Rome*, and the *Pope* being to make ſome Cardinals, intended to make *Vergerius* one; but ſome ſuggeſted that he had been ſo long in *Germany*, that he ſmelled of a *Lutheran*, which made the *Pope* to alter his purpoſe; which when *Vergerius* was informed of by Cardinal *Ginucius*, to whom the *Pope* had told it, he was wonderfully aſtoniſhed, and that he might purge himſelf, went into his own country, purpoſing to write a Book with this title, *Againſt the Apoſtate* Germans. But it pleaſed God, that whilſt he read over his adverſaries Books, with an inntent to coufute them, himſelf was converted by them: Whereupon, caſting off all deſires of a Cardinalſhip, he retired himſelf to his brother *John Baptiſta*, Biſhop of *Pola*, and communicating his thoughts to him, asked his advice.

He is ſuſpected for a *Lutheran*.

His wonderfull converſion.

He retires to his brother.

His Brother at firſt was much aſtoniſhed, and bewailed his condition; But after a while was perſwaded by him to read and ſtudy the Scriptures, eſpecially in the point of Juſtification by Faith, whereby it pleaſed God that he alſo ſaw the *Popiſh* Doctrines to be falſe, and ſo they both became zealous Preachers of *Chriſt* to the people of *Iſtria*, diligently inculcating the wonderful benefits which we have by *Chriſt*, and ſhewing what Works they be that God requires of us, that hereby they might reduce the people to the pure worſhip of God. But the Devil ſtirred up many adverſaries againſt them, eſpecially the *Fryars*, who accuſed them to the inquiſitors; amongſt whom was *Hannibal Griſonius*, and his companion *Hierom Mutius*, who afterwards writ an invective againſt *Vergerius*, traducing alſo *Germany* it ſelf, in a Book which he ſet out in hatred of Religion.

Biſhop of Pola is converted.

Gods mercy

Sathans Malice.

They are accuſed to the inquiſitors.

Griſonius upon this information went to *Pola*, and *Juſtinople*, ruſhing into the houſes of

of the Citizens, ſea rching for forbidden Books. He preached alſo, and ſent forth the *Popes* Thunderbolt againſt ſuch as would not accuſe others that were ſuſpected for *Lutheraniſm*; by which means he enforced one friend to accuſe another, yea children to accuſe their own parents. In the chief Church of *Juſtinople* he ſang *Maſs* in a Glorious Cope, and told the people that God had plagued them for divers years with ſeveral Calamityes; one year (ſaith he) in your Olive-Trees, and a nother year in your Corn, and a third year in your Vines and Cattle, and your Biſhops are the cauſes of all theſe miſchiefs, neither can you expect to be freed from theſe Judgements except they be driven away.

Popiſh Malice.

A lying Prophet.

Hereupon *Vergerius* went to *Mantua* to his old friend Cardinal *Gonzaga*, to whom he was Familiarly known: But *John Caſus*, the *Popes* Ambaſſador to the *Venetians*, hearing of it, urged *Gonzaga* both by Letters, and Meſſengers not to entertain ſuch a Man any longer. Upon this *Vergerius* went to *Trent*, where the Council then was, to clear himſelf; Bnt when the *Pope* knew it, though he could willingly have Impriſoned him, yet leaſt any Suſpition ſhould have riſen, eſpecially in *Germany*, that the Councill was not Free, he Wrote to his Legate not to ſuffer him to be heard in the Councill, but to Command him to goe ſome whither elſe.

He goes to *Mantua*.

And to *Trent*.

Then he went to *Nenice*, where *Caſus* the *Popes*, Legate meeting with him, exhorted him by all means to go to *Rome*; but *Vergerius* knowing well his danger if he ſhould ſo do, refuſed.

And to *Venice*.

Then did *Caſus* a few daies after, Command him in the *Popes* name to go no more to *Juſtinople*: Whereupon he betook himſelf to *Padua*, where he was a Spectator of the Miſerable Condition of *Francis Spira*; Which ſo wrought upon him, that he reſolved to leave his Country, and all his outward Comforts, and go into Voluntary Exile, where he might freely profeſs *Chriſt*, and accordingly he went into *Rhetia*, where he Preached the Goſpel Sincerely, till he was called from thence to *Tubing*, by *Chriſtopher* Duke of *Wittenberg*, where he ended his Daies, *Anno Chriſti*, 1565. His Brother being Dead before him, not without the Suſpition of Poyſon.

Spira is a warning to Him.

He goes into *Rhetia*.

His Death.

He Publiſhed many Workes, which are Particularly ſet Dwon by *Verheiden*.

His Works.

The Life of Strigelius *who dyed,* Anno Christi 1569.

His Birth.



Victorine Strigelius, was born at *Kaufbira*, an Imperiall City in *Suevia*, not farre from the Foot of the *Alpes*, *Anno Christi*, 1524. His Father was Doctor of *Physick*, who dyed in his Sonns Infancy. When this *Strigelius* was fit for it, his Friends finding him of a Prompt and ready Wit, set him to School in his own Country, where he quickly Drunk in the first Rudiments of Learning, and so *Anno Christi*, 1538. He was sent to the Universiry of *Friburg*, in which place the *Popish* Religion was kept up; But yet by the care of *Erasmus*, the Knowldge of the Arts, and Tongues much Flouriſhed.

His Education.

He goes to *Friburg*.

There he heard the *Philosophical* Lectures of *John Zinckius*, a Famous *Physitian*: And afterwards travelling into the *Saxon* Universities, when he hard *Melanthon* ask a Child, *What was God?* And, *What was meant by the Word in the first of* John? He wondered to hear such Answers from a Child, as the *Popish* Doctors were Ignorant of. Upon this occasion in the Eighteenth year of his Age, and in the Year of *Christ*, 1542. He went to *Wittenberg*, where he was Inflamed by God, with an Ardent desire to know the Doctrine of the Reformed Churches: For which end, he diligently attended on *Luther*'s and *Melanthon*'s Lectures, and wholly framed himself to the Imitation of *Melanthon*.

And to *Wittenberg*.

Anno Christi, 1544. He Commenced *Master of Arts*, and by the perswasion of *Melanthon* he Taught a private School at *Wittenberg*, where he did much good, and gat him self great Repute: But when the Wars in *Germany* waxed hot, he left *Wittenberg*, and went to *Magdeburg*, and from thence to *Erphurd*, where he Publiſhed some Orations, being about two and twenty Years old. *Anno Christi*, 1548. He went from thence to *Jenes* and there he Preached, and the year after Marryed a Wife, *Barbara*, the Daughter of that excellent Man *Francis Burcard*; which lived with him but two years. *Anno Christi*, 1553. He Marryed againe, *Blandina*, the Daughter of *Senephius*, who lived with him till his death.

He commenceth Mr. of Arts.

He goes to *Madgeburg*.

And to *Jenes*.

His Marriage.

Anno Christi, 1556. There was a Meeting at *Isenac*, about the Controverſie raised by *Major*, concerning the *Necessity of Good Works*; Where by the consent of the Divines, *Strigelius* was appointed in a friendly manner to conferre with *Menius* about that Controverſie, and to conclude it not out of Humane Writings, but by the Word of God. The end of which Conference was, that *Menius* did solemnly promise before *Frederick* Duke of *Saxony*, and all the Ministers present, that he would not Recede from those Propositions, which were then agreed upon out of Gods Word.

He disputes with *Menius*.

Anno Christi, 1557. There fell out a new Controverſie between *Facius* and him, which brought on the Disputation at *Vinaria*, wherein these two Questions were handled; *Whether in Regeneration the Qualityes onely are changed without the Substance, or whether together with the Qualities there be a Creation of a new Substance? Strigelius* held, That there was only a change of the Qualities; his Adversary said, There was a change in both. The other Question was a bout the manner of Working; *De modo agendi*.

And with *Flacius*.

His imprisonment.

His Sickneſſe.

Anno Christi, 1559. He, together with *Aquila*, Pastor of *Jenes*, was carryed away to Prison, the Markes whereof he carryed to his Grave; The reason of it was, because they refused to consent to a Book which they of *Jenes* had publiſhed against the Divines of *Wittenberg*. In Prison he fell very sick, insomuch as the Prince suffered him to go to his own House, but yet made him a Prisoner there. Then did *Christopher*, Duke of *Wirtenberg*, and *Philip*, Landgrave of *Hesse*, Mediate for his Releaſe

Releaſe, and yet could not obtain it; But at laſt the Emperour *Maximilian* (interpoſing his Authority) procured it, after he had been a Priſoner above three Years; And ſo for a while he returned to his former Labours in the Schooles. But perceiving that he could not be in ſafety in that place, he reſolved to depart, which the Univerſity underſtanding, wrote to him, earneſtly importuning his ſtay: To whom he returned thanks for their Love: but told them withall, *That his Life was in continuall Danger by reaſon of Falſe Brethren, and therefore he was reſolved to goe where he might do more Good.* And accordingly from thence he went to *Libſich*, where he ſpent his time in writing upon the *Pſalmes*; And afterwards, having it left to his Choice whither to ſtay at *Lipſich*, or to goe to *Wittenberg* (being ſent for thither) he choſe to ſtay where he was, and was choſen Profeſſor of Divinity in that Univerſity: Where he continued his Lectures till *Anno Chriſti*, 1566. At which time he came to deliver his judgement about the Lords Supper. Whereupon, by the Command of the Rector of the Univerſity, the doors of the Colledge were ſhut againſt him, and he not ſuffered to read any more: Yet they would have reſtored him to his place, if he would have promiſed to meddle with that Point no more: But he refuſed to make any ſuch promiſe, and withall complained to the Elector of *Saxony* of the wrong done unto him; From whom he received a ſharpe Anſwer, and therefore leaving *Lipſich*, he went to *Amberg* in the upper *Palatinate*, where, after a ſhort ſtay he received Letters from the Elector *Palatine*, and the Univerſity; Inviting him to *Heidleberg*, whither he preſently went, and was made Profeſſor of *Ethicks*.

His releaſe.

His Flight in times of Danger.

He goes to *Lipſich*.

He is made profeſſor of Divinity.

He is ſhut out of the Schools.

His Courage.

He goes to *Amberg*.

And to *Heidleberg*.

In which place he took very great pains, both in reading his Lectures, and Writing: But his Body having Contracted ſome Diſeaſes by his former Impriſonment, *Anno Chriſti*, 1569. He fell very ſick, whereupon he ſaid; *Sperare ſe finem vitæ ſuæ adeſſe*, &c. That he hoped that his Life was at an end, whereby he ſhould be Delivered from the Fraud and Miſeries of this Evil World, and enjoy the Bleſſed Preſence of God, and his Saints to all Eternity; And accordingly preſently after, he quietly departed in the Lord, *Anno Chriſti*, 1569. and of his Age Fourty four. Having Taught the Churches both by Voice and Writings, in many great Changes, above Twenty three Yeares, attaining that which he had often deſired, viz. *That he might not aye a lingring Death.*

His Sickneſſe.

His Death.

He was an excellent Divine, and *Philoſopher*, Eloquent, and fraimed by Nature to train up Youth.

Scripſit Commentaros in varias Philoſophiæ *partes. Orationum, & Epiſtolarum libros. Hypomnemata in utriuſque Teſtamenti libros.*

His Works.

The



JO: BRENTIVS

The Life of John Brentius, *who dyed* Anno Chriſti, 1570.

His Birth.

His Education

His Studiouſneſſe.

John Brentius, was born at *Wile* in the Imperiall *Suevia*, *Anno Chriſti*, 1499. His Father was Major of that City twenty four years, who carefully brought up his Son in Learning: And at eleven years old, ſent him to *Heidleberg* to School, and at thirteen years old he was admitted into the Univerſity: and at fifteen years old he Commenced Batchelor. There alſo he ſtudyed *Greek* and *Hebrew*, and was ſo ſtudious, that he uſually roſe at Midnight to his Book, whereby he contracted ſuch a habit, that he could never after whilſt he lived, ſleep longer then till Midnight; the reſt of the night he ſpent in Holy Meditations, and in his old Age he had a Candle by his Bed-ſide, and deceived the time by writing, and Meditation. Partly by his diligence, and partly by his acute Wit, and ſtrong Memory he profited ſo much both in the Arts and Tongues, that at eighteen years old he was made Maſter of Arts.

His converſion.

His Zeal.

About this time *Luther*'s Books coming abroad, *Brentius* by reading of them, came to the knowledge of the Truth, which he willingly embraced: And being deſirous to propagate it to others, he began to read upon *Matthew*, firſt to ſome Friends of his own Colledge, but his Auditors increaſing out of other Colledges, he was fain to read in the publick Schools; for which the Divines hated him, becauſe he grew ſo popular, ſaying, *That neither was the place fit for Divinity-Lectures, nor he fit for ſuch a Work, being not yet in Orders:* Whereupon to take away that Objection, he entred into Orders, and preached often for other men to the great delight of his Hearers.

He is made Miniſter.

Preachers Patterne

Power of the Word.

From thence he was called to be a Paſtor at *Hale*, in *Sweveland*, where his Gravity, Geſture, Phraſe, Voice, and Doctrine, did ſo pleaſe the Senate, that though he was but twenty three years old, yet they choſe him to that place; and he carryed himſelf with ſuch Gravity, Holyneſs of Life, integrity of Manners, and diligence in his calling, that none could contemn his Youth: And the Lord ſo bleſſed his Labours there, that many were converted to the Truth, yea, amongſt the very *Popiſh Prieſts*, ſome

ſome of them were converted, others left their places for ſhame, and went elſe-where.

He uſed much modeſty, and wiſdom in his Sermons, and when (in the beginning of his preaching there) the *Popiſh Prieſts* railed exceedingly upon him and his doctrine, and the people expected that he would anſwer them accordingly; He, contray-wiſe went on in teaching the fundamental points of Religion, and as he had occaſion, confuted their errors without bitterneſs from clear Scripture arguments, whereby in time he ſo wrought upon them, that he brought them to a ſight of their errors and to a deteſtation of their Idolatry. His Prudence.

About this time *Muncer* and his companions roſe up, and ſtirred almoſt all the Boors in *Germany* to take Arms againſt the Magiſtrates and rich men, abuſing Scripture to juſtifie their proceedings; Whereupon *Brentius* was in great danger, for many cryed out that his oppoſing *Popery*, and caſting out the old Ceremonies was the cauſe of theſe Tumults; Yet when as the Boors in *Hale* were riſen up, and threatned to beſiege the City of *Hale*, and the Magiſtrates and Citizens were in ſuch fear that they were ready to fly, or io joyn with the Boors; *Brentius* encouraged them, and told them that if they would take Arms, and defend their City, God would aſſiſt them, &c. and ſo it came to paſſe; for ſix hundred Citizens beat away four thouſand of thoſe Boors. He alſo publiſhed a Book in confutation of their wicked opinions, and ſhewed how diſſonant they were to the Word of God. Anabaptiſts Madneſſe. Sathans Policy. Gods Mercy.

Preſently after roſe up that unhappy contention between *Luther* and *Zuinglius* about *Chriſts* preſence in the Sacrament, which continued divers years, to the great diſturbance of the Church, ſcandal of the Reformed Religion, and hinderance of the ſucceſs of the Goſpel: And when a conference was appointed for the compoſing of that difference, *Luther*, *Brentius*, and ſome others met with *Zuinglius*, and ſome of his friends, but after much debate they departed without an agreement. Another Contention. Diviſion Dangerous.

Anno 1530. was the *Diet* held at *Auſpurg*, unto which the Proteſtant Princes brought their Divines with them, and amongſt others *Brentius*; at which time *George* Marqueſſe of *Brandenburg* told the Emperor, *That he would rather ſhed his blood, and loſe his life, or lay down his neck to the headsman, then alter his Religion.* Here the Divines drew up that famous Confeſſion of Faith, which from the place is called the *Auguſtane Confeſſion*. *Brentius* at his return home married a wife, *Margaret Grætenna*, famous for her chaſtity, modeſty, and piety, by whom he had ſix children. *Brandenburgs* courage and Zeal. *Auguſtane Confeſſion.* His Marriage.

Ulricus Prince of *Wirtemberg*, intending to reform Religion in his Dominions, thought it the beſt way firſt to Reform the Univerſity of *Tubing*, and conſidering where he might have a fit man for ſo great and difficult a work, he at laſt reſolved upon *Brentius*, whom he ſent for, and who, with much diligence, prudence, and fidelity, accompliſhed that work. He goes to *Tubing*.

Anno Chriſti 1547, the Emperor with his Army coming to *Hale*, *Brentius* (who was now returned thither) hoped to prevaile with the Captain, that no Souldiers ſhould be quartered in his houſe; but when he came home, he found the Souldiers beating at his door, and ready to break it down; and when they perceived that *Brentius* was Maſter of that houſe, one of them ſet an Halbert to his breaſt, threatning to kill him if the door was not preſently opened: Whereupon they were let in, and he cauſed meat and drink to be prepared for them, and in the mean time conveighed away all his papers; and when he ſaw the fury and rage of the Souldiers, he conveighed himſelf and his family out at a back-door. His trouble at *Hale*. Unruly Souldiers. His Policy.

The next day came a *Spaniſh* Biſhop with his train, and putting forth the Souldiers quartered in *Brentius* his houſe, ſearched his ſtudy, looked over his papers, and letters, and finding ſome letters to his friends, wherein he juſtified the Proteſtant Princes in taking Armes againſt the Emperor, he preſently carried them to the Emperor, whereby *Brentius* was in great danger, and was fain to hide himſelf in a very high Tower, and not being ſafe there, he changed his apparrel, leſt his wife and children, and with one onely companion paſſed through the *Spaniards* ſafely, and wandred up and down the fields all that night. But when the Emperor was removed with his Army, he returned to *Hale* again, Popiſh Malice. His Flight. Gods Mercy.

Anno Chriſti 1548, when *Cæſar* had publiſhed his Book called the *Interim*, the Proteſtant The Interim

Proteſtant Princes and Magiſtrates required the judgements of their Divines upon it: And the Magiſtrates of *Hale* deſired *Brentius* to tell them his judgement; who when
His courage he had conſidered it, told them, *That it was a wicked Book, and altogether contrary to the Scriptures, and that he would loſe his life before he would aſſent to it.* This coming to *Caſar's* eares, he ſent a Commiſſary to *Hale*, charging him to bring *Brentius* to him,
His danger. either alive or dead, when the Commiſſary came thither, he inſinuated himſelf into *Brentius*'s acquaintance, invited him to his table, perſwaded him to walk abroad with him, having prepared Horſes to carry him away: But that ſucceeding not, he called the Senate together, and having ſworn them to keep private what he ſhould tell them, he imparted his Commiſſion, telling them how acceptable it would be to the Emperor, if they would ſend *Brentius* to him, but if they refuſed, the Emperor would deſtroy their City, *&c.*

It pleaſed God that whilſt he was thus perſwading the Magiſtrates, there came in
A miracle of mercy. one of the Magiſtrates, later then his fellows, and the Commiſſary not minding it, did not tender the Oath to him. So when they were diſmiſſed, this man wrote to *Brentius, Fuge, fuge*, Brenti, *cito, citius, citiſſime*; which note was brought to him as he ſate at ſupper. Having read it, he told his family that he muſt goe forth upon buſineſſe, but he would returne ere long.

His flight. As he was going out of the City, he met the Commiſſary, who asked him whither he went? He anſwered; To a ſick friend in the ſuburbs who had ſent for him: Well (ſaid the Commiſſary) to morrow you muſt dine with me. He replyed, *God willing*: and ſo they parted. Being thus eſcaped, he hid himſelf in a thick Wood, and for ſome weekes together he lay in the Wood all day, and every night came into a Village to
A good Paſtor. a friends houſe where he lodged. He wrote alſo to the Magiſtrates of *Hale*, that if they could, and would protect him, he was ready to come back, and not to forſake his flock; but if they could not, he did not deſire that they ſhould endanger themſelves for his ſake. They anſwered, That they could not protect him, and therefore left him free to go wither he pleaſed.

He goes to *Wittenberg*. Preſently after *Ulricus* Prince of *Wittenberg* invited him to him, and ordered him to be ſo private, that he himſelf might not know where he was, that if he was asked, he might ſafely deny his knowledg of him: Yet upon ſuſpition, his Caſtle was ſearched, but *Brentius* was in another place, where in his retirement he wrote a Comment upon the ninety third *Pſalm*. Afterwards he went to *Baſil*, as to a ſafer place, where his Wife died of a Conſumption. From thence he removed to the Caſtle of *Horrenberg* in the *Hyrcanian* Wood, where he changed his name, and gave out that he was the Keeper of the Caſtle; and whilſt he was there, he frequented the Sermons in a neighbour Town, where the Miniſter uſed to ſpin out his Sermons to a great length, Whereupon *Brentius* took occaſion modeſtly to tell him of it, to whom the Minſter anſwered, *You Caſtle keepers think all time too long at Church, but no time too long that you ſpend in drinking.* *Brentius* ſmiling at it, ſaid no more. Whilſt he was there, he perfected his Comment upon *Iſaiah*, and ſome other Works. Afterwards he had great proffers made him by the Citizens of *Magdeburg*, by *Edw.* the Sixth, King of *England*, and the Duke of *Boruſſia*, who proffered him large ſtipends and Kingly gifts, but he refuſed them all; and thus continued in baniſhment for the ſpace of two years.

God preſerves him.

He goes to *Baſil*.

And to *Hornburg*.

He is invited to ſeverall places.

The Dukes courage. *Anno Chriſti* 1550, *Ulricus* Duke of *Wirtemberg* dyed, and his Son *Chriſtopher* ſucceeding, reſolved to reſtore the Miniſters which were driven away by the *Interim* to their Charges within his Dominions, and to perfect the Work of Reformation: And for that end, ſent for *Brentius*, and kept him in his Caſtle of *Stutgard*, that he might have his Advice and Aſſiſtance, in carrying on that Work. Neither was he diſcouraged by the Admonition of the Princes, and Biſhops, nor by the threats of the
His courage Garriſons that were about him.

Reformation.

He causſed *Brentius* to write a Confeſſion of Faith, and of the Doctrine of Chriſtian Religion, and about the chief points in Controverſie, which he intended to ſend to
He goes to *Trent*. the Council of *Trent*, and accordingly he did ſend it by two Ambaſſadors, and *Anno Chriſt.* 1552. *Brentius*, with three other Divines went after, either publickly in the Council to defend that Confeſſion, or to refute ſuch Decrees as ſhould be made

againſt

againſt it: But no anſwer could be extorted from thoſe Fathers, neither could theſe Divines be heard, nor were once called into the Councill; Whereupon, after a while they returned home, not without great danger. About that time *Brentius* Marryed again, one *Katherine Iſenman*, a choice Woman, who was a great comfort to him all the reſt of his life; by whom alſo he had twelve Children. His ſecond marriage.

The year after the Paſtor of *Stutgard* dying, *Brentius* was choſen into his room. In which place he continued all his life, and carryed himſelf with much Sedulity, Piety & Prudence in the ſame; always maintaining love and concord with his Colleagues. And in his Sermons he preached over the *Pentateuch*, and the Goſpels of *Matthew* and *Mark*. And whereas one *Peter* a *Soto*, a *Spaniard*, wrote a Confeſſion of the *Romane* Faith, and made ſome Annotations upon the forementioned Confeſſion of *Wirtenberg*, labouring to beſpatter, and traduce it, *Brentius* anſwered this out of the Scriptures and Fathers, defending the Doctrine of the Proteſtants againſt the Opinions of the *Papiſts*, and the Decrees of the Councill of *Trent*, which he confuted, ſo that a Blind Man might perceive the Idolatry of the *Romaniſt's*, to be Condemned by the Word of God. He is choſen to *Stutgard*. He defends his confeſſion of Faith

Anno Chriſti, 1557. He was ſent by his Prince to the Conference at *Wormes*, which came to nothing, becauſe the *Popiſh* party would not ſuffer that the Scripture ſhould be the Judge of their Controverſies. In his old Age he wrote upon the *Pſalmes*: And whereas there were many *Monaſteries* in *Wirtenberg*, out of which the *Fryers* were driven, he perſwaded his Prince to turn them to Schooles, for the training up of Youth in Learning, which was accordingly done; and once in two years *Brentius* viſited thoſe Schools, and took notice how the Schollars profited in Learning, and encouraged them to make a dayly Progreſs therein. He had almoſt finiſhed his comment upon the *Pſalmes*, when as his old Age, worn out with Studies and Labours, put a Period unto the ſame, and his end was haſtened by grief for the immature Death of his Prince, for whom he profeſſed that he would willing have ſacrificed all his Eſtate, and his own life alſo. He goes to *Worms*. *Monaſteries* turned to ſchooles. His ſickneſs.

Falling into a Feaver, whereby he perceived that his end approached, he made his *Will*, wherein he ſet down a Confeſſion of his Faith: And ſending for the Miniſters of *Stutgard*, he cauſed his Sonne to read it to them, and requeſted them to ſubſcribe their hands as Witneſſes to it. He alſo received the Sacrament, and exhorted them to unity in Doctrine, and Love among themſelves. He was exceedingly patient in all his ſickneſs, neither by word, nor geſture ſhewing the leaſt impatience; always ſaying, *That he longed for a better, even an eternal Life*. The night before his death, he ſlept ſweetly, and when he awaked, the Miniſter repeated the *Apoſtles Creed*, and asked him whether he dyed in that Faith: to whom he anſwered, *Yea*, which was his laſt word, and ſo he quietly reſigned up his Spirit unto God, *Anno Chriſti*, 1570. and of his Age ſeventy one. He was buryed with much honour, and had this Epitaph. He makes his *Will*. His Patience. His death.

Voce, ſtylo, pietate, fide, candore probatus
Johannes *tali* Brentius *ore fuit.*

With voice, ſtile, piety, faith, and candor grac'd,
In outward ſhape, John Brentius was thus fac'd.

He was of a bigge ſtature, of a firm health, in which he continued to his old Age, had ſtrong ſides, a clear, and full voice; had many excellent virtues, went through many great dangers, with an undaunted ſpirit. His piety to his Parents was very ſingular, and his love to God and his Church exemplary. His character.

He wrote many things, which are printed in nine Tomes: Moſt of which are mentioned before in his life. His Works.

The Life of Peter Viretus, *who dyed* Anno Christi, 1571.

His birth & education.

Peter Viretus was born at *Orba* in the Country of the *Bernates*, brought up in Learning at *Paris*, where he began to be acquainted with *Farell*, whom afterwards he helpt much in setling the Churches in those parts; But principally the Church of *Lausanna*, where he spent many years in the Ministery, and writing Books, to his great praise. And when *Calvin* was sent to the Conference at *Worms*, *Anno Christi* 1541. and from thence to *Ratisbone*, he obtained of the Senate of *Lausanna*, that *Virete* should supply his place at *Geneva* till his return: And when he came back, he much importuned that *Virete* might still continue there, affirming that it would much conduce to the good of the Church at *Geneva* to enjoy his Labours; but he would needs return to *Lausanna* to his former charge.

He goes to *Lyons*.

Afterwards, at the earnest entreaty of the *French* Churches he went to *Lyons*, where, in the middest of the Civill Wars, and the Pestilence which followed, he, with his Colleagues, governed the Church with much prudence; till, by the *Jesuits* means, *Anno Christi*, 1563. there was a Proclamation sent abroad, that none but such as were Native *French*, should be Preachers in the Protestant Churches, upon which occasion many forraign Ministers were driven out of *France*, and amongst the rest Mr. *Virete*. Then at the earnest request of the Queen of *Navarre*, he went to *Berne*, where he continued untill his Death, which was *Anno Christi*, 1571. and of his Age sixty. He was much bewailed of all good men.

He goes to *Bern*.

His death.

Whilst he lived, he was of a very weak Constitution, and the rather by reason of Poyson which a *Priest* had given to him at *Geneva*; As also because of some wounds that he had received from a *Priest* that lay in wait for him in another place, where he was left for dead. He was very Learned, of a sweet disposition, and so exceeding Eloquent, that he drew many to be his Hearers, which were no friends to Religion; and they were so chained to his Lips, that they never thought the time long wherein he Preached, but always wished his Sermons longer.

Popish malice.

His character.

His Eloquence.

At *Lyons* which was a Populous City; he preached in an open place, and turned some thousands to the Truth, and Faith in *Christ*; Yea some that passed by, with no purpose to hear his Sermon, Yet did he so work upon them, that they neglected their other business to hearken to him. At that time *France* enjoyed those three excellent Preachers, *Calvin*, *Farell*, and *Virete*: *Calvin*, was famous for his Learning, *Farel*, for his earnestness, and *Virete* for his Eloquence: Whereupon *Beza* made these verses.

The great fruit of his Ministry.

Gallica mirata est Calvinum *Ecclesia nuper*:
Quo nemo docuit doctius.
Est quoq; te nuper mirat[illegible] Farelle, *tonantem*:
Quo nemo tonu[illegible]
Et miratur adhuc fun[illegible]nella Viretum:
Quo nemo fatur dulcius.
Scilicet aut tribus his servabere testibus olim:
Aut interibis, Gallia.

Scripta Viretus *reliquit. Commentaries in Acta Apost. De origine novæ, & veteris Idololatria, lib. 5. Quæ Imagines, & Reliquiæ veræ, aut falsa sint. Quis verus Mediator. De orgine, continuatione, usu, authoritate, atq; præstantia Ministerii Verbi Dei, & Sacramentorum*, &c. *De vero Verbo Dei, Sacramentorum, & Ecclesiæ*

Mini-

Miniſterio, lib. 2. De Adulterinis Sacramentis. De Theatrica Miſſæ *ſaltatione, &c. De uſu ſaltationis Angelicæ, &c. Epiſtola ad fideles agentes inter* Papiſtas. *Epiſtolæ conſolatoriæ. De officio hominis, & neceſſitate inquirendi de voluntate Dei ex ejus verbo, &c.* Phyſica *Papalis Dialogi 5. Chriſtianarum Diſputationum Dialogi 6. Inſtructio Chriſtiana, &c. dialogi de confuſione Mundi. De communicatione fidelium. Expoſitio Orationis Dominicæ. De natura & varietate Votorum, atq, Legum Divinarum. Diſputationes de ſtatu defunctorum &c.*



J. JVEL

The Life of John Juel, *who dyed* Anno Chriſti 1571.

John Juel was born at *Buden*, in *Devonſhire*, *Anno Chriſti* 1522. His Father was a Gentleman that carefully trained him up in piety, and learning. His ſingular promptneſſe of wit and induſtry, accompanied with ingenuity, and modeſty, procured him much love from his Maſter. His Birth & Education.

At thirteen years old, he was ſent to *Oxford*, and admitted into *Merton* Colledge under tuition of *Maſter Parkhurſt*, who was as carefull to ſeaſon him with pure Religion, as with other learning: Afterwards he removed to *Corpus Chriſti* Colledge, where his proficiency in learning was ſo remarkable that he took his degree of Bachelor with much applauſe, and ſhortly after was choſen (before many his Seniors) to read the *Humanity Lecture*, which he performed with [redacted] accurateneſſe, diligence and excellency, that many came from other Colledg[redacted] him, and amongſt others, Maſter *Parkhurſt* his former Tutor, who (the L[redacted] being ended) ſaluted him thus. He goes to *Oxford*. He is choſen Humanity Lecturer.

Olim Diſcipulus mihi, charè Juelle, *fuiſti,*
Nunc ero Diſcipulus, te venuente, tuus.
Dear Juel, thou a Scholar waſt of mine;
Hereafter, though unwilling, Ile be thine.

He was very ſtudious, and his onely recreations from his ſtudies, was reading to his Scholars, diſputing with others, and ruminating what he had before read: His life was His ſtudiouſneſs.

such, that the Dean of the Colledge (though a *Papist*) thus said, *I should love thee* Juel *if thou wert not a Zuinglian: In thy Faith I hold thee an* Heretick, *but surely in thy life thou art an Angel: Thou art very good and honest, but a* Lutheran. In the end of King *Henry* the Eighth's reigne, he commenced Master of Arts, but he flourished much more under *Edward* the sixth, at which time *Peter Martyr* being the Divinity Professor in *Oxford*, *Juel* observed his Art, copied out his Sermons and Lectures, and became most intimate with him: He preached at *Sunningwell*, and was famous for his *Latine* Sermons *ad Clerum*: He ever loved Eloquence, but not *effeminatam, sed virilem: Prudentibus viris non placent phalerata, sed fortia.*

His esteem of Peter Martyr.

But about the beginning of Queen *Maries* reign, the *Popish* party of that Colledge prevailing, they expelled him the house for his Religion; After which he tarried a while at *Broadgates Hall*, where the fame of his learning drew many Scholars to him, and the University chose him for her Orator: There he stayed so long till the Inquisition caught him, urging upon him subscription, under pain of Proscription, and horrible tortures. Now was he brought into such straights, that consulting with flesh and blood he set his name to the paper, whereby he approved some articles of *Popery*. This much obscured the glory of his after sufferings, and nothing promoted his safety; For snares being laid for him, he had certainly been caught, had he not, by Gods special providence, gone that very night that he was sought for accidentally a wrong way to *London*, and so by going out of the way, he found the safest way; But afterwards he repented of this publick Subscription, by publick confession, and contrition.

He is expelled the Colledge.
Brought into the inquisitions.
Humane infirmity.
A speciall providence.
His Recantation.

As he travelled on foot in a snowy winters night toward *London*, he was found in the way by Master *Latimers* servant starved with cold, and faint with weariness, lying on the ground, panting, and labouring for life, or for death rather, by whose means he was preserved; Yet when he came to *London* he found no safety, looking every hour to be delivered up to that cruel butcher *Bonner*, and to be slaughtered at his shambles: whereupon he fled from his Native-Soyl, and wandring beyond Sea, was disappointed of all his friends, and means to procure him so much as a nights lodging: yet through Gods mercy he came safe to *Franckfurt*, where, presently after he made an excellent Sermon, and in the end of it, openly confessed his fall in these words, *It was my abject, and cowardly minde, and faint heart that made my weak hand commit this wickedness:* which confession was mixed with hearty sighs, and tears, and concluded with earnest supplication; First, to Almighty God whom he had offended, and then to his Church which he had scandalized: and there was none in that Congregation but ever after imbraced him as a dear brother, yea, as an Angel of God.

Gods providence.
Flight in persecution.
He goes to *Franckfurt*
His Repentance.

From thence he was often invited by kinde Letters from *Peter Martyr* to *Strasborough*, whether at last he went, and where he found many Divines, Knights and Gentlemen, who were fled from *England*, having left their estates, honours, kindred and deerest friends for the testimony of the Gospel of *Jesus Christ*. When he came to *Strasborough*, *Martyr* invited him to his Common-Table, and used his help in compiling of his Commentary upon *Judges*, and afterwards when *Martyr* was sent for by the Senate of *Zurick* to succeed *Pellican* in the *Hebrew* Lecture, and exposition of Scripture, he took *Juel* with him, being accompanied also with many other *English Exiles*, who for a while were maintained by the charity of some *Londoners*; till *Steven Gardiner* having notice of it, by impoysoning and impoverishing their benefactors, stopped the current of their bounty; Yet in this extremity, the Lord raised up *Christopher*, Prince of *Wirtemberg*, bountifully to relieve them.

He goes to *Strasborough*
From thence to *Zurick*.
Charity to the Exiles.
Popish malice.
Gods Mercy

The Senators of *Zurick* also, at the request of *Bullinger*, opened the treasury of their liberality to them: Also *Calvin*, *Zuinglius*, *Melancthon*, *Pellican*, *Lavater*, *Gesnor*, and all the greatest ornaments of Religion and Learning in all reformed Churches were very kind to the *English Exiles*.

Juel spent most of the time of his banishment in *Peter Martyrs* house, bettering him, and being bettered by him: He took much paines also in composing the differences and contentions amongst his Brethren, arising from the difference of opinion concerning

A blessed peace-maker.

cerning ceremonies, and Church diſcipline: and thoſe which groaned moſt under the burthen of affliction, he perſwaded them to patience in bearing their part of *Chriſts Croſſe*, ſhutting up all with that ſweet cloſe often repeated by him, *Hæc non durabunt ætatem:* Bear a while, theſe miſeries will not endure an Age; Which words proved a Propheſie; for it pleaſed God in mercy to his Church ſhortly after to cut off that bloody Queen *Mary* who lived not out half her dayes, and to ſet up Queen *Eliazbeth* to be a Nurſing Mother to his Church.

A prediction

Queen *Mary* dyes.

Queen *Elizabeth* ſucceeds.

In the beginning of whoſe Reign thoſe *Exiles* returned home, and *Juel* amongſt the reſt. Preſently after his return, he with ſome others were appointed to diſpute at *Weſtminſter* with ſome of the *Popiſh* party, but the *Papiſts* declining the Diſputation, it came to nothing. Shortly after the Queen imployed him into the *Weſt*, to viſit the Churches, to root out Superſtition and to plant true Religion, where he took much pains in breaking the Bread of Life, where he firſt drew the Breath of Life.

A diſputation appointed.

His paines in Reforming the Church.

After this he was made Biſhop of *Salisbury*, though with much reluctancy, looking upon it as a great burthen. In that office he took much paines both by Preaching & Governing, & was very careful in providing faithful Paſtors, and in reforming abuſes.

He is made Biſhop.

He preaches at *Pauls* Croſſe.

His challenge to the Papiſts.

Anno Chriſti 1560, he was called to preach at *Pauls* Croſs, where he took that Text, 1 *Cor.* 11. 23. *For I received of the Lord that which alſo I delivered unto you*, &c. In which Sermon he confirmed largely the Proteſtants Doctrine concerning the Sacrament of the Lords Supper by Scriptures and Fathers, adding this ſolemn Proteſtation, *That if any Learned man of all our adverſaries, or if all the Learned men that be alive, are able to ſhew any one ſufficient ſentence out of any old Catholick Doctor or Father, or out of any old Generall Council, or out of the holy Scriptures of God, or any one example of the Primitive Church, whereby it may be clearly and plainly proved, That there was any private* Maſſes *in the world at that time for the ſpace of ſix hundred years after* Chriſt; *or that the Sacrament of the Lords Supper was ever adminiſtred to the people under one kind; or that the people then had their* Commons *Prayers in a ſtrange tongue that they underſtood not; or that the Biſhop of* Rome *was then called a Univerſal Biſhop, or the Head of the Univerſal Church; or that the people were taught to believe that* Chriſts *Body is really, ſubſtantially, corporeally, carnally, or naturally in the Sacrament; or that his Body is, or may be in above a thouſand places at one time; or that the* Prieſt *did then hold up the Sacrament over his head; or that the people did then fall down and worſhip it with divine honour; or that then the Sacrament was hanged up under a* Canopy; *or that in the Sacrament after the words of conſecration, there remained onely the accidents or ſhews, without the ſubſtance of* Bread *and* Wine; *or that the* Prieſt *then divided the Sacrament in three parts, & after received all alone himſelf, or that whoſoever had then ſaid that the Sacrament is a figure, pledge, token, or remembrance of* Chriſts *body, had therefore been judged for an* Heretick; *or that it was then lawfull to have thirty, twenty, fifteen, or five* Maſſes *ſaid in one* Church *in one day; or that Images were then ſet up in* Churches, *that the people might worſhip them; or that the Lay-people were then forbidden to read the Word of God in their own language, If any man alive can prove any one of theſe Articles, by any one clear or plain clauſe, or ſentence of Scripture, ancient Fathers, or any one Generall* Council, *or any example of the Primitive* Church, *I here promiſe that I will give over my opinion and ſubſcribe to him. Yea I further promiſe, that if any of all our Adverſaries be able clearly, and plainly to prove in manner aforeſaid, that it was then lawfull for a* Prieſt *to pronounce the words of conſecration cloſely, and in ſilence to himſelf; or that the* Prieſt *had then authority to offer up* Chriſt *unto his Father; or to receive the Sacrament for another, as they now do; or apply the virtue of* Chriſts *death and paſſion to any man by means of the* Maſs, *or that then it was thought a ſound doctrine to teach the people that the Maſs* ex opere operato *is able to remove our ſins; or that any Chriſtian man called the Sacrament his Lord and God; or that the people were then taught to believe that the* Body *of* Chriſt *remaineth in the Sacrament ſo long as that bread remaineth without corruption; or that a Mouſe, Worm, or other creature may eat the* Body *of* Chriſt; *or that Ignorance is the Mother of Devotion. As I ſaid before, ſo ſay I now again, if any of them can clearly prove any of theſe things in the manner aforeſaid, I promiſe to yield, and ſubſcribe unto him. Indeed they have long boaſted of Antiquity*, &c. *but when they*

are

are put to their proofs, they can produce nothing. I ſpeak not this out of arrogancy (thou Lord knoweſt it, that knoweſt all things) but becauſe it is in the cauſe of God, and for aſſerting his Truth, I ſhould doe God great injury if I ſhould conceal it.

His charity. His great pains. A great Biſhop.

He was very bountiful in relieving the Poor, and wiſe in compoſing litigious ſtriſes. Beſides his publick employments, he read much, and wrote much; ſcarce any year in all the time of his Biſhoprick paſſed, wherein he publiſhed not ſome famous Work or other: *Diu vixit, licet non diu fuit*, He lived long in that ſhort ſcantling of his life. At Meales, a Chapter being firſt read, he recreated himſelf with Scholaſtical combats between young Schollars whom he maintained at his Table; the Conquerors were bountifully rewarded. After Meales, his doors and eares were open to all ſuits and cauſes; and then he retired to ſtudy.

His Family government

At nine a Clock at night, he called all his ſervants to an account how they had ſpent that day, and after Prayer, admoniſhed them accordingly: Then he returned to his ſtudy, where often he ſate till after midnight. When he was layd in Bed, one that waited upon him, read ſome part of an Author to him: which done, commending himſelf to the Protection of his Saviour, he took his reſt.

He had the art of Memory.

His memory was raiſed by art to the higheſt pitch of humane poſſibility; for he could readily repeat any thing that he had penned after once reading it: And therefore uſually at the ringing of the Bell, he began to commit his Sermons to heart; and kept what he learned ſo firmly, that he uſed to ſay, *That if he were to make a ſpeech premeditated, before a thouſand Auditors ſhouting or fighting all the while, yet could he ſay all that he had provided to ſpeak.* Many Barbarous, and hard names out of a Callender, and forty ſtrange words, Welſh, Iriſh, *&c.* after once, or twice reading at the moſt, and ſhort meditation, he could repeat both forwards, and backwards without Heſitation. And Sir *Francis Bacon* reading onely to him the laſt clauſes of ten lines in *Eraſmus* his *Paraphraſe*, in a confuſed and diſmembred manner; he ſitting ſilent a while, on a ſudden rehearſed all thoſe broken parcels of ſentences the right way, and the contrary, without ſtumbling.

His Death. foreſeen by him. His preparation for death. Preachers pattern. *Gal.* 5. 16.

Long before his ſickneſs he foretold the approaching, and in his ſickneſs, the preciſe day of his death: And he was ſo far from declining it, that by faſting, labour, and watching, he ſeemed rather to accelerate it, that it might be the readyer to entertain death, and meet his Saviour. Being very weak, as he was going to Preach at *Lacock* in *Wiltſhire*, a Gentlemen meeting him, friendly admoniſhed him to return home for his healths ſake, telling him that it was better the people ſhould want one Sermon, then be altogether deprived of ſuch a Preacher. To whom he replyed, *That it beſt became a Biſhop to dye Preaching in a Pulpit*; Alluding to that of *Veſpaſian*, *Oportet Imperatorem ſtantem mori.* And thinking upon that of his Maſter, *Happy art thou, my Servant if when I come, I find thee ſo doing.* His Text whereon he preached at *Lacock*, was, *Walk in the Spirit*; and preſently after Sermon his diſeaſe growing more and more upon him, he was foreced to take his bed.

His ſpeech to his Family in his ſickneſs. Death deſired.

In the beginning of his ſickneſs he made his *Will*, and gave moſt of his Eſtate to his ſervants, to ſcholars, and to the poor of *Sarum*. The Saturday following, calling all his houſhold about him, he expounded the Lords Prayer, *Cantator cygnus funeris ipſe ſui*: Wherein he ſaid, *It hath always been my deſire that I might glorifie God, and honour his name by ſacrificing my life unto death for the defence of his Truth: But ſeeing God hath not granted my deſire, yet I rejoyce that my Body is exhauſted, and worn away in the Labours of my holy calling*, &c. *And now that my hour is at hand, I earneſtly deſire you to pray for me, and to help me with the ardency of your affections, when you perceive me through the infirmity of the Fleſh, to languiſh in my Prayers: Hitherto I have taught you) but now the time is come wherein I may, and deſire to be taught and ſtrengthened: by every one of you.* Then he deſired them to ſing the 71 *Pſalm*, himſelf alſo joyning as well as he could, ſometimes alſo interpoſing ſome words of particular Application to himſelf, and in the end he ſaid, *Lord now let thy Servant depart in Peace: Break of all delays: Lord receive my Spirit*, &c. Then one ſtanding by, prayed with Tears, that if the Lord pleaſed, he would reſtore him to his former Health: *Juel* over hearing him, ſeemed to be offended, and ſaid, *I have not lived ſo, that I*

I am ashamed to live longer, neither doe I fear to dye, because we have a Mercyful Lord. A crown of Righteousness is layd up for me: Christ *is my Righteousnesse. Father, let thy will be done, thy will I say, and not mine, which is imperfect and depraved. This day quicklylet me see the* Lord Jesus, &c. And so after a few fervent inward prayers and sighs of longing desire, the soul returned to him that gave it, *Anno Christi* 1571, and of his Age 50. *Ambrose* His Faith. His Death.

Concerning his Apology for the Church of *England*, *Peter Martyr* thus wrote to him *Tua Apologia, Frater charissime, non tantum mihi omnibus modis, & numeris satisfecit: verum etiam* Bullingero, *ejusq; filiis, & generis, nec non* Gualthero, & Wolphio: *tam sapiens, mirabilis, & eloquens visa est, ut ejus landanda nullum modum faciant, nec arbitrantur quicquam hoc tempore perfectius editum fuisse*, &c. *i.e.* Thy *Apology*, dear brother, hath not onely fully satisfied me, but it seems also so wise, admirable and eloquent to *Bullinger*, and his sons; as also to *Gualter*, and *Wolphius*, that they can never make an end of praising it; and they believe that there hath not been so compleat a Book published in this Age, *&c.* *Martyrs* testimony of his *Apology.*

The Life of Zegedine, *who dyed* Anno Christi 1572.

Steven Kis, sirnamed *Zegedine*, from the place were he was born, which was a Town in the lower *Pannonia*, was born *Anno Christi* 1505, brought up in learning, first in the School of *Zegedine*, under the eye of his Parents; then was sent to *Lippain*, and after a while to *Julia*, in all which places he made an excellent progresse in Learning, and profited to admiration. His birth & education.

His parents being dead, he betook himself to teaching a School, and for his admirable dexterity therein, he procured to himself great favour, and authority amongst all sorts of persons. About which time (hearing the fame of *Luther* and *Melancthon*) he had a great mind to go to *Wittenberg*, but wanting opportunity in sundry regards, he went to the University at *Cracovia*, where having studied a while, he was made a Reader to others, and grew very famous; and having gotten some money there, *Anno Christi* 1541 he went to *Wittenberg*, where he studied *Logick* and Divinity three years, being a diligent hearer of the Lectures of *Luther* and *Melancthon* all that while; and so at the end of that terme, he returned into his own country, where he was received by the *Hungarian* youths with great applause in every place. He goes to *Wittenberg.* His diligence and zeal.

And being hired in the City of *Thasniadine*, he not only instructed youth in the knowledge of the Arts, but he preached *Jesus Christ* also to the people, before unknown unto them. This comming to the ears of the Kings Treasurer he sent for him, fell upon him, beat him, and drove him out of the City. There he lost two hundred Books, and was so barbarously kicked by this Tyrant with his Iron spurs, that he was almost slain. Thus wandring up and down as an exile, *Anno Christi* 1545, he was called to *Julia*, where he was made Governour of an illustrious School, and he again began to live comfortably; But on a sudden came news to him of the death of *Luther*, which was a very great grief to him. His first imployments. Inhumane cruelty. He is called to *Julia.*

The year after he was sent for to *Cegledine*, where he was hired to preach publickly in the Church, and with the leave of the School-master, he read *Melancthons* Common places in the Schooles, discovering many of the *Popish* errors, to his hearers; and God was pleased so to blesse his labours, that many learned young man went out of those Schooles. And to *Cegledine.*

Having continued there about two yeares and an half, *Anno Christi* 1548 he married his first Wife called *Ursula*; after which, leaving *Cegledine*, he was earnestly sent for by the Governour of *Temeswert* to govern the School there, which indeed was the most famous School in all those parts; where he not onely performed the office where- He goes to *Temswert.*

with

with he was intruſted, but Preached weekly to the people: But that Governour dying, there ſucceeded him one that was of a moſt rugged diſpoſition; being a Souldier, and a ſtrong *Papiſt*, who drove *Zegedine* from thence, together with divers other Proteſtants.

His manifold afflictions.

Being again an Exile, he wandred up and down, till he was called to Govern the School at *Thurin*, where he was received with great honour, *Anno Chriſti*, 1551. and according to his former cuſtome Preached to the people, who eagerly embraced the Truth, and loved him exceedingly. From thence, *Anno Chriſti*, 1553. he was called to *Beckneſs*, where he Preached to the people, and read Lectures in the Schools.

He is called to *Thurin*.

And from thence to *Beckneſs*.

Whilſt he was there, ſome *Italian* Souldiers were commanded by their Captain to kill *Zegedine*, out of an hatred to his Religion; But it pleaſed God that a Country man who heard the command, running haſtily to *Zegedine*, ſaid to him, *Sir, what doe you here, when there are ſome Souldiers comming upon you to ſlay you? Therefore flye hence ſpeedily if you will ſave your life, and if you have any thing of worth, commit it to my cuſtody, who promiſe faithfully to keep it for you.* Whilſt he was ſpeaking, the noiſe of the Souldiers was heard without, whereupon *Zegedine* ſlipt into his chamber, and taking a Bagge of mony, gave it to the man out of his window, intreating him to keep it ſafe. Preſently after the Souldiers ruſhing into his chamber, plundred him of all he had, together with his Books, and binding him, carryed him away with them to the Captain. But behold the gracious Providence of God! Amongſt thoſe bloody Souldiers there was one that favoured him, and conveighed him away, ſo that ſwimming over a River, he eſcaped, and returned home again, when the Souldiers were departed out of the Country. In his Bed-ſtraw he had left another Bagge of mony, which ſome Women, ſearching his chamber after his departure, had found, and now honeſtly reſtored to him again: But that man to whom he had given the Bagge out of the Window, could never after be heard of.

A ſpeciall providence.

He is taken priſoner.

Gods mercy.

Shortly after, his fame ſpreading abroad, he was called to *Tholna* to govern the School; wherefore taking only one Servant along with him, he went thither, *Anno Chriſti* 1553, where he ſpent moſt of his time in teaching School: But after wards, at the importunity of the Miniſter, he firſt began on *Holy-Days*, and after on *Sabbath* Days to Preach to the people. And his former Wife being dead, he marryed another, one *Elizabeth*, a woman no leſs vertuous than beautifull. And not long after he was choſen to *Laſcovia* to be their Paſtor; and was Ordained Miniſter by the Impoſition of Hands, *Anno Chriſti* 1554.

He is called to *Tholna*.

His ſecond marriage.

He is ordained.

And being now about fifty years old, he was made Doctor, and *Superintendent* of all that Baronry: But he had ſuch an earneſt deſire to breed up Youth in Religion and Learning, that notwithſtanding his other weighty imployments, he read not only in the Schools, but privately alſo in his own houſe to many; many ignorant *Prieſts* round about reſorting to his Lectures: Neither did he intermit his Pains, no not in ſickneſs, if he had but ſtrength to ſpeak that his Voice might be heard. And thus he continued four years at *Laſcovia*, where he had three Children born, *Anne*, *Sarah*, and *Iſaac*; and was often made uſe of by a Noble Lord called *Mark Horvat*, Governour of a Caſtle hard by, ſometimes to Preach, and other-ſometimes to decide the moſt intricate Controverſies.

His induſtry and zeal.

Anno Chriſti 1558, he was removed thence by the Authority of ſome Governours of Neighbouring Caſtles to *Calmantſem*, though much againſt his will: And *Anno Chriſti*, 1561. the greateſt miſery, and miſchief, that ever befell *Zegedine* in his Life, by Gods Permiſſion, now came upon him; The occaſion whereof was this.

He goes to *Calmantſem*.

Preaching upon *Circumciſion-Day*, he ſpake much of the ſignification of names, and amongſt others of *Urſula*, that it ſignified a *Young Bear*: Whereupon a violent woman of that name, Wife to *Albert Turia*, made a grievous complaint to her Husband, that *Zegedine* had o i purpoſe mentioned that name to diſgrace her before all the Congregation, and that it deſerved to be taken notice of: In the mean time comes into

He is taken priſoner.

thoſe

thoſe parts one *Mambuts Beg* a *Turkiſh* Captain, that was Governour of *Quinque-eccleſia*, whom the Citizens of *Calmantſem* entertained, and gave preſents to: Whereupon he adviſed them to preſent his Captain, the *Vayvod* of *Copeſware*, with four or five Ells of Cloth of Gold, or Silver, which was impoſed upon them as a Tribute to be paid to him; but whilſt they neglected to do it, the *Vayvod* being angry, came upon them as they were at a Sermon, and took many of them Priſoners, together with *Zegedine*, and carryed them a way to *Copeſware*. The reſt that ſcaped, gathering the Tribute, carryed it preſently to the *Vayvod*, entreating his Pardon, and the reſtitution of the Priſoners, eſpecially of *Zegedine*, but he told them, that he had now written to the *Beg* (or Lord) of *Quinque-eccleſia*, that he had taken ſome Priſoners, to whom therefore, if they would have them reſtored to liberty, they muſt go and petition for their releaſe.

He is taken Priſoner.

This they did, and things began to ſucceed according to their mind, ſo that the Captives were commanded to be reſtored: But the Citizens of *Calmantſem* having been many ways wronged by the *Vayvod*, ſought to the *Beg* to have him removed out of his place; But the craſty *Vayvod* by greater Bribes, perſwaded the *Beg* that all their Accuſations were falſe: Whereupon the *Beg* ſaid to them, *I will have ſome of your Grave Citizens, together with your Miniſter brought unto me, by whom I may be informed of the Truth of theſe things.* But when *Zegedine* came, he picked a Quarrell with him, and caſt him into Priſon: Whereupon his people, by rich preſents, endeavoured to procure his releaſe; and when they had almoſt obtained their requeſt, one wiſpered the *Beg* in his Ear, and told him, that he might have a thouſand *Florens* for his ranſome: Upon this ſuggeſtion the Covetous *Turk* ſtill detained him, and told them that he would not releaſe him till they had paid him a thouſand *Florens:* And when the mony came in ſlower than he expected, the barbarous Tyrant, chid *Zegedines* Keeper for uſing him too gently, which (as he ſaid) was the cauſe that his ranſome was not yet paid: Whereupon his Keeper bound and whipt him with thongs till he was bloody all over, and almoſt kill'd him.

Turkiſh Injuſtice.

He is again Impriſoned.

Barbarous Cruelty.

He is beaten cruelly

Afterwards the *Beg* promiſed that if they would procure the releaſe of the Daughter of the Major of *Tolne*, who was priſoner with the *Hungarians*, and bring her unto him, he would releaſe *Zegedine*. Her, therefore, *Zegedines* people of *Calmantſem* redeemed for three hundred *Florens*, and preſented her to the *Beg*, yet the Infidel falſified his promiſe, and kept him ſtill Priſoner. Then the Prince of *Tranſilvania* ſent Ambaſſadors, and a rich preſent to the *Beg*, requeſting the releaſe of *Zegedine*, yet nothing could prevail.

Breach of Promiſe.

Many Paſſengers that went that way, hearing of his miſerable Captivity, came to viſit him, and gave him mony, but his cruell Keeper extorted moſt of it from him, having a command from the *Beg* that he ſhould be kept with ſhort Commons: Yet he found that of Saint *Paul* performed to him, *That all things ſhall work together for good to them that love God:* For being bound with heavy and great chains, the Barbarous *Turk*, at the Importunity of ſome of the Citizens, was the eaſier prevailed with, to give him leave to go to ſome of their houſes, faithfully promiſing to return him to Priſon before night; and ſo having theſe Opportunities he preached to the Chriſtians, who earneſtly flocked to hear him. And it pleaſed God at laſt to encline the Hearts of ſome of the Courtiers to favour *Zegedine*, who were grieved to ſee him waſte away with the filth and ſtink of the Priſon, and thereupon adviſed the beſt way they could for his releaſe.

Charity to him.

His keepers Cruelty.

Gods providence.

He is favoured by the Courtiers.

During his impriſonment, the *Beg* uſed all means both by threats and promiſes, to draw him to abjure the Chriſtian Religion, and to turn *Turk*; but he always anſwered him ſtoutly, *That ſuch arguments might prevail with children, but could not with him.*

He is ſolicited to turn *Renegado*.

His courage.

Having leave at laſt, through Bribes, to lye amongſt the other Captives in a more open and cleanly place, he wonderfully refreſhed, and comforted them by his Godly exhortations, & conſolations drawn from the Scriptures, whereby they were much confirmed in the Chriſtian Faith: And whereas before they were almoſt pined through want of Food, God ſo ſtirred up the Hearts of ſome to bring relief to *Zegedine*, that all the reſt of the priſoners were provided for plentifully thereby.

He encourageth the Chriſtian Captives.

Gods mercy.

What he wrote in Prison.

Remaining thus in Prison he was not idle, but wrote there his Common-places and some other Works; and his Citizens having tryed all means, and used the intercession of all their friends for his release, began now almost to despair of obtaining it. And to adde to his Affliction, it pleased God in this time of his Imprisonment, (which was above a year) three of his Children dyed, which added much to his Amiction. But when all hopes failed, let us see by what means (through Gods mercy) he obtained his liberty.

Three of his children die.

The means of his deliverance.

It pleased God that a Noble Baron and his Lady passing by that way, saw this worthy man of God in so miserable a plight that the Lady much pittyed him; and afterwards being in Child-Bed, and ready to dye, she requested her Lord (who loved her dearly) for her sake to improve all his interest in the *Beg* to procure *Zegedines* liberty; which he with an Oath promised to perform, and accordingly engaged himself to the *Turk* that he should pay Twelve hundred *Florens* for his ransome; upon which he was released, and went about to divers Cities to gather his ransom, and God so enlarged mens hearts towards him, that in a short time he carryed Eight hundred Florens to this Baron, and so returned to his people at *Calmantsem.*

His Release

A great Danger.

The same year after being 1564. as he was going by Coach to *Buda*, when the Horses came neer the River *Danubius*, being very hot, and dry, they ran violently into the River: But behold the admirable providence of God! When they had swam some twenty Paces in the River, they turned back again of their own accord, and drew the Coach and him safely to the shore.

Gods Providence.

Fooliſh Pride.

The same year by Imposition of hands, he ordained three excellent men Ministers. About that time there came a bragging *Fryer*, and challenged him to a Disputation; which he willingly accepting of, the great Church was appointed for the place, and many of both sides resorted thither; and the *Fryer* came with much confidence, his Servants carrying a great Sack of Books after him. But in the Disputation, *Zegedine* did so baffle him, that all the *Fryers* friends shrunk away with shame, and the *Fryer*, with his great Sack, was left all alone, so that himself was fain to take it on his own shoulders, and go his way.

The *Friar* Baffled.

Gods judgment on a Persecutor.

His charity.

About that time the *Vayvod*, who had before betrayed him, coming to the place where *Zegedine* was, desired to speak with him, and requested him to forgive him, professing that he could rest neither night nor day, he was so haunted with Apparitions, and the Furies of his own Conscience; which *Zegedine* easily assented unto.

Another Danger.

Anno Christi 1566. *Zegedine* being very hot, invited a friend to goe with him to the River of *Danubius* to bathe themselves; but as they were swimming, his friend looking about him, saw not *Zegedine*, and wondering what was become of him so suddenly, at last espyed his hoary hairs appearing above water; and swimming swiftly to him; *Zegedine* was sunk, whereupon he diving to the bottom of the River, caught hold of him, and drew him forth, carrying him to a Mill that was not far off, where he laid him to bed: About midnight *Zegedine*, coming to himself, enquired how he came there, and who drew him out of the River; His friend told him the whole story, and kept him carefully till he recovered.

Gods Providence.

Anno Christi 1572. he fell into a lingring disease, in which he loathed Meat, slept little, was much troubled with Rhume, complained of Head-ach, and could find no ease, either sitting, standing, or lying; yet he drank much Milk; and thought that if he could procure some sleep, he might easily recover his former Health; whereupon he sent for a *Chirurgion*, who gave him a bitter potion, which caused him to fall asleep, but after a little while he quietly breathed forth his last, being sixty seven years old, *Anno Christi* 1572.

His Death.

His zeal against *Heretucks.*

He was a zealous assertor of the Truth against *Arianism*, *Mahometism*, and *Papism*, with all such *Heresies Hungary* at that time was much infected.

His Works.

His writings were these. *Adsertio de Trinitate contra quorundam deliramenta, in quibusdam* Hungariæ *partibus exorta. Speculum* Romanorum *Pontificum. Loci communes Theologicæ. Tabulæ analyticæ de fide Christiana.*

The



J. KNOX

The Life of John Knox, *who dyed,* Anno Chriſti 1572.

JOhn *Knox*, was born at *Gifford* in *Lothaine* in *Scotland*, *Anno Chriſti* 1505 of honeſt Parentage: Brought up firſt at School, then ſent to the Univerſity of Saint *Andrews* to ſtudy under Mr. *John Mayr*, who was famous for Learning in thoſe days, and under whom in a ſhort time he profited exceedingly in *Philoſophy*, and School-Divinity, and took his Degrees, and afterwards was admitted very young into Orders: Then he betook himſelf to the reading of the Fathers, eſpecially *Auguſtines* and *Hieroms* Works, & laſtly to the earneſt ſtudy of the holy Scriptures, by which, being through Gods mercy, informed of the Truth, he willingly embraced it, and freely profeſſed it, and imparted it to others.

His Birth and Education.

His Induſtry.

His Converſion.

But the Biſhops and *Fryers* could by no means endure that Light which diſcovered their darkneſs, and therefore preſently raiſed up a Perſecution againſt him; eſpecially *David Beton*, Arch-Biſhop and Cardinal, who cauſed him to be apprehended and caſt into Priſon, purpoſing to have ſacrificed him in the flames: But it pleaſed God by a ſpecial providence that he was delivered, and therefore preſently fled to *Berwick* to the *Engliſh*, where he preached the Truth of the Goſpel with great fruit, and defended it againſt the *Popiſh* party, ſo that his fame ſpread abroad exceedingly. He Preached alſo at *Newcaſtle*, *London*, and in ſome other places. So that King *Edward* the ſixth taking notice of him, profered him a Biſhoprick, which he rejected, as having *Aliquid commune cum* Antichriſto: Something in it common with *Antichriſt*.

His Zeal.

Sathans Malice.

He flies to *Berwick*.

His Humility.

King *Edward* being dead, the perſecution raiſed by Queen *Mary* made him leave *England*, and goe to *Franckfort* upon *Maſne*, where for a time he Preached the Goſpel to the *Engliſh* Congregation: but meeting with oppoſition there, both from *Papiſts* and falſe Brethren, he went to *Geneva*, where alſo he Preached to an *Engliſh* Congregation, and was very intimate with Maſter *Calvin*, continuing there ſome years.

He goes to *Franckfort*. And to *Geneva*.

Anno Chriſti 1559. and of his Age fifty four, the Nobility of *Scotland*, with ſome others

He is ſent for into *Scotland*.

others, beginning the Reformation of Religion, sent for him home; and at his coming to *Edenborough* he was lodged in the house of that worthy man *James Sime*, where he began privately to instruct such as resorted to him, amongst whom was the Laird of *Dun*, *David Forresse*, and *Elizabeth Adamson*, the Wife of *James Baranne*, Burgesse of *Edenborough*, and some others.

His zeal.

After a while Master *Knox* perceiving that divers, who willingly entertained the Doctrine of *Christ*, yet made no scruple to goe to *Masse*, and to communicate in the abused Sacrament after the *Papistical* manner, he began as well in private conference, as in his Ministery, to shew the impiety of the *Masse*, and the great danger of communicating with Idolatry, wherewith some being terrified in Conscience, the business began to be agitated from one to another. Hereupon the Laird of *Dun* invited Master *Knox* to Supper, where were present *David Forresse*, Master *Robert Lockart*, *John Willock*, and *William Matland*; at which meeting the Question was proposed and debated, and Master *Knox* did so fully, and Learnedly answer whatsoever was objected against his Doctrine, that *William Matland* concluded in these words, *I see very well that all our shifts will serve nothing before God, seeing they stand us in so small stead before men.*

The *Mass* abhorred.

After these reasonings the *Masse* began to be abhorred, and Master *Knox*, at the request of the Laird of *Dun*, went with him to *Dun*, where he remained a Moneth, Preaching every day to the people, the Principall men of that Country resorting to his Ministry.

The effect of his Ministry.

At the moneths end he went to *Calder*, whether resorted to him the Lord *Erskin* (afterwards Earl of *Argile*) Lord *James*, the Pryor of Saint *Andrews* (afterwards Earl of *Murrey*) where they heard, and so approved his Ministry, that they wished it had been more publick.

A while after the Earl of *Glencarne* sent for Mr. *Knox* to his place of *Finlaston*, where after he had Preached to them, he Administred the Sacrament of the Lords Supper to the Earl, his Lady, two of his Sons, and some others, and so he went back to *Calder*; to which place many resorted to him from *Edenborough*, and the Country round about, not onely to hear his Doctrine, but also to partake of the Holy Sacrament which before they had never received.

From thence he departed the second time to the Laird of *Duns*, where he Preached the Gospel with more liberty and boldness then he had before, and many of the Gentlemen of the Country, after they had heard his Doctrine, desired also to be made partakers of the Sacrament of the Lords Supper, and (through Gods mercy) his Ministry had such an impression upon their hearts, that they presently refused all Society with Idolatry, and bent themselves to the uttermost of their powers to maintain the Truth of *Christ*.

The *Papists* rage against him.

This so vexed the *Fryers*, that from all quarters they flocked to their Bishops to complain of Master *Knox*, so that he was summoned to appear in the *Black-Fryers* Church in *Edenborough*, the fifteenth of *May* following, and accordingly he appeared; Thither came also *John Erskin* of *Dun*, with divers other Gentlemen, which the Bishops taking notice of, durst not proceed against him: Insomuch that Master *Knox* the same day that he should have appeared before them, Preached in *Edenborough* in a greater Audience than ever he had before. The place where he Preached was in the Bishop of *Dunkellins* great lodging, in which place he preached ten days together, both forenoon and afternoon. Then did the Earl of *Glencarne* solicit the Earl Marshall to hear Master *Knox*, which he with his Counsellor *Drummond* did, and so liked his Doctrine, that he willed Master *Knox* to write unto the Queen Regent somewhat that might move her to hear the Word of God. This Master *Knox* was willing to doe, and wrote that which was afterwards Printed, called, *A Letter to the Queen Dowager*, which was delivered by the Earl of *Glencarne* into her own hands: The Queen after she had read the Letter, delivered it to that proud Prelate *Becon*, Bishop of *Glascow*, saying in Scorne, *Please you my Lord to read a* Pasquil?

His great pains.

He writes to the Q.

She scoffs at it.

He is called back to *Geneva*.

Whilst Master *Knox* was thus occupyed in *Scotland*, there came a Letter to him from the *English* Congregation which was setled at *Geneva*, *Anno Christi* 1555. being separated

ſeparated from the contentious and ſuperſtitious company at *Franckfort*, requiring him in the name of God, that as he was their choſen Paſtor, ſo he ſhould repair to them for their comfort.

Upon this he took his leave in every Congregation where before he had preached, exhorting them to fervent Prayer, frequent reading of the Scriptures, and mutuall conference, till God ſhould give them greater liberty; and then he ſent before him to *Diep*, his Mother-in-Law *Elizabeth Bowes*, and his Wife; But himſelf, by the importunity of *Robert Campbel* ſtayed a while in *Scotland*, going to the Earl of *Argile*, then in *Campbel* Caſtle, where he taught certain days, the Laird of *Glenurquaire* being one of his Auditors, who intreated the Earl of *Argile* to retain him in *Scotland*: But he was reſolved upon his journey, and would by no means ſtay at that time; yet promiſing, that if the Lord bleſſed thoſe ſmall beginnings, whenſoever they pleaſed to command him, they ſhould find him obedient at their call.

Shortly after he paſſed over into *France*, and from thence went to *Geneva*, whereupon the Biſhops of *Scotland* ſummoned him, and for Non-appearance, condemned him, and burnt his Effigies at the Croſſe of *Edenborough*. From which unjuſt Sentence, when Maſter *Knox* heard of it, he ſent an Appellation, which he directed to the Nobility and Commons of *Scotland*.

He leaves *Scotland*.
He is condemned.
His appeal.

March the tenth, *Anno Chriſti*, 1556. certain of the Nobility of *Scotland*, ſent this enſuing Letter to Maſter *Knox* at *Geneva*.

Grace, mercy and peace for Salvation.

Dearly beloved in the Lord, the faithfull that are of your acquaintance in theſe parts (thanks be to God) are ſtedfaſt in the belief wherein you left them, and have a Godly thirſt and deſire from day to day to injoyn your preſence again, which if God ſo move your heart, and give you life, we deſire you in the name of the Lord that you return to us again into this place, where you ſhall find all faithful that you left behind you; who will not only be glad to hear your Doctrine, but ready to jeopard their Eſtates for the ſetting forth of the Glory of God, as he will permit time. And albeit the Magiſtrates of this Country be as yet but in the ſtate you left them; yet at the writing hereof we have no experience of any more cruelty uſed than was before; but rather believe that God will augment his flock, becauſe we ſee dayly the Fryers (*enemies to* Chriſts *Goſpel*) *in leſſe eſtimation both with the Queens Grace, and the reſt of the Nobility of the Realme. This in few words is the mind of the faithful here preſent, and of others abſent, the reſt of our minds this faithfull Meſſenger will ſhew you, when he comes to you. Fare you well in the Lord.*

He is ſent for into *Scotland*.

Subſcribed,

Glencarne. *Argile.*
Erskin. *James Steward.*

Maſter *Knox*, upon the receipt of this Letter, adviſed with Maſter *Calvin*, and other Miniſters, who upon mature deliberation, told him that he could not refuſe this call, unleſs he would ſhew himſelf rebellious againſt God, and unmerciſull to his Country: Whereupon he returned anſwer, that he would come to them ſo ſoon as he could ſettle the Affairs of that dear flock that was committed to his charge.

Shortly after he began his journey, and arrived in *Scotland* that very day whereon the Biſh ops ended their Provinciall council; and hearing that the Brethren were met at *Dundee*, he went to them, and earneſtly requeſted that he and his Brethren might joyn together to make a Confeſſion of their Faith; which being aſſented to, he went to Saints *Johnſtons* to them, where alſo he preached to the people; But preſently came a Summons that the Preachers ſhould appear before the Queen Regent at *Striveling*, which being known abroad, the Proteſtants repaired in a peaceable manner to Saint *Johnſtons* to accompany their Preachers to the Queen; and leſt ſuch a multitude ſhould affright her, the Laird of *Dun*, a zealous, Godly, and prudent man, went before to *Striveling* to acquaint the Queen that the cauſe of their meeting was onely with

His return into *Scotland*.
The Miniſters ſummoned.
The peoples zeal.

with their Preachers to give in a Confeſſion of their Faith, and to aſſiſt them in their juſt defence.

They are Proſcribed.

The Queen very craftily ſolicited him to ſtay the multitude, and the Preachers alſo promiſing to take ſome good order about their Affairs: Yet when the Preachers appeared not upon the day appointed, ſhe put them to the *Herne*, prohibiting all men upon pain of Rebellion, to aſſiſt, comfort, relieve or receive any of them; which treacherous dealing of hers ſo inflamed the multitude, that neither the exhortation of the Preachers, nor the command of the Magiſtrates could reſtrain them, but that they pulled down the Images, and all other Monuments of Idolatry in Saint *Johnſtons*. This being told to the Queen, ſhe was ſo much enraged at it, that ſhe vowed to deſtroy man, woman, and child in that place, then utterly to burn the Town, and to ſow it with Salt for a perpetual deſolation.

Images Demoliſhed.

The Queens Malice.

The Proteſtants write to the Queen

The Proteſtant Congregation hearing hereof, preſently wrote a Letter to the Queen, and cauſed it to be laid upon her Cuſhion where ſhe ſat at *Maſs*, wherein they declared, that except ſhe moderated her wrath, and ſtayed her intended cruelty, they ſhould be compelled to take the Sword in their juſt defence againſt all that ſhould purſue them for matters of Religion, and for their Conſcience ſake, which ought not to be ſubject to any mortal Creature, farther then Gods Word doth command, *&c.* They further requeſted that ſhe would permit them to live in that Peace and liberty which *Chriſt* had purchaſed for them by his Blood; that they might have his Word truly Preached, and the Holy Sacraments rightly Adminiſtred to them, for that they had rather expoſe their Bodyes to a thouſand deaths, then to hazard their Souls to perpetual Damnation by denying *Chriſt*, and his manifeſt Truth, *&c.*

Their Zeal.

The Earl of *Glencarns* courage and Zeal.

They wrote alſo another Letter to the Nobility of *Scotland*, which coming abroad, the Brethren in *Cunningam* and *Kile* met together at the Church of *Craggy*, where *Alexander* Earl of *Glencarne*, ſaid to them, *Let every man do as his Conſcience ſhall direct him, I will, by God's Grace, ſee my Brethren at Saint* Johnſtones, *yea though never a man will go along with me, though I have but a ſpike on my ſhoulder; for I had rather dye with that company, then live after them.* This ſpeech ſo encouraged the reſt, that they all reſolved to go forward.

In the mean time the Queen ſent her *French* Forces, and the Biſhops and *Prieſts* their bands againſt Saint *Johnſtons*; whereupon the Brethren repaired thither from all quarters for their relief; which the Queen hearing of, ſent the Earl of *Argile*, and the Pryor of Saint *Andrews* to them to know the cauſe of that great meeting? They anſwered, that it was only to reſiſt the cruel Tyranny decreed againſt them, and to protect the Town from ruin.

The Lords anſwered, that they were far otherwiſe informed.

Mr. *Knox* his ſpeech to the Lords

Then Maſter *Knox* ſpake thus unto them: *The preſent troubles (honourable Lords) ought to move the hearts of all the true Servants of God, and of ſuch as bear any true love to their Country, and Country-Men, deeply to conſider what will be the end of this intended Tyranny. The rage of Sathan ſeeks the deſtruction of all thoſe in this Realm that profeſs the Name of* Chriſt. *Therefore I moſt humbly require you, my Lords, in my name to tell the Queen, that we, whom ſhe in her blind rage doth thus perſecute, are faithful Servants to God, and obedient Subjects to the Authority of the Realm, whereas that Religion which ſhe maintains by fire, and Sword, is not the Religion of* Jeſus Chriſt, *but expreſly contrary to the ſame, a ſuperſtition deviſed by mans brain, which I offer my ſelf to prove againſt all men in* Scotland *which will maintain the contrary, Gods Word being admitted for Judge. Tell her alſo from me that this her enterpriſe ſhall not proſperouſly ſucceed in the end, and that herein ſhe fights againſt God.*

The Queens Subtilty.

Her Perfidiouſneſſe.

The Lords promiſed to deliver his Meſſage; yet did the Queen ſtrait-way ſend her *Herauld* to them, to command them preſently to depart the Town upon pain of Treaſon. But when ſhe perceived their number to increaſe, and their reſolutions, fearing the event of a Battel, ſhe, upon a parley and large promiſes, prevailed with them to depart home. But before their departure, Maſter *Knox* Preached a Sermon, wherein he exhorted them to conſtancy, adding, *I am perſwaded that this promiſe ſhall be no longer kept, then till the Queen and her* French-men *can get the upper hand.* Which

ſhortly

ſhortly after fell out accordingly; For when ſhe was entred Saint *Johnſtons*, ſhe, contrary to promiſe, garriſoned it, ſaying, *That ſhe was not bound to keep promiſe with* Hereticks. This was ſo diſtaſtfull to the Earl of *Argile* and the Pryor of Saint *Andrews*, that they forſook the Queen, and went toward Saint *Andrews*, ſending to the Laird of *Dun* and ſome others to meet them there, which accordingly they performed, taking Maſter *Knox* along with them, who in the way, preached in *Carrel* one day, in *Anſtruddor* the ſecond, intending the third day to Preach at St. *Andrews*.

The Biſhop of Saint *Andrews* hearing hereof, preſently raiſed a Hundred ſpearmen, & went thither on the *Saturday*, whereas the Lords had none but their houſhold ſervants about them; and at the ſame time the Queen and her *Frenchmen* lay at *Faikland* twelve Miles from Saint *Andrews*. The Biſhop ſent word to the Lords, that if *John Knox* offered to Preach the next day, he ſhould be ſaluted with a dozen of Calivers, whereof the moſt part ſhould light on his Noſe. The Lords after long deliberation ſent for Maſter *Knox*, to hear his opinion herein; yet withall, adviſed him to forbear for his own ſafety, and not to preach that day in contempt of the Biſhop. The Biſhop oppoſed *Knox*.

To which Maſter *Knox* anſwered, *God is my witneſs, that I never Preached* Chriſt Jeſus *in contempt of any man, neither doe I now intend to preſent my ſelf in that place with reſpect to my own commodity, or for the hurt of any creature: But to forbear preaching to morrow, except I be violently withholden, I cannot out of Conſcience conſent to it: For in this Town and Church, God was pleaſed firſt to call me to the Honour and Office of a Preacher, from which I was driven by the Tyranny of the* French, *and procurement of the Biſhop, as ye all know well enough. How long I continued Priſoner, what Torments I ſuſtained in the* French *Gallies, and what were the ſobs of my heart, is now no time relate: This only I cannot conceal, which many heard me ſpeak when my body was far from* Scotland, *that I certainly hoped in open Audience to Preach in Saint* Andrews *before I departed this Life. And therefore, my Lords,* (ſaith he) *ſeeing God, above the expectation of many, hath brought me to this place where firſt I was called to the Office of a Preacher, and from which I was moſt unjuſtly removed, I beſeech your Honours not to hinder me from preſenting my ſelf to my brethren: And as for the fear of danger that may come to me thereby, let no man be ſollicitous; for my life is in the cuſtody of him whoſe Glory I ſeek, and therefore I cannot ſo fear their boaſts and Tyranny, as thereby to be deterred from doing my duty, when God of his Mercy offereth me ſuch an occaſion. I deſire the hand and weapon of no man to defend me, only I crave Audience; which if it be denyed me here at this time, I muſt ſeek further where I may have it.* His anſwer to the lords. A Prediction. His Courage.

Upon this ſpeech the Lords were fully content that he ſhould ſupply the place, which accordingly he did without interruption; and his Sermon ſo wrought upon the Magiſtrates and people, that preſently after Sermon they removed all the Monuments of ſuperſtition and Idolatry out of that Church. Idolatry Deſtroyed.

The Biſhop advertiſed hereof, preſently departed to the Queen, who with her *French* ſouldiers lay within twelve miles; and by his grievous complaints, did ſo far incenſe her, that it was reſolved without delay to aſſault Saint *Andrews*, and the two Lords, who were but ſlenderly accompanyed: and accordingly order was given immediately to provide quarters for the Queen and her Army at *Cowper*, ſix miles from Saint *Andrews*.

The Lords being informed hereof, reſolved to meet them before they came to *Cowper*, and withall gave ſpeedy advertiſement to all the Brethren to repair towards them with all poſſible expedition; which alſo they did with ſuch diligence that Gods wonderfull Work appeared therein: For when at night the Lords came to *Cowper*, there were not a hundred Horſe, and ſome few Foot; and before the next day at noon, their number was above three thouſand; and that number did ſo continually encreaſe, as if men had rained from the Clouds: But the enemies being not informed hereof, aſſured themſelves of the Victory, and therefore haſted away in the night; yet when by their Scouts they were informed of the number and order of the The Peoples Zeal.

the Proteſtants, who were ready to receive them, their hearts failed, and interceſſors were ſent to make an agreement, and a truce was taken for eight daies, till an agreement might be finiſhed.

The Queens Policy.

But all this was done but in policy by the Queen, that ſhe might gain time to draw off her Ordinance, and to make a handſome retreat over the water of *Forth*. The Proteſtants finding themſelves thus deluded, tooke counſell now they were together, to free St. *Johnſtons* from the *French* Garriſon, that their exiled Brethren might return home, and accordingly they ſent a Trumpet to ſummon the Town; But the Captaines anſwered that they would keep and defend it according to their promiſe made to the Queen; yet as ſoon as they were beſieged, they required a Truce for twelve houres, at the end whereof they delivered it up to the Lords; and the ſame day being *Sabbath*, thankes were publickly returned unto God, and preſently the Monuments of Idolatry were demoliſhed, and the rude multitude ſet fire to the *Abbey*, though Maſter *Knox* would have prevented it. A poor old woman ſeeing the fire rage ſo furiouſly, and run ſo ſwiftly, ſaid, *I ſee that Gods Judgements are juſt, and no man is able to ſave where he will deſtroy; ever ſince my remembrance this place hath been nothing but a den of Whoremongers: It is not incredible to believe how many Wives have been adulterated, and Virgine is deflowred by thoſe filthy Beaſts, and eſpecially by that wicked man called the Biſhop. If all men knew as much as I, they would praiſe God for this deſtruction.*

St. *Johnſtons* Reſcued.

Idols Deſtroyed.

Note.

Popiſh Uncleanneſſe.

The Queen hearing of their proceedings, fearing what might follow, reſolved to ſend ſome *French* bands to *Striveling*, to hinder their coming over the *Forth*, which the Lords having intelligence of, privately in the night with great expedition poſſeſſed themſelves of the Town before the *French* came, whereupon the Queen and her party preſently left *Edenborough*, and went to *Dunbar*. Then did the Proteſtants march to *Edenborough*, where alſo the Monuments of Idolatry were demoliſhed by the rude multitude. Coming thither they wrote ro the Queen deſiring that they might enjoy liberty of their Conſciences; That *Jeſus Chriſt* might be truly preached, and the Sacraments duly adminiſtred, and that ſcandalous, and unable Miniſters might be removed: But ſhe returning no anſwer, the Proteſtants returned home, the Lords onely ſtaying, who were now called, *The Lords of the Congregation.*

The Qu. Flies.

They write o the Qu.

The *French* march to *Edenborough*.

In the mean time the *French* being informed hereof, and preſuming that they ſhould meet with no reſiſtance, haſtened to *Edenborough*; which the Lords hearing of, called upon God for aſſiſtance in that ſtrait. It is true, they might have retired themſelves, but then they had expoſed the Brethren of *Edenborough* to danger, and therefore they rather reſolved to hazard the uttermoſt extremity.

The *French* firſt marched to *Leith*, and as the Lords were advancing for their aſſiſtance, the Townſmen ſurrendered the Town to the *French*, without making any reſiſtance; whereupon the Lords retreated to *Cragingate*, there to oppoſe the enemy.

Divers Mediators paſſed to and fro in the mean time to have ſetled peace, and at laſt, ſundry Articles were agreed upon, and the Duke of *Caſtleherald*, and the Earl of *Huntley* promiſed the Lords, that if the Queen brake any one of her Articles, they would forſake her party, and joyn with them. The next day the Lords left *Edenborough*, & when it was judged dangerous for Maſter *Knox* ſtill to abide Miniſter at *Edenborough*, the Brethren requeſted Mr. *Jo. Willock* to remain with them, to which he gladly aſſented, deſiring to make it appear, that he preferred the comfort of the Brethren before his own life.

Mr. *Willock* Miniſter of *Edenborough*.

Civil Wars about Religion.

Shortly after open War brake forth between the Queen Regent, and the Proteſtants; and the Queen having more *French* Forces, with Money, and Ordinance ſent her, the *Scottiſh* Nobility were faine to ſend to Queen *Elizabeth* for aid, and till it came, to retire themſelves towarsd the *Highlands* for their ſafety.

In the mean time the Queen Regent with her *French* men went from place to place, plundering, ſpoyling, and making havock of all without reſiſtance; which ſo puffed her up with pride, that ſhe boaſtingly ſaid, *Where is now* John Knox *his God? My God is now ſtronger then his, yea even in* Fife. But her brags laſted no long: For the Earle

The Qu. Blaſphemy.

of

of *Arrane*, and the Lord *James*, went to *Desert*, having not above five hundred Horse, and a hundred Foot; whereas the *French* were above four thousand, besides such *Scots* as adhered to them; and yet the Protestants skirmished daily with them, sometimes from morning till night, and ever went away with the better, killing four for one; which continued for one and twenty dayes together, during all which time they never put off either clothes or boots.

Qu. *Eliz.* assists the Protestants.

And at the end of that time came into *Edenborough Frith* a Fleet of the *English* to assist the Protestants, which filled their hearts with joy, and the *French* with rage and madnesse. Thither came also some Forces by land under the command of the Lord *Grey:* And after an agreement made with the *Scottish* Lords, some of the *English* and *Scots* attempted to take *Leith* by storm, and in a cruel conflict some of them gat upon the walls, but the scaling-ladders proving too short, they were not seconded by their fellows, and so after divers hours fight were inforced to retire; which the Queen Regent beholding from *Edenborough* Castle walls, burst out into a great laughter, saying, *Now will I go to* Masse, *and praise God for that which mine eyes have seen.* And when the *French* had stripped the slaine, and layd their naked bodyes along their walls, the Queen looking on them said, *Yonder are the fairest Tapestries that ever mine eyes beheld, I would that the whole fields which are betwixt* Leith *and this place were all strewed with the same stuffe.* But this joy lasted not long; for a fire kindling in *Leith*, many houses, and much of their provision was consumed thereby; and the Queen Regent falling sick, shortly after died; whereupon the King of *France* sent Ambassadors to Queen *Elizabeth* to conclude a peace, which was effected, and the *English* and *French* Armies were drawn out of *Scotland*, to the great joy of that Nation, insomuch that Thanksgivings for their great deliverance by the help of the *English* were inserted into their Liturgie. And presently after some Commissioners of the *Scottish* Nobility were appointed to settle Ministers in their places, by whom Master *Knox* was setled at *Edenborough*, where he preached many excellent Sermons.

The Queens pride and Cruelty.

A speciall Providence.

The Qu. Dies.

Peace Concluded.

Mr. *Knox* setled at *Edenb.*

Anno Christi 1566 the Earl of *Murray* being slaine on the *Saturday*, *Knox* preaching at *Edenborough* the next day, amongst the papers given in of those that desired the prayers of the Church, he found one with these words, *Take up the man whom ye accounted another God.* At the end of his Sermon he bemoaned the losse which the Church and State had by the death of that virtuous man, adding further, *There is one in this company that makes this horrible murther the subject of his mirth, for which all good men should be sorry, but I tell him he shall dye where there shall be none to lament him*: The man that had written those words was one *Thomas Metellan*, a young Gentleman of excellent parts, but bearing small affection to the Earle of *Murray*: He hearing this commination of *John Knox*, went home to his Sister and said, That *John Knox* was raving, to speak of he knew not whom. His Sister replyed with tears, If you had taken my advice, you had not written those words; saying further, *That none of* John Knox *his threatnings fell to the ground without effect*; and so indeed this came to passe; For shortly after this Gentleman going to travel, died in *Italy*, having none to assist, much lesse to lament him.

Earl of Murray Slain.

His losse Bewailed.

A Prophesie.

Gods judgment on a Scoffer.

Towards Master *Knox* his latter end, his body became very infirm, and his voice so weak that people could not hear him in the ordinary place, wherefore he chose another place wherein he preached upon the history of *Christs passion*, with which, he said, It was his desire to close his Ministery. Finding his end near, he importuned the Council of the City to provide themselves a worthy man to succeed in his place: Master *James Lawson*, Professor in *Aberdene*, was the man pitched upon, and Commissioners were sent from the Church of *Edenborough*, to request him to accept of the place. *John Knox* also subscribed that request, adding, *Accelera, mi frater, alioqui sero venies:* Hast my Brother, otherwise you will come too late: This made Master *Lawson* to hasten his journey, and when he was come, he preached twice to the good liking of the people, whereupon order was taken by the Rulers of the Church for his admission, at which time *John Knox* would needs preach, though very weak, which also he performed with such fervency of spirit, that he was never before heard to preach with such great power, or more content to the Hearers. In the end of his Sermon he

Preachers Pattern.

M. *Lawson* chosen to succeed Him.

His last Sermon. His sincerity.

called God to witnesse, *That he had walked in a good conscience with them, not seeking to please men, nor serving either his own, or other mens affections, but in all sincerity & truth had preached the Gospel of* Christ. He exhorted them in most grave and pithy words to stand fast in the faith they had received; and so having prayed zealously for Gods blessing upon them, and the multiplying of Gods spirit upon their new Pastor, he gave them his last farewell.

His last sickness.

Being conveyed to his lodging, that afternoone he was forced to betake himself to his Bed, and was visited by all sorts of persons in his sickness, to whom he spake most comfortably: Amongst others the Earl of *Morton* came to see him, to whom he said, *My Lord, God hath given you many blessings, Wisdom, Honour, Nobility, Riches, many good and great Friends, and he is now about to prefer you to the government of the Realm (the Earl of* Marr, *the late Regent, being newly dead) In his name I charge you, use these blessings better then formerly you have done, seeking first the glory of God, the furtherance of his Gospel, the maintenance of his Church, and Ministry, and then be carefull of the King to procure his good, and the welfare of the Realm. If you doe thus, God will be with you, and honour you: If otherwise he will deprive you of all these benefits and your end shall be shame, and ignominy.*

His speech to the Lord of *Morton.*

A Prophecy.

These speeches the Earl called to mind about nine years after, at the time of his execution, saying, *That he had found* John Knox *to be a Prophet.*

A day or two before *Knox's* death, he sent for Master *David Lindsey*, Mr. *Lawson*, and the Elders and Deacons of the Church, to whom he said, *The time is approaching, which I have long thirsted for, wherein I shall be released from all my cares, and be with my Saviour* Christ *for ever. And now God is my witnesse whom I have served with my spirit in the Gospel of his Son, that I have taught nothing but the true, and sincere word of God; and that the end that I proposed in my Ministry was, To instruct the ignorant, to confirm the weak, to comfort their consciences who were humbled under the sense of their sins, and born down with the threatnings of Gods judgements. I am not ignorant that many have, and doe blame my too great rigour, and severity, but God knoweth that in my heart I never hated those against whom I thundered Gods judgements; I did onely hate their sins, and laboured according to my power to gain them to* Christ. *That I did forbear none of what condition soever, I did it out of the fear of my God, who hath placed me in the function of his Ministry, and I know will bring me to an account. Now Brethren, for your selves, I have no more to say, but to warn you that you take heed of the Flock over which God hath placed you Over-seers, which he hath redeemed by the Blood of his onely begotten Son. And you Mr.* Lawson *fight a good fight, do the work of the Lord with courage, & with a willing mind, and God from Heaven blesse you, and the Church whereof you have the Charge: Against it (so long as it continues in the Doctrine of the Truth) the gates of hell shall not prevail.*

His speech to the Ministers and Elders. Death Desired.

Having thus spoken, and the Elders and Deacons being dismissed, he called the two Preachers to him, and said, *There is one thing that grieveth me exceedingly, you have sometimes seen the courage, and constancy of the Laird of* Grang *in the cause of God; and now that unhappy man is casting himself away; I pray you go to him from me, and tell him, That unlesse he forsake that wicked course that he is in, the rock wherein he confideth shall not defend him, nor the carnall wisdom of that man whom he counteth halfe a god* [which was young *Leshington*] *shall yeeld him help; but he shall be shamefully led out of that nest, & his carcass hung before the Sun* (meaning the Castle, which he kept against the Kings Authority) *for his soul it is dear to me, and if it were possible, I would fain have him saved.*

His Message to the Laird of *Grang.*

A Prophecy.

Accordingly they went to him, conferred with him, but could by no means divert him from his course: But as *Knox* had foretold, so the year after his Castle was taken, and his body was publickly there hanged before the Sun: Yet at his death he did expresse serious repentance.

His preparation for Death.

The next day M. *Knox* gave order for the making of his coffin; Continuing all the day (as he did also through all his sickneſſe) in fervent prayer, crying, *Come Lord* Jesus, *Sweet* Jesus, *into thy hands I commend my spirit.* Being asked whether his pains were great? He answered, *That he did not esteem that a pain which would be to him the end of all troubles, and the beginning of eternall joys.* Oft, after some deep meditation,

ditation, he uſed to ſay, *Obſerve the Lord in fear, and death ſhall not be troubleſome to you; bleſſed is the death of thoſe that have part in the death of* Jeſus. His ſayings

The night before his death, he ſlept ſome hours with great unquietneſſe, often ſighing and groaning, whereupon when he awakened, the ſtanders by asked him how he did, and what it was that made him mourn ſo heavily? to whom he anſwered, *In my life time I have been aſſaulted with Temptations from Sathan, and he hath oft caſt my ſins into my teeth to drive me to deſpair, yet God gave me ſtrength to overcome all his Temptations: But now the ſubtill ſerpent takes another courſe, and ſeeks to perſwade me, that all my labours in the Miniſtry, and the fidelity that I have ſhewed in that ſervice, hath merited heaven and immortality: But bleſſed be God, that brought to my minde theſe Scriptures,* What haſt thou that thou haſt not received? *And,* Not I, but the grace of God in me, *with which he is gone away aſhamed, and ſhall no more return: And now I am ſure that my battel is at an end, and that without pain of body, or trouble of ſpirit, I ſhall ſhortly change this mortall, and miſerable life, with that happy and immortall life that ſhall never have an end.* After which, one praying by his Bed, having made an end, asked him, if he heard the prayer? *Yea,* ſaid he, *and would to God that all preſent had heard it with ſuch an ear and heart as I have done:* Adding, *Lord* Jeſus *receive my ſpirit:* With which words, without any motion of hands or feet, as one falling aſleep rather then dying, he ended his life. His tentations. His faith. His Death.

Never was man more obſervant of the true and juſt authority of Church-Rulers according to the word of God, and the practiſe of the pureſt Primitive times: He alwayes preſſed due Obedience from the People to the faithfull Paſtors, and Elders of the Church. He died *Anno Chriſti* 1572. and of his age 62. Men of all ranks were preſent at his Buriall: The Earl of *Murray,* when the Corps was put into the ground, ſaid, *Here lies the body of him who in his life time never feared the face of any man.* His care for Church Diſcipline. *Murrays* ſpeech.

Scripta reliquit, ad Londinenſes, *& alios. Ad Evangelij profeſſores. Qualiter ſit Orandum. In* Pſalmum *ad matrem. Contra miſſam* Papiſticam. *Doctrinale Miſſaticum. De ſide Euchariſtia. Ad Eccleſias afflictas. Ad* Scotiæ *Reginam* Mariam. *Conſilium in Anguſtiis. Buccine afflatum primum. Appellationem a ſententia Cleri. Ad populares* Scotiæ. *In* Genſin *conſciones, et alia quadam.* His works.

He was a man not leſſe learned then endued with vertue; A conſtant Preacher of the Truth, and a valiant defendor of the ſame through his whole life. His zeal, learning and courage did notably appear in this example. *Anno Chriſti* 1550 he was called before *Tonſtal* Biſhop of *Durham,* and his Doctors, to give an account of his opinion about the *Maſſe,* where, preaching before them, he did ſo ſharply taxe their Idolatries, and Blaſphemies, and by ſuch ſolid arguments confute the ſame, that his Adverſaries were ſilenced, and had not wherewithall to reply againſt him. His character. His courage



P. RAMVS

The Live of Peter Ramus, *who died* Anno Christi 1572.

His Parentage.

His parts.

Peter Ramus was born in *France Anno Christi* 1515. His Grand-father was a Noble-man, who (having his estate plundered by *Charls* Duke of *Burgundy*, General under the Emperor *Charls* the fifth) was forced to leave his Country, and to betake himself to the poor and painfull life of an husbandman: And his father being left very poor by him, was fain to live by making of Charcoal.

His poverty

Ramus being from his childhood of an excellent wit, of an industrious nature, and much addicted to learning, was compelled for his subsistance to live as a servant with one of his Unkles; But finding (that by reason of his many imployments) he had no time to follow his Book there, he thought it better to betake himself to the service of some learned man.

He goes to *Paris*.

So going to *Paris*, and being admitted into the Colledge of *Navar*, he laboured hard all day for his Masters, and spent a great part of the night in study, so that in a short time he was made Master of Arts, and *Laureat Poet*.

His Industry.

And the Professors in that Colledge, every one taking much delight in his diligence, each strove to forward him in Learning, and lent him such books as he needed.

His Diligence.

Then he betook himself to instructing others, and to exercise himself in private Lectures, till thereby he had fitted himself for more publick imployments; Which when he had done, he was appointed publickly to read *Logick*, and when he was twenty one years old, he published his *Logick*, with some Animadversions upon *Aristotle*.

His imployments.

This procured him much love, every one admiring such ripe parts in so young a man; and envy being the usuall Concomitant of vertue, he had also many that envied, and aspersed him; especially the *Sorbone* Doctors, who accused him of *Heresie* in *Philosophie*; For that he, being but a Novice, durst take upon him to correct *Aristotle*, the Prince of Philosophers; and by their authority, they so far prevailed, that *Ramus* was forbidden to read, or write any more of *Philosophy*.

He is Envied.

He is forbidden Philosophy.

This being very grievous to him, it pleased God to stir up the heart of the Governour of another Colledge to send for him to assist him in restoring of that Colledge, which was now empty; The Students being all fled by reason of the infection of the Plague: And it came to pass that in a short time (*Ramus* being so famous a man) the Colledge was better stored with students then ever it had been before.

He is called to another Colledge.

The

The *Sorboniſts* much raged at this, and laboured to ſow diviſion between the Governour of the Colledge and him; Yet *Ramus* carryed himſelf with ſo much Candor and Ingenuity, that they lived together with much Concord. At laſt that Governour dying, *Ramus* ſucceeded him, and by the Cardinal of *Lorrains* means (who was a great favourer of Learning) he was made the *Regius Profeſſor* of *Rethorick* and *Philoſophy*, *Anno Chriſti* 1551, and of his Age 36. He is preferred in the Univerſity.

His fame ſpreading into all the Univerſities of Chriſtendome, there were many Princes that ſtrove to get him out of *France*, proferring him large ſtipends if he would come to them; But he, being now famous in *France*, preferred his own Country before all others; and therefore rejected all their offers. In *Paris* he had ſo great eſteem, that (though his enemies ſtrongly oppoſed it) yet he was made Dean of the whole Univerſity: And ſo having obtained a more quiet kind of Life, he betook himſelf to the ſtudy of the *Mathematicks*, wherein he grew very exquiſite. But when the Civil Wars brake forth in *France* for Religion, and that none could ſafely enjoy themſelves, or any thing that they had, whilſt under pretence of Religion, every one revenged his own private quarrels upon others, *Ramus*, to free himſelf from this Tempeſt, left *Paris*, and went to *Fountanblew*, where the Kings Library was, yet neither there could he be in ſafety; ſo that at laſt he was compelled to betake himſelf to the Camp of the Prince of *Conde*. He is ſought for by other Princes. Is made Dean of the Univerſity. Flight in perſecution. He goes to the Camp of *Conde*.

But when he ſaw that *France* was no fit place for him for the preſent to reſide in, he reſolved to travel into *Germany*, till God ſhould reſtore peace to his Country again: And accordingly he went to *Strasborough*, *Baſil*, *Lauſanna*, *Zurick*, *Heidleberg*, *Norrenberg*, and *Augsburg*, and was entertained in all theſe Univerſities with great applauſe, and with much joy by all Learned men. He travels into *Germany*.

When the Civil War was ended in *France*, he returned to *Paris* again. Where he remained in his former imployment, as the Kings Profeſſor in *Logick*, till that horrible Maſſacre happened on Saint *Bartholomews* day, wherein ſo many thouſands periſhed by the cruel hands of the bloody *Papiſts*. At which time he was in the Colledge of *Prieſts*, and the Colledge Gates being faſt ſhut, he locked himſelf up in his own houſe till thoſe furious *Papiſts* brake open his doores, and finding him in his ſtudy, ran him thorow, and being halfe dead, threw him out of his window; ſo that his Bowels iſſued out on the ſtones; and not being ſatisfied there-with, they cut off his head, dragged his body about the ſtreets in the Channels, and ſome young Scholars were ſet on by their *Popiſh* Tutors, to whip it in a moſt contemptuous manner, and at laſt it was thrown into the River of *Sein*, *Anno Chriſti*, 1572, and of his Age 57. After which alſo they ſeized upon his Goods, Library, and Writings, whereby many excellent Commentaries, and other Works (not fully compleat) periſhed, to the great loſs of Learned men. His return to *Paris*. *Popiſh* cruelty. He is murthered. And baſely abuſed.

He wrote a *Grammer*, *Rhethorick*, *Logick*, of the *Mathematicks*, and divers other excellent Works. His works.

HT THE

The Life of Matthew Parker, *who dyed* Anno Christi, 1574.

His birth & education,

Matthew Parker, was born in the City of *Norwich*, *Anno Chr.* 1502, and having ſpent ſome years at School, went to *Cambridge*, where he was admitted into *Corpus Chriſti*, [*Bennet*] Colledge, in which place he profited ſo much, that he was choſen Fellow, and grew ſo Famous, that Queen *Anne Bullen* (Mother to Queen *Elizabeth*) made him her Chaplain, whereupon he Commenced Doctor in Divinity: And after her death King *Henry* the eighth, and after his death, King *Edward* the ſixth, made him their Chaplains, and preferred him to be Maſter of *Bennet* Colledge.

He is made Chaplain to the Queen. And to two Kings. And Maſter of *Bennet* Colledge.

Beſides other *Eccleſiaſtical* dignities which they advanced him to.

His ſufferings in Queen *Maries* time.

But in Queen *Maries* days he was diſpoyled of all, and was compelled to live a poor and private life. But ſo ſoon as Queen *Elizabeth* came to the Crown, ſhe made choice of this Docter *Parker*, for his admirable Learning and Piety, to be the Arch-Biſhop of *Canterbury*, *Anno Chriſti* 1559. For *December* 17, the Dean and Chapter of the Church of *Canterbury*, having received their *Congedelier* from the Queen, and proceeding in their Election according to the ancient and laudible cuſtom of the aforeſaid Church, choſe Doctor *Parker* for their Arch-biſhop, whereof they made a return to the Queens Majeſty for her confirmation; whereupon the Queen ſent her Letters Patents to ſeven Biſhops (ſix whereof were lately returned from their voluntary Exile) for his Conſecration. The Biſhops were *Anthony* Biſhop of *Landaffe*, *William Barlow* Biſhop of *Bath* and *Wells*, *John Scory* Biſhop of *Hereford*, *Miles Coverdale* late Biſhop of *Exeter*, *John* Suffragan of *Bedford*, *John* Suffragan of *Thetford*, and *John Bale* Biſhop of *Oſſory* in *Ireland*, and accordingly he was conſecrated by them, and lived in that place with great Commendation for above fifteen years.

He is made Arch-Biſhop of *Canterbury*.

The Biſhops that conſecrated him.

His Works of Charity were very eminent. He gave to the Corporation of *Norwich*, where he was born, a Baſon and Ewr double gilt weighing 173 Ounces; as alſo fifty Shillings a year for ever to be diſtributed amongſt the poor of that City: And ſix Anniverſary Sermons in ſeveral places of *Norfolk*: To *Bennet* Colledge he gave thirty Schollarſhips, built them a Library, and beſtowed many excellent Books, and ancient Manuſcripts upon it, beſides 300 Ounces of ſilver and Gilt-plate; And the perpetual Patronage of Saint *Mary-Abchurch*, *London*. He carefully collected, and cauſed to be printed divers Ancient *Hiſtories* of *England*, which probably had otherwiſe been loſt. He dyed in peace *Anno Chriſti*, 1574, and of his Age 72.

His Charity.

His Death.

THE



H. BVLLINGER

The Life of Henry Bullinger, *who dyed* Anno Chriſti 1575.

Henry Bullinger was born at *Bremogart* in *Helvetia*, *Anno Chriſti* 1504; of an Ancient and Honourable Family, which had flouriſhed in that Town for above two hundred years: Twice in his Childhood he eſcaped death very narrowly: Firſt being ſick of the Plague, his Funeral was prepared, yet it pleaſed God that, beyond expectation, he recovered. Secondly, playing on a Pipe, as he was running, he fell down and ſtruck the Pipe ſo far into his Throat that he was taken up for dead, and for five days could eat nothing; yet the Lord again reſtored him. His Birth and Parentage. Gods ſpecial providence over Him.

His Father being Learned himſelf, was a great lover of it, and therefore was very careful to breed up this his Son in Learning: So that at five years old he ſet him to School in that place where he was born, and this young boy quickly diſcovered an excellent Wit; but his Maſter being himſelf but a weak ſcholar, he made not ſuch a progreſs in Learning as otherwiſe he might have done. Hereupon *Anno Chriſti* 1516, when he was twelve years old, his Father ſent him to *Embric*, where under ſeveral School-Maſters, he was inſtructed in *Grammer*, and other Elements of Learning; was kept under a ſtrict Government for his life, and was trained up in the knowlegde and fear of God. His Education. He is ſent to *Embric*.

This ſtrict Diſcipline was not grievous to *Bullinger*; For having been formerly brought up by his Parents Religiouſly, and being endued with a virtuous diſpoſition, he did thoſe things willingly, which others were forced to by ſtripes: Yea, he was then of ſuch an Auſtere carriage, that of himſelf he began to entertain ſome thoughts of entering into a *Monaſtery* of the *Carthuſians*, which of all others was accounted the ſtricteſt Sect, yet would he do nothing raſhly therein till he had firſt conſulted with his parents, and procured their conſents. His Diſpoſition.

Having

He goes to *Collen*.

Having thus continued three years at *Embric*, he went to *Collen*, *Anno Chriſti* 1519, being but ſlenderly provided for by his Father, ſo that (according to the cuſtome of thoſe times) he procured Victuals by ſinging, and begging from door to door; not that his father wanted were-with to ſupply his neceſſities, or that he with-held it from him out of a Covetous mind, but he did it, that he might enure his Son to patience and hardſhip, and that he might make him more merciful to thoſe that were in want all his life after.

He commenceth Batchelor of Arts.

At *Collen* he ſtudyed *Logick*, & Commenced Batchelor of Arts at 16 years old. Afterwards betaking himſelf to the ſtudy of Divinity; there being at this time many *Theological* Controverſies, he had recourſe to his Tutors for direction what to ſtudy; and *P. Lombard* being at this time moſt in requeſt, they adviſed him to the ſtudy thereof; But meeting with many quotations out of the Ancient Fathers, he thought fit to read the Authors themſelves: And the *Monaſtery* of the *Fryer Predicants* having a good Library belonging to it, he by ſome Friends, gat leave to make uſe of it, where lighting upon *Chryſoſtomes Homilies upon Matthew*, he read them over, together with divers parts of *Auguſtine*, *Origen*, and *Ambroſe*; and in the mean time read privately at home, *Luther*, *De captivitate Babylonica*, and *De bonis operibus*: Yet could he not for the preſent deliver himſelf from the Errors of the times, though he ſaw that *Luther* came nearer to the opinions of the Ancients then *Lombard* did: he obſerved alſo, that whereas the Schoolmen quoted the Fathers, the Fathers they quoted the Scriptures. Hereupon he betook himſelf to the reading of the Scriptures, eſpecially of the *New-Teſtament*, with Saint *Hierom*, and ſome other Commentaries upon it. By which, at the laſt (through Gods mercy) he began to abhor the *Popiſh* Errors, laying aſide his former thoughts of turning *Carthuſian*, and diligently applyed himſelf to read over *Melanchons Common-places*, where-with he was wonderfully delighted.

He ſtudies the Schoolmen. And Fathers. And *Luther*.

His Converſion.

He commenceth Mr. of Arts

Anno Chriſti 1522. he Commenced Maſter of Arts, and ſo returning home, lived a year in his fathers houſe, wholly imploying himſelf in his ſtudies and private exerciſes. The year after he was called by *Wolfgang Foner*, *Abbat* of *Capella*, near *Zurick*, to teach a School, where he was to inſtruct ſome *Fryers*, and other young men both in Divine, and Humane Learning. There he read to them in *Dutch*, by reaſon of many that reſorted to his Lectures, ſome peices of *Eraſmus*, *Melanchons Common-places*, and a great part of the *New-Teſtament*, and ſome other Authors; and ſo he ſpent ſix years, partly in his private ſtudies, and partly in inſtructing others.

His pains in reading Lectures.

He ſtudies the Tongues

Anno Chriſti, 1527. he was ſent by his *Abbat* to *Zurick*, where for five moneths ſpace he heard *Zuinglius* preaching, and reading his Lectures in the Schools; and by the help of *Pellican*, he began to ſtudy *Hebrew*, and to perfect his knowledg in the *Greek*: There alſo he gained acquaintance with ſundry Learned men, and wrote many things, ſome whereof were afterwards printed. He alſo by his Preaching at the *Monaſtery* of *Capella*, ſo far prevailed with the *Abbat* and *Fryers*, that the *Maſs*, and other Superſtitions were caſt out, and the Lords Supper truly Adminiſtred, and ſuch *Fryers* as were unfit for the Miniſtry, betook themſelves to other trades.

Reformation in the *Monaſtery*.

Anno Chriſti, 1528. He went with *Zuinglius*, to the Diſputation at *Bern*.

Anno Chriſti 1529, he was called to his Native place of *Bremogart*, where God ſo proſpered his Miniſtry, that preſently after his coming, the Magiſtrates baniſhed *Popery*, and ſet out a ſevere Decree againſt Adultery and Drunkenneſs; and being choſen Paſtor of that place, he preached every *Sabbath* in the afternoon, and the three days following in the morning: Beſides every day at the time of Evening Prayers, he expounded a part of the *New-Teſtament*.

Power of the Word.

Anabaptiſts.

But the Devil raiſed up ſome *Anabaptiſts* which diſturbed the peace of that Church: With theſe *Bullinger* diſputed publickly, and thereby in a great meaſure reſtrained them. He wrote alſo in the defence of Tythes, which as thoſe *Anabaptiſts* ſaid, ſhould be aboliſhed under the *New-Teſtament*. And when afterwards the number of *Anabaptiſts* did exceeding increaſe in *Germany*, he ſet forth 6 books againſt them, wherein he ſhewed the original, progreſs, the various Sects, and the chief opinions of the *Anabaptiſts*, which alſo he confuted.

Tithes Defended.

He confutes *Anabaptiſts*.

Anno

Anno Chriſti 1529. there aroſe great Commotions in *Helvetia*, and the *Bernates* ſent ſome ſouldiers to *Bremogart*; and for the Compoſing of the Differences, there was a Meeting of the chiefeſt Perſons at *Bremogart*, where *Bullinger* Preached, at whoſe Sermons, not only the Proteſtants, but many of the *Papiſts* were preſent to hear what, and how he Taught: And indeed both ſides commended his ſtudy of Peace: For he exhorted them to compoſe their Differences not by Arms, nor mutual ſlaughters, but by the Diſputations of their Divines. But God would not ſuffer his wholſome Counſel to take effect at that time: For they came to a Battel, wherein the *Popiſh* party prevailed, and thereupon *Bullinger*, together with his Father, Brother, and Colleague *Gervaſe*, were commanded to depart, except they would undergoe the preſent hazard of their lives. Whereupon, beginning their journey in the night, through Gods Providence, they eſcaped the ſnares which was laid for them by their Adverſaries, and came ſafely to *Zurick*, *Anno Chriſti* 1531, and three days after, at the requeſt of *Leo Juda* with his Colleagues, *Bullinger* preached in the chief Church, and was entertained by one *Werner Steiner*, his ancient freind, that was fled to *Zurick* for Religion.

His endeavours for Peace.

He is baniſhed.

He comes to *Zurick*.

Anno Chriſti 1532. The Church of *Baſil* wanting a Paſtor by the death of *Oecolampadius*, deſired *Bullinger*, and at the ſame time alſo the *Bernates* ſent for him thither: But the Senate of *Zurick* would by no means part with him, chooſing him Paſtor, in the Room of *Zuinglius*, who was Slaine in the late Battell, and who had deſired, before he went into the Field with the Army, that if any thing befell him otherwiſe then well, *Bullinger* might ſucceed him in his office.

He is choſen Paſtor.

Preachers Pattern.

He being thus called to this Work in ſo dangerous a time, did his endeavour to comfort, and raiſe up the hearts of Gods people under thoſe great Afflictions. And whereas the *Popiſh* Adverſaries boaſted that their Religion was falſe, becauſe they of *Zurick* was beaten, and *Zuinglius* ſlain: He wrote, *That the Truth of Religion was not to be judged by the Proſperity or Adverſity of the Profeſſors of it.* He took care alſo to have *Synods* twice a year, to maintain Concord and Unity in Doctrine and Diſcipline, as *Zuinglius* had begun before him: And finding a great defect of Godly Miniſters in the Juriſdiction of the *Tigurins*, he took care that ſo many ſhould be trained up in Religion and Learning as might ſupply that defect; and where there was a want of maintainance, he prevailed with the Senate of *Zurick* to make up a competency out of the Pulick Treaſury.

Synods preſerve Peace

He cauſed the publick Library of that City to be ſet in Order by *Pellican*, and by buying *Zuinglius* his Books, to be encreaſed. And having gotten *Bibliander* for his Colleague, he wholly applyed himſelf to his publick Miniſtry, and to writing *Commentaries* at home.

Anno Chriſti 1523. *Bucer* endeavoured a Union between *Luther* and his followers, and the Divines of *Zurick*; perſwading them that their differences conſiſted rather in words then in reality: At which time the *Tigurians* ſhewed themſelves to be deſirous of peace, ſo that it was joyned with Truth.

About this time *Bullingers* Father dyed, being 64 years old, who at his death exhorted his Son to Conſtancy in that Doctrine and Faith, which (ſaith he) is the only way to ſalvation.

Anno Chriſti 1534, *Bullinger* wrote a Confeſſion of Faith in the name of the *Tigurian* Churches, which was ſent to *Bucer*, and to the *Synod* of the Churches of *Suevia*, then met at *Conſtance*, and was approved by them.

He writes a Confeſſion of Faith.

About the ſame time he wrote a Tractate of the Covenant of God, againſt ſome that denyed all Teſtimonies out of the *Old-Teſtament*. As alſo another, wherein he aſſerted the twofold Nature in *Chriſt* againſt *Claudius Allobrog*, *Servetus* his Emiſſary, of whoſe poyſon the *Helvetian* Churches were at that time in ſome danger. And when there was a meeting at *Baſil* for to unite *Luther* and the *Helvetian* Churches in their difference about the manner of *Chriſts* Preſence in the Sacrament, *Bullinger* was there, and took much pains for the promoting of it. The Magiſtrates alſo of *Zurick*, by the perſwaſion of *Bullinger*, erected a new Colledge, *Anno Chriſti* 1538, which he had a great care of, all his life after.

He Confutes Hereticks.

A Colledge Erected.

A School Erected.

Alſo by his perſwaſion the Senate of *Zurick* erected another School in a place where formerly there had been a *Nunnery*, in which fifteen Youths were trained up under a good Maſter, having Food, Raiment, Books, and all other neceſſaries plentifully provided for them; and *Bullinger* took great care to ſee their proficiency all his life after.

Schwenfields Error. Confuted by *Bullinger*.

About this time *Schwenfield*, a Noble man of *Sileſia*, taught, That Chriſt's *Humane Nature being Received into Heaven, was ſo farr Deified, that it remained a Creature no longer.* And this Error beginning to ſpread into *Swevia*, *Bullinger*, joyning with ſome others, Confuted it with much modeſty.

A Plague.

Anno Chriſti 1541, the Plague brake forth in *Zurick*, of which *Bullingers* Son, and Mother dyed.

Anno Chriſti 1542 *Leo Judæ*'s Verſion of the Bible being finiſhed, and printed; the Printer ſent one of them to *Luther* fair bound up, but *Luther* wrote back to him that he ſhould ſend him no more of the *Tigurine* Miniſters Bookes; for he would have nothing to do with them, nor read any of their Bookes: *For* (ſaid he) *The Church of God can hold no communion with them; and whereas they have taken much pains, all is in vain; for themſelves are damned, and they lead many miſerable men to Hell with them.* Adding, *that he would have no communion with their Damnable and Blaſphemous Doctrine, and that ſo long as he lived, he would with his Prayers and Books oppoſe them.*

Luthers violence.

Anno Chriſti 1544. *Luther* ſet forth his Annotations on *Geneſis*, in which he inveighed bitterly againſt the Sacramentarians (as he called them) ſaying, *That* Zuinglius, Oecolampadius, *and their Diſciples were* Hereticks; *and eternally Damned. Melanchthon* would fain have hindred it, but could not, whereupon he wrote to *Bullinger*, telling him how much he was grieved at this violent proceeding of *Luther*, which he knew was ſo pleaſing to their Common Adverſaries the *Papiſts*. When this Book of *Luther*'s came forth, there was much diſpute whether it ſhould be anſwered: *Bucer* was againſt it, becauſe *Luther* was grown old, and had deſerved well of the Church; but others thought that it would be a betraying of the Truth not to anſwer it: Wherefore *Bullinger* was appointed to that work, which he accordingly performed with much judgment.

Melanchthon grieved for it.

Bullinger anſwereth *Luther*.

Anno Chriſti 1546. *Luther* dyed, and the *Germane* Warr began betwixt the Emperour and the Proteſtants; at which time many accuſed the *Tigurines* by reaſon of *Bullinger*'s Book, as if they had inſulted over *Luther* after his Death, and gloryed that he dyed of grief becauſe he could not anſwer that Book. Hereupon *Philip* Lantgrave of *Heſſe*, acquainted *Bullinger* with theſe reports; which when *Bullinger* had read, adviſing with his Colleagues, he returned this anſwer.

His defence of the *Tigurines*.

Firſt giving him thanks for his zeal in endeavouring the peace of the Church, and for acquainting him with theſe Rumors; Then he told him how much he was grieved for that ſome Turbulent ſpirits ſought by ſuch reports to bring an *Odium* upon the *Helvetian*'s, and to alienate the Princes affections from them: *Whereas* (ſaith he) *it is not the manner of the* Helvetian *Divines to reproach any, either in their Sermons or Lectures, much leſſe* Luther, *who had deſerved ſo well of the Church: And although* Luther *in the controverſie about the Sacrament had uſed much reprochfull Language againſt them, yet they never made mention of him but with Honour. Whereas they were certainly informed that many of the* Saxon *Miniſters uſed divers reproachfull ſpeeches againſt them, calling them* Sacramentarians, Image-Haters, Blaſphemers, *&c. Yea, that in his own Univerſity of* Marpurg, Theobald Thammer *in his publick Lectures had greatly aſperſed them; wherefore he earneſtly requeſted him to conſider their innocency, and to enjoyn ſilence to ſuch intemperate ſpirits*, &c. *For* (ſaith he) *we cannot, with* Luther, *confeſs the Bread to be the Natural Body of* Chriſt, *and that* Judas, *and other wicked men received his Body as well as* Peter *and the Saints, which are* Luther's *own words. Yet are we ready to preſerve Peace, ſo that it be not urged upon us to yeild to thoſe things, which neither our ſelves can underſtand, nor can we teach them to others. In all other*

other things you ſhall finde us peaceable men, ready to give an account of our Faith, whenſoever it ſhall be required of us.

The Lantgrave was well ſatisfied with this anſwer, bearing a great love to the *Helvetians*, and to *Bullinger* in particular, to whom (after the Warre was begun) he often wrote out of his Camp, deſiring alſo the Proteſtants Cantons to ſend ſome Auxiliaries to them. But upon ſerious deliberation they denied this requeſt: *For* (ſay they) *If we ſhall ſend you aid, the* Popiſh Cantons *will alſo aide the Emperour; which hitherto (moved by our example) they have refuſed, though they have been earneſtly ſolicited both by the* Pope *and Emperour thereto. In the mean time our Miniſters ceaſe not daily to pray for the peace of Germany, and we have alſo had publick Faſts for that end.*

Why the *Helvetians* refuſed to aſſiſt the Proteſtants.

The ſame year came *John Hooper* (afterwards Biſhop of *Glouceſter*) to *Zurick*, and lived familiarly with *Bullinger*, by whom he was informed of their opinion about the Sacrament, and fully concurred with them.

Mr. *Hooper* lives with him.

Anno Chriſti 1548 came forth that accurſed *Interim*, tending to the overthrow of of true Religion, which *Calvin* and *Bucer* anſwered, though the Printer, for fear of the Emperour, durſt not publiſh it: And the bitter fruit which followed it, was the expulſion of many Miniſters out of their places, divers of which reſorted to *Zurick*, and were kindly entertained by *Bullinger*, and his Colleagues, and commended to divers Proteſtant Cities in *Helvetia*, though they knew that formerly they had been very violent againſt them. And indeed after their return into their own Countries (forgetting their courteſies) they proved ſo again.

The Interim

Bullingers curteſie.

Ingratitude.

Anno Chriſti, 1549, *Calvin* being ſuſpected too much to favour *Conſubſtantiation*, aſſociating to him Maſter *Farel* of *Neocom*, came to *Zurick*, where he conferred with *Bullinger*, and the other Miniſters about that queſtion, and there was a ſweet agreement amongſt them: which alſo was publiſhed by *Calvin* and *Bullinger*, and ſubſcribed by all the *Helvetian* and *Rhetian* Miniſters: By which act the Churches of *Chriſt* were more ſtrictly united, many that were doubtfull were confirmed in the truth: and the adverſaries took occaſion from hence to write more bitterly againſt them.

Calvin concurswith the *Helvetian* Divines.

Francis King of *France* being dead, and *Henry* ſucceeding, he ſent to the *Helvetians* to renew his league with them: But *Bullinger*, who was in great authority amongſt them, did altogether diſſwade the *Tigurines* from it; teaching them, that *it was neither juſt nor lawfull for a man to ſuffer himſelf to be hired to ſhed another mans blood, who uſually was innocent, and from whom himſelf had never received any injury, &c.* And hereupon the *Tigurines* reſolved to abſtaine from ſuch Leagues.

He withdraws them from being mercenaries

Anno Chriſti 1550. *Bullinger* publiſhed his *Decades Sermonum*, ſome of which he dedicated to King *Edward* the ſixth, and a reformation being now begun in *England*, he wrote upon that occaſion to many of our Nobility, Biſhops and Miniſters of our Church.

He encourageth the Reformation in *England.*

Anno Chriſti 1551, the *Helvetians* were ſummoned by a *Bull* from the *Pope* to appear at the Councill of *Trent*, by ſending their Miniſters thither, &c. Hereupon Maſter *Bullinger*, conſulting with his Fellow-Miniſters, publiſhed a Book, wherein he declared, that the Council of *Trent* was gathered for the ſuppreſſing of the truth, and that the *Helvetians* owed no ſubjection to the *Pope*, from under whoſe yoak they had long ſince withdrawn their necks.

He writes againſt the Council of *Trent.*

About this time there ſprange up a contention in the Church of *Geneva*, by reaſon of one *Hierom Bolſecus*, a *Phyſician*, who publickly oppoſed the Doctrine of *Maſter Calvin* about Election, and boaſted that divers other *Miniſters*, and particularly *Maſter Bullinger* was of his opinion. *Calvin* anſwered him, confuting his error by teſtimonies of Scripture, and out of Saint *Auguſtine*; But when he would not be ſatisfied, the Senate and Brethren of *Geneva* ſent to *Zurick* to ask their judgements, whereupon *Bullinger* with his Brethren did ſo declare themſelves, that all might ſee that they which made *Election depend upon faith foreſeen, and faith upon mans free-will, as much as upon the Divine inſpiration, did maliciouſly abuſe the* Tigurine *Miniſters, &c.* And indeed

He diſclaimes *Bolſecus.*

there was a ſweet Harmony between *Calvin*, *Bullinger* and *Peter Martyr* about this point.

His holy Zeal.

Anno Chriſti 1552, the war waxing hot in *Germany*, and *Zurick* being afflicted with a Famine, *Bullinger* wrote much for the comforting the afflicted, and to ſtir them up to unfained repentance for their ſins, whereby they had provoked God againſt them.

He favours the *Engliſh* exiles.

Anno Chriſti 1554. a perſecution being raiſed by Queen *Mary* in *England*, many Nobles, and famouſly learned men fled into *Germany*, and came to *Zurick*, where they erected a Colledge, and were by Maſter *Bullinger* much holpen therein.

In the following years, viz. 1556, 1557, and 1558, *Bullinger* had divers conflicts with *Weſtphalus*, *Heshuſius* and others. About which time the League amongſt the *Helvetians* being to be renued, the *Popiſh Pages* would have the oath to be, *By God, and by all his Saints*, which the *Proteſtant Pages* refuſed, and (though ſome Politick men pleaded for the lawfulneſſe of it, or at leaſt that there ſhould be no contention about ſo ſmall a matter) *Bullinger* with his Colleagues, ſhewed, that an oath being part of Gods worſhip, was onely to be made in the name of the true God, who alone was to be called upon, and that all appearance of falſe worſhip was to be avoided.

His Zeal.

Anno Chriſti 1569. there aroſe up one *Francis Stancarus*, who taught, That Chriſt *was Mediator onely according to his humane nature:* Him, with ſome other ſuch *Hereticks*, *Calvin* and *Bullinger* confuted; as alſo *Blandrata*, who taught, *That* Chriſt *our Saviour was a meer man*; and *Bernard Ochin*, who held *Polygamie* lawfull.

Blandrata's Hereſies.

Anno Chriſti 1561. *Blandrata* being gone into *Polonia*, began to diſcover himſelf more clearly, and to accuſe *Bullinger*, and *Calvin*; whereupon *Nicholas Radzivil*, Palatine of *Vilna*, ſent *Martin Secovitius* with his Letters to *Bullinger* about *Blandrata's* buſineſs; to which *Bullinger* anſwered, that when *Blandrata* came to *Zurick*, he onely ſpake once with him, yet at that time he eaſily diſcerned that he was corrupt in his judgement about the Son of God; as alſo that he threatned to write againſt *Calvin:* whereunto he anſwered, That there were contentions already too many in the Church, which if he increaſed, God would be avenged on him for it: Yet he departed curſing and threatning grievous things. That ſuch men ſhould be taken heed of, who laboured to revive *Arianiſme* and other *Hereſies*, and cunningly to ſow them abroad.

Calvin alſo wrote the Hiſtory of *Blandrata*, and ſent it to the *Polonian* Church, but his Hypocriſie had ſo far prevailed with them, that it did no good: but afterward both in *Poland* and *Tranſilvania* he taught openly, *That* Chriſt *our Saviour was a meer man.*

The infection of Hereſie.

About the ſame time came forth *Brentius* his Book about the perſonall union of two natures in *Chriſt*, &c. wherein he laboured to prove the ſubſtantiall preſence of *Chriſts* body in the Supper. And whereas *Bullinger* had publiſhed a Tractat upon thoſe words, *In my Fathers houſe are many manſions*, *Brentius* publiſhed another Book, wherein he manifeſted his diſlike of *Bullingers* Book, ſaying, *That his conſcience urged him to declare it.* This many marvelled at, that he ſhould quarrell with *Bullinger*, being not provoked by him. *Bullinger* leſt he ſhould betray the truth anſwered him, and *Brentius* again replyed, charging the *Tigurines* with debaſing the Majeſty of *Chriſt*, and denying the Omnipotency of God.

Brentius conteſt with *Bullinger.*

Anno Chriſti 1562. the *Helvetians* Miniſters were again ſummoned to the Councel of *Trent*, having the *publick faith* ſent them for their Security; but *Bullinger* again wrote the reaſons of their refuſall.

Helvetians again ſummoned to *Trent.*

Anno Chriſti 1563. *Bullinger* anſwered the Book of *Brentius*, *de* Chriſti *Majeſtate.* About which time *Ber. Ochin* was baniſhed by the Senate of *Zurick*, for writing in defence of *Polygamy*, contrary to his promiſe, and oath, and refuſing to retract it.

Before his departure he deſired Maſter *Bullinger* to give him Letters teſtimoniall, which he told him that he could not doe with a ſafe conſcience, yet was grieved for him, and his children. From thence *Ochin* went to *Baſil*, but finding no entertainment there,

Ochines errors & Hereſies.

there, he went into *Poland*, where he publickly denyed the Deity of the Holy-Ghoſt; but not ſtaying long there, he went into *Moravia*, where he joyned himſelf to the Conventicles of the *Anabaptiſts*; and ſhortly after dyed. And Death

Anno Chriſti 1564. A great Plague brake out in *Zurick*, of which *Bullinger* fell ſo ſick that all deſpaired of his Life, and himſelf alſo; Whereupon he ſent for the Miniſters of the Church, and took his leave of them: But it pleaſed God, at the earneſt Prayers of the Church, to reſtore him to health again; yet his Wife and one of his Daughters dyed of it. And the year after (the Plague continuing) two other of his Daughters dyed alſo, and himſelf began to be exceedingly tormented with the Stone, yet did not he intermit his labours, but preached conſtantly, and finiſhed his *Homilies* upon *Daniel*. A plague. *Bullingers* ſickneſſe. Power of Prayer. Manfold afflictions.

Anno Chriſti 1566. when ſome turbulent Spirits publiſhed, That the *Helvetian* Churches were divided amongſt themſelves, and held many unſound Doctrines, *Bullinger* publiſhed a Confeſſion of Faith, which was conſented to, and ſubſcribed by the Church of *Geneva*, *Bern*, *Scaphuſen*, *Neocom*, Saint *Galli*, *Mulhuſen*, and *Bipennium*, and atteſted by the *Engliſh*, *Scottiſh*, and *French* Churches; The *Hungarian* Brethren alſo deteſting and diſclaiming the blaſphemies of *Blandrata* and of *Francis David*, publiſhed their aſſent to it. A confeſſion of Faith.

Anno Chriſti 1567. *Bullinger* publiſhed his *Homilies* upon *Iſay*, and the year after he confuted *Oſius*, who denyed the Deity of *Chriſt*, and the Holy-Ghoſt.

Anno Chriſti, 1569. a great Perſecution ariſing in *France*, many Godly Perſons fled to *Geneva*, and *Helvetia*; who being in great want, *Bullinger* took much paines to raiſe money by Collections for them. He was much troubled with the *Sciatica*, and the Stone; Yet in the midſt of thoſe pains he wrote the Lives of the *Popes*, and a Confutation of the *Popes* Bull, whereby he had Excommunicated our Queen *Elizabeth*, and abſolved her Subjects from the Oath of Allegiance; which was afterwards tranſlated into *Engliſh*. Perſecution in *France*. His charity. His pains.

Anno Chriſti, 1570. there was a *Synod* of the *French* Churches held at *Rochel*, to which, becauſe the *Helvetians* could not ſend Delegates, they wrote Letters, ſignifying their agreement with them in Doctrine, and their good will to them.

Anno Chriſti 1571. by reaſon of the extreame hard winter, there was a very great dearth, in which *Bullinger*, and the other Miniſters obtained of the Senate that there ſhould be frequent Faſting, and Prayer in publick, and that proviſion ſhould be made for the Poor, which was done accordingly. A dearth. Faſting and Prayers.

Anno Chriſti, 1572. was that Bloody Maſſacre at *Paris*, and in other places of *France*; Whereupon *Bullinger* the Year after wrote his Book *of Perſecution, and God's Judgements upon the Perſecutors, and to exhort the Perſecuted to Patience, and Conſtancy*. That New Star alſo in *Caſſiopeia* appeared at that time. The Maſſacre in *France* 1573. A new Star.

Anno Chriſti, 1574. *Bullinger* fell into a grievous Diſeaſe, which much tormented him from *October* to *December*, at which time it pleaſed God to give him Eaſe; Whereupon he exerciſed his publick Miniſtry again. The year after he relapſed into his Diſeaſe, and though the pain was almoſt intolerable, yet he never brake forth, either in word or geſture into the leaſt impatience, but Prayed the more fervently; And when he had any eaſe, he uſed to diſcourſe pleaſantly with his Friends, ſaying, *If the Lord will make any further uſe of me, and my Miniſtry in his Church, I will willingly obey him; but if he pleaſe (as I much deſire) to take me out of this miſerable Life, I ſhall exceedingly rejoyce, that he pleaſes to take me out of this wretched and corrupt Age to goe to my Saviour* Chriſt. Socrates (ſaid he) *was glad when his death approached, becauſe, as he thought, he ſhould goe to* Homer, Heſiod, *and other Learned Men, whom he thought he ſhould meet with in the other World: How much more doe I joy who am ſure that I ſhall ſee my Saviour* Chriſt, *the Saints, Patriarks, Prophets, Apoſtles, and all the Holy Men which have* His ſickneſſe. 1575. His Patience. Death deſired. His Faith. Why he deſired Death.

lived

ed from the beginning of the World. These (I say) when I am sure to see them, and to partake of their joyes, why should I not willingly dye, to enjoy their perpetual society and glory.

He taketh his farewell of the Ministers.

When he found some ease, he sent for all the Ministers and Professors of the University to him in his study, to whom he gave thanks for their coming to him, took his farewell of them with tears, which he said, proceeded not from his fear of Death, but (as *Paul*'s) from his great love to them. He made before them a Confession of his Faith, forgave his Enemies, exhorted them to concord; admonished them especially to take heed of Drunkenness, which was so common amongst the *Germans*; and lastly, that they should be very observant to the Senate, which had so excellently maintained Religion.

And of the Magistrates

He wrote also his farewell to the Magistrates, exhorting them to continue their care of the Church, and Schools; thanked them for their kindness to him, and entreated them to chuse *Ralph Gualter* to be his successor. The day of his Death he continued in prayer, repeating the one and fiftyeth, the sixteenth, and the forty second *Psalmes*, and the *Lords-Prayer*; and so gave up his Soul unto God, *Anno Chri.* 1575, and of his Age 71.

His death.

His Character.

He was one of the chiefest of the *Helvetian* Divines, and after *Zuinglius*, and *Oecolampadius*, a strong Assertor of their Confession of Faith. Of a mild Nature; clear in his Ministry, and one that hated Crabbed and unprofitable Questions, which many delighted in to shew their Wit; Affable in speech, courteous of behaviour both towards his own and strangers. An excellent Governour of the Church; frugall and Temperate in his Diet; Merry and pleasant with those that lived with him. He was so Industrious, that he would never be Idle. He had one Wife, by whom he had six Sons, and five Daughters, of whom he Marryed one to *Zuinglius*, another to *Lavater*, and a third to *Simler*, all Ministers in *Zurick*.

He wrote Commentaries upon all the *New-Testament*: His Works are contained in ten Tomes; besides which he wrote *Contra* Anabaptistas *lib.* 4. *De annuis Reditibus De Hebdomadibus* Danielis: *De Sacramentis.*

The Life of Edward Deering, *who dyed* Anno Christi, 1576.

His birth & education.

Edward Deering was born of a very Ancient Family in *Kent*, and carefully brought up both in Religion, and Learning. From School he went to *Cambridge*, and was admitted into *Christ*'s *Colledge*, where he profited exceedingly, and became a very Famous Preacher, as may appear by his most Learned, and Holy Sermons, and Tractates full of Heavenly Consolation.

His Humility.

He never affected, nor sought after great Titles, or Preferments, and therefore rested content with his Fellowship in that Colledge; and onely Commenced Batchelor of Divinity; Yet afterwards he was made a Preacher in Saint *Paul*'s Church in *London*; And having worn out himself with his Labours in the Work of the Lord, he fell sick, and discerning his approaching Death, he said, in the presence of his Friends that came to visit him. *The Good Lord pardon my great negligence, that (whilst I had time) I used not his precious gifts to the advancement of his Glory as I might have done: Yet I bless God withall, that I have not abused these gifts to Ambition and vain Studies: When I am once dead, my Enemies shall be reconciled to me, except they be such as either knew me not, or have no Sence of Goodness in them; For I have faithfully, and with a good Conscience served the Lord my God.*

His sickness.

His speech in his sickness.

A Miniſter ſtanding by, ſaid unto him, It's a great happyneſs to you that you dye in Peace, and thereby are freed from thoſe Troubles which many of your Brethren are like to meet with. To whom he anſwered, *If God hath decreed that I ſhall Sup together with the Saints in Heaven, why doe I not goe to them? But if there be any doubt or Heſitation reſting upon my Spirit, the Lord will reveal the truth unto me.* When he had layen ſtill a while, a Friend ſaid unto him, That he hoped that his mind was employed in Holy Meditation whilſt he lay ſo ſilent: To whom he anſwered, *Poor Wretch, and miſerable man that I am, the leaſt of all Saints, and the greateſt of all Sinners, yet by the Eye of Faith I believe in, and look upon* Chriſt *my Saviour: Tet a little while, and we ſhall ſee our hope. The end of the World is come upon us, and we ſhall quickly receive the end of our hope which we have ſo much looked for. Afflictions, Diſeaſes, Sickneſs, Grief, are nothing but part of that Portion which God hath allotted to us in this World. It's not enough to begin for a little while, except we perſevere in the fear of the Lord all the days of our Lives, for in a moment we ſhall be taken away. Take heed therefore that you doe not make a Paſtime of, nor diſ-eſteem the Word of God: Bleſſed are they that whilſt they have Tongues, uſe them to God's Glory.* An excellent ſpeech.

When he drew near to his end, being ſet up in his bed, ſome of his Friends requeſted him to ſpeak ſomething to them that might be for their Edification, and Comfort: Whereupon, the Sun ſhining in his Face, he took occaſion from thence to ſay thus unto them; *There is but one Sunne in the World, nor but one Righteouſneſſe, one Communion of Saints. If I were the moſt excellent of all creatures in the World: If I were equal in Righteouſneſs to* Abraham, Iſaac, *and* Jacob, *yet had I reaſon to confeſſe my ſelf to be a Sinner, and that I could expect no Salvation but in the Righteouſneſſe of* Jeſus Chriſt: *For we all ſtand in need of the Grace of God: And as for my Death, I Bleſſe God, I feel, and finde ſo much inward joy and comfort in my Soul, that if I were put to my choice whether to dye, or live, I would a thouſand times rather chooſe death than life, if it may ſtand with the holy will of God.* And accordingly ſhortly after he ſlept in the Lord, *Anno Chriſti*, 1576. Comfort at Death. His Death.

THE

The Life of Flacius Illiricus, *who dyed* Anno Christi 1575.

His birth & Parentage.

His education.

Matthias Flacius Illiricus was borne in *Albona* in *Sclavonia*, *Anno Christi* 1520, of an ancient and numerous Family. His Father being learned himself, and discerning a good ingeny in his Son, began in his tender years to instill into him the first Rudiments of Learning. But after his death, his Masters so neglected him, that he almost forgot all.

Yet when he began to have discretion, he desired much to attain to Learning, and returned to his studies, and to further him therein, went to *Venice*, and after some progress made, at seventeen years old he began to study Divinity; But wanting means to maintaine him in the University, he profered half his estate to be admitted into a *Monastery*, either at *Bononia*, or *Padua*; But a friend, called *Baldus*, a godly man who afterwards suffered Martyrdom for the Truth, disswaded him from that kinde of life, and advised him rather to goe into *Germany*, where were store of Learned men.

He goes to *Venice*.

He goes into *Germany*.

Hereupon, having read over some of the Protestants Bookes, and liking *Baldus* his advice, he went into *Germany*, which he had never before seen; and first staying at *Basil.* he studied under *Simon Grynæus*, who did not only entertain him, being very poor, but provided for him, and instructed him in the Truth, which was *Anno* 1539. And about the end of the year he went from thence to *Tubing*, where also he studied a while under *Marthias Garbicius*, and then went to *Wittenberg*, *Anno Christi* 1541, where he privately taught *Greek* and *Hebrew* for his maintenance, and heard *Luther* and *Melanæthon*. He was much troubled there with temptations about *Sin*, *Gods wrath*, and *Predestination*: But by the good counsel of *Pomerane*, and *Luther*, and the publick prayers of the Church, it pleased God that he overcame them.

His poverty.

His Tentation.

His Marriage.

Melanæthon loved him much for his Wit and Learning, and maintained him at his own charges: And when *Flacius* was reasonable well grounded in the *Greek*, he fell to the study of the *Hebrew*, and commenced Mr. of Arts He also married a wife, and had a stipend allowed him by the Prince Elector, *Anno* 1544. But when by reason of the Wars, that Universty was dissipated, he went to *Brunswick*, being invited thither by *Medler*, where he got much credit by his publick teaching. The Warres being ended, he returned to *Wittenberg*, *Anno* 1547. But when the *Interim* came forth, and *Melanæthon* thought that for peace sake somthing should be yeelded to in things indifferent, *Flacius*, with the Divines of *Lubec*, *Lunenburg*, *Hamborough*, and *Madgeburg* strongly opposed it, as opening a gap to the return of *Popery*.

The Interim opposed by him.

He goes to *Madgeburg*.

Hereupon shortly after he removed to *Madgeburg*, where he strongly opposed *Popery*, the *Interim*, and whatsoever was contrary to the *Augustane Confession*. There also he assisted *Gallus*, *Wigand*, and *Judex*, in writing the *Madgeburgenses Centuries*; Confuted the opinion of *Ostander* about the *Justification of a man before God*, and the fond conceits of *Schwenfield*. And when the Duke of *Saxone* had erected an Universsity at *Jeans*, he sent for him thither, *Anno Christi* 1557. But after five years a great contention arising between *Strigelius* and him about *Free will*, he left that place and went to *Ratisbone*; And *Anno Christi* 1567 the Citizens of *Antwerp*, having procured liberty for the free exercise of the Reformed Religion, sent for *Flacius* amongst others thither; But Religion being quickly expelled thence, he went to *Strasborough*, where he published his *Glosse upon the New Testament*. And from thence to *Franckfurt* upon the *Main*, where after a while falling out with the Ministers about the *Essence of Originall Sin*, he fell into great disgrace, and not long after died, *Anno Christi* 1575, and of his Age 55.

And from thence to *Jeans*.

And to *Ratisbone*.

And to *Strasborough*.

He

He was of an unquiet wit, alwayes contending with some or other, and brought much grief to *Melanchon*; yet wrote some excellent Workes for the benefit of the Church; and amongst others, his *Catalogus Testium Veritatis*: His *Clavis sacræ Scripturæ*: His *Martyrologie*, with many others set down by *Verheiden* in his *Præstantium Theologorum effigies*. His Works

The Life of Josias Simlerus, *who dyed* Anno Christi, 1576.

Josias Simlerus was born at *Capella* in *Helvetia*, *Anno Chr.* 1530. His Fathers Name was *Peter*, who was a godly, learned, and prudent man; by whom he was carefully brought up in learning in the School of *Capella*, and at fourteen years of age was sent to *Zurick*, *Anno Christi* 1544 where he lived in *Bullingers* family (who was his God-father) almost two years, and in which place he demeaned himself so piously, modestly, and diligently, and made so eminent a progresse in Learning, that he was exceedingly beloved of all. His Birth and Education.

From thence he went to the University of *Basil*, *Anno Christi* 1546. where he studied the Arts and Tongues one year, and from thence he went to *Strasborough*, in which place there flourished at that time *Sturmius*, *Martyr*, *Bucer*, *Fagius*, *Herlinus*, *Sevenus*, *Dasypodius*, *Hedio*, *Niger*, with some others: Some of these he heard, and spent two years in the further study of the Arts and Tongues. And so at the end of three years he returned home, to the great joy of his Father and *Bullinger*. He goes to *Basil*. And *Strasborough*.

Neither did he now spend his time in pleasures, and idlenesse, but partly in learning, partly in preaching in neighbouring villages, and partly in teaching a School; so that being not above twenty yeares old, he was very serviceable both in the Church and School. And whereas *Gesner* was exceeding full of imployments, he many times supplyed his publick Lectures, one while reading *Astronomie*, another while *Geometrie*, and other whiles *Arithmetick* Lectures for him.

Anno Christi 1552. he was appointed publickly to expound the *New Testament* in *Zurick*, being but two and twenty years old; and he began with *Matthew*, and shewed such diligence and abilities, that he was not only admired by his own Conntrymen, but by strangers, especially the *English*, who lived as exiles there at that time. He is made Professor in *Zurick*.

Four years after, *Anno Chr.* 1557. he was made Deacon, and went on in his former work with admiration, so that he was highly prized by all, and judged fit for better preferment. He is made Deacon.

Bibliander being grown very old, *Simler* supplied his place, and was Colleague to *Peter Martyr*, who highly prized him, and foretold that *Simler* would prove a great Ornament to the Church; and when he died, expressed much joy that he should have so able a man to succeed him. And accordingly after his death, *Simler* was chosen into his place by the unanimous Votes both of the Doctors and Senate of *Zurick*, which was in the year 1563. and had for his Colleague *John Wolffius*, a very learned, and godly man. He is dear to *Peter Martyr*.

Simler, besides his publick labours, instructed many in private, and amongst them some Noblemen, both in sacred, and humane learning. His Lectures publick, and private, ordinary, and extraordinary were sufficient witnesses of his diligence, industry, piety, learning, eloquence, judgement, and memory. He had such an acute wit, and strong memory, that he was able *ex tempore* to speak of any subject; and to answer his friends questions out of any Author, and to give an account of their writings, to the great admiration of the hearers. And though, in reading of Books he seemed to run over them very superficially, yet when he had done, he was able to give an exact His Industry. His excellent Memory. His manner of Reading.

exact account of any thing that was contained in them. Being ſo troubled with the Gout that many times he was confined to his bed, and had the uſe of none of his Members but his Tongue only; yet in the midſt of his pains, he uſed to dictate to his *Amanuenſis* ſuch things as were preſently printed to the great admiration of Learned men.

His excellent Parts.

His Diſeaſes.

Beſides the Gout, he was much troubled with the Stone, ſo that the pains of theſe diſeaſes, together with his exceſſive labours in his Miniſtry, haſtened his immature death; which he alſo foreſaw, yet without any conſternation, or fear, but by his frequent and fervent prayers to God, endeavoured to fit himſelf for it: and accordingly *Anno Chriſti* 1576, he reſigned up his ſpirit unto God, being five and forty years old, and was buryed in *Peter Martyrs* Tomb.

His Death.

His Character.

He was of a very loving, and gentle Nature, free from paſſion; very charitable, ſpending all his Patrimony upon the Poor, and Strangers. And ſuch as came thither to ſtudy, he entertained them in his houſe, and often feaſted his friends, with whom he would be very merry; otherwiſe he was very ſparing of ſpeech. He delighted much in *Hiſtory*. He had two wives, the firſt of which was *Bullingers* daughter, who died without iſſue; by the ſecond, who was *Gualters* Daughter, he had three ſons and one daughter.

He was tall of ſtature, fat, fair, and ſtrong, but that he was ſomewhat weakned by the Gout. He had ſuch an amiable face, that his ſweet Manners might be ſeen in his Countenance as in a Glaſs. In his Habit and Diet he was neither too ſumptuous, nor too ſordid; beſt liking cleanlineſs, and neatneſs.

Scripſit Prælectiones in Exodum. *De æterno Dei filio, adverſus* Arianos, Tritheitas, *&* Samoſetaninos. *Adverſus eoſdem de S. Sancto. Narrationem veterum controverſiarum de una Perſona, & duabus naturis* Chriſti, *&c. cum multis aliis.* The particulars you may find in *Verheiden.*

The Life of Immanuel Tremelius, *who dyed* Anno Chriſti 1580.

His Birth and Education.

His Converſion.

His frequents Removes.

IMmanuel *Tremelius* was born in *Ferrara*, having a *Jew* to his Father, who ſo educated him, that he was very skilfull in the *Hebrew* Tongue: He was converted by *Peter Martyr*, and went with him to *Lucca*, where he Taught *Hebrew*. From thence he went with him to *Strasborough*, and from thence into *England*, under King *Edward* the ſixth, after whoſe death he returned into *Germany*: and in the School of *Hornback*, under the Duke of *Bipont*, he taught *Hebrew*.

From thence he was called to *Heidleberg* under *Frederick* the third, Elector Palatine, where he was Profeſſor of the *Hebrew* Tongue, and tranſlated the *Syriack Teſtament* into *Latine*: There alſo he ſet upon the Tranſlation of the Bible out of *Hebrew*, and aſſociated unto himſelf in that work *Francis Junius*, who after the death of *Tremelius*, peruſed the whole work, and by adding many things, rather made it larger than better, in ſome mens judgment.

Bible Tranſlated.

His Death.

In his old Age he left *Heidleberg*, and by the Duke of *Bulloin* was called to be *Hebrew* Profeſſor in his new Univerſity of *Sedon*, where he dyed, *Anno Chriſti* 1580. and of his Age 70.

He wrote a *Chalde* and *Syriack Grammer*; He publiſhed the *New-Teſtament* in *Latine* and *Syriack*: An Expoſition upon the Prophet *Hoſea*. Together with *Junius*, he tranſlated the *Hebrew* Bible, adding ſhort Annotations. And laſtly *Bucers* Lectures upon the Epiſtle to the *Epheſians*.

THE

The Life of Peter Boquine, *who dyed* Anno Christi 1582.

PEter *Boquinus* was born in *Aquitane*, and being in his youth brought up in learning, he entred into a *Monastery* at *Biturg*, where he was made the *Prior*, and was very much beloved of all the Convent. But it pleased God in the midst of all his riches and honours to discover the Truth to him, and thereupon, after the example of *Luther*, *Bucer*, *Oecolampadius* and *Peter Martyr*, he resolved to leave all, and to follow *Christ*; whose example divers of the *Friers* also followed. His Birth and Education. His Conversion. *Christ* best of All.

From thence he went toward *Wittenberg*, being very desirous to be acquainted with *Luther* & *Melancthon*, whose fame was very great, & some of whose works he had met with, and read; and so travelling through *Germany*, he came to *Basil*, where he wintered by reason of the Plague being very rife at that time in many Countries. There he diligently heard the Lectures of *Myconius*, *Caralostadius*, and *Sebastian Munster*. He goes to *Basil*.

Anno Christi 1542. from thence he went to *Lipsich*, where he stayed three weeks, and so went to *Wittenberg*; Coming hither he had some converse with *Luther*, but more with *Melancthon*: And whilst he was there, *Bucer* sent to *Melancthon* to request him, to send an able man to *Strasborough* to supply *Calvins* place, who was now gone back to *Geneva*; whereupon *Melancthon* requested *Boquine* to go thither, which he accordingly did, and began to read upon the Epistle to the *Galatians*. Shortly after *Peter Martyr* came thither also. He comes to *Wittenberg*. He goes to *Strasborough*.

But *Bucer* being sent for by the Arch-bishop of *Collen*, to assist him in the reformation of his Churches, *Boquine* finding that the *Ecclesiastical* and *Scholastical* affairs went but slowly forward in his absence, upon the request of his Brother, who was a Doctor of Divinity, and not altogether estranged from the Reformed Religion, he resolved to goe back into *France*, and so taking *Basil* in his way, he went to *Geneva*, where he heard *Calvin* preach, and had some speech with him, and from thence to *Biturg*, where he lived with his Brother, the Doctor mentioned before; and when some hope began to appear that the Churches of *France* would be reformed, at the instigation of his brother, he began publickly to read *Hebrew*, and to expound the Scriptures. His return into *France*.

About that time *Francis* King of *France* being dead, the Queen of *Navar* came into those parts about the marriage of her daughter, to whom *Boquine* went, and presented her with a Book written with his own hand, about the necessity and use of the holy Scriptures, and her daughter with another, concerning our spiritual husband *Jesus Christ*; whereupon she took him into her Patronage, and allowed him a yearly stipend out of her treasury, appointing him to preach a publick Lecture in the great Church in *Biturg*; Whereunto also the Arch-Bishop consented, He is made the Queen of *Navars* Chaplain.

Shortly after the Queen of *Navar* dying, there succeeded to her, King *Henries* sister, as in name and stock, so also in Doctrine and Piety not unlike her: Whereupon *Boquine* went and presented her with a Book which he had written, *De homine perfecto*, which she took so gratefully, that she confirmed his former stipend to him; and he made use of that favour so long as he thought his labours were not unprofitable to the Church; But when he saw that there was no hope of any further Reformation in *France*, and that his enemies lay in wait for his life, he gave it over of his own accord. At that time he underwent the bitter hatred of some *Friers*, and other enemies of the truth, by whom his life was in great danger; For he was summoned to appear before the Parliament of *Paris*, and then before the Arch-Bishop of *Biturg*, where his life was sought; But God raised up some men to stand for him, by them he was delivered from the present danger. Popish Malice. Gods Providence.

Then did he resolve to fly into *England*; But hearing of King *Edwards* death,

His return to *Strasborough.*

He altered his purpoſe, & by the perſwaſion of a friend he reſolved to return to his people in *Germany*, and ſo accordingly, accompanyed with two young men, he went to *Strasborough*; and when he had ſcarce been there a month, it ſo fell out that the *French* Church in that place wanted a Paſtor, and choſe him to that office; yet for ſundry reaſons he refuſed to accept of it, till by the perſwaſion of *John Sturmius*, and ſome other friends, he was content to preach to them till they could provide them another.

His troubles.

That place he diſcharged for about the ſpace of four months, conflicting with many difficulties, and meeting with much trouble, by reaſon of the improbity and perfidiouſneſſe of ſome: At the end of which time, the Senate with the conſent of the Church, appointed *Peter Alexander* to be their Paſtor, and ſo *Boquine* was freed.

He goes to *Heidleberg.*

Anno Chriſti 1557. he went from thence to *Heidleberg*, being ſent for by *Otho Henry*, Prince Elector Palatine, who was about to reform his Churches.

His patience.

There he was made the Publick Profeſſor of *Theologie*, and met with much oppoſition, and manifold contentions in that alteration, which yet he bore with much prudence.

Anno Chriſti 1564. there was a diſputation appointed at *Malburn* for compoſing the great controverſie about the *ubiquity* of *Chriſts* body: This was appointed by *Frederick* the third, Elector Palatine, and *Chriſtopher* Duke of *Wirtemberg*. To this meeting the Elector ſent *Boquine*, *Diller*, *Olevian*, *Dathen* and *Urſin*; but very little fruit appeared of their labours, as the event ſhewed.

He is driven from thence

Boquine continued in *Heidleberg* about twenty years, under *Otho* and *Frederick* the third. But after that Princes death, *Anno Chriſti* 1576. by reaſon of the prevalency of the *Heterodox* party, he, with other Profeſſors, and Divines, was driven from thence,

He is called to *Lauſanna*

and it pleaſed God that immediately he was called to *Lauſanna*, where he performed the part of a faithfull Paſtor ſo long as he lived.

Anno Chriſti 1582. on a *Lords day* he preached twice, and in the evening heard another Sermon, then ſupped chearfully, and after ſupper refreſhed himſelf by walking abroad, then went to viſit a ſick friend, and whilſt he was comforting of him, he found his ſpirits to begin to ſink in him, and running to his ſervant, he ſaid unto him *Pray*;

His ſudden death.

adding further, *Lord receive my ſoul*, and ſo he quietly departed in the Lord, *Anno Chriſti* 1582.

His Works.

The workes which he left behind him were theſe: *Defenſio ad calumnias Doctoris cujuſdam* Avii *in Evangelii profeſſores. Examen libri quem* Heſhuſius *inſcripſit, De præſentia corporis* Chriſti *in cœna domini. Theſes de cœna Domini. Exegeſis divinia communicationis. Adſertio veteris, ac veri Chriſtianiſmi adverſus novum, & fictum* Jeſuitiſmum. *Notatio præcipuarum cauſarum diuturnitatis controverſiæ de Cœna Domini. Adſertio ritus frangendi & in manus ſumendi panis Euchariſtici.*

THE



E GRINDALL

The Life of Edmund Grindal, *who died* Anno Christi 1583.

Edmund Grindal was born in *Cumberland Anno Christi* 1519. & carefully brought up in learning, first at school, and then in the University of *Cambridge*, where being admitted into *Pembroke* Hall, he profited so exceedingly, that he was chosen first Fellow, and afterward Master of that house. His birth & education. His preferment in *Cambridge*.

And Bishop *Ridley* taking notice of his piety and learning, made him his Chaplain, and commended him to that pious Prince, King *Edward* the sixth, who intended to prefer him, but that he was prevented by an immature death. In the bloody dayes of Queen *Mary*, *Grindal*, amongst many others, fled into *Germany*, where he continued all her Reigne: But coming back in the beginning of Queen *Elizabeth*, she preferred him to that dignity which her Brother King *Edward* intended him to, making him Bishop of *London*, wherein he carried himself worthily for about elven years. Flight in persecution. He is made Bishop of *London*.

Anno Christi 1570. he was removed by the Queen to the Archbishoprick of *York*, where he continued about six years; and then for his piety and learning she made him Archbishop of *Canterbury*, wherein he lived about seven years more, and then falling sick at *Croidon*, he resigned up his spirit unto God that gave it, *Anno Christi* 1583. and of his Age, sixty four. Arch-bishop of *York*. Arch-bishop of *Canterbury*. His death.

Both in his life, and at his death he did many excellent works of Charity: At St. *Beighs* in *Cumberland*, where he was born, he erected a Free-schoole, and endowed it with thirty pound *per annum* for ever. His Charity To *Pembroke* Hall in *Cambridge*, where he was educated, he gave twenty two pounds a yeare in lands for the maintaining of a *Greek* Lecture, one Fellow, and two Scholars, to be chosen out of the aforesaid School of St. *Beighs*. He gave also much money to the said Colledge. To *Magdalen* Colledge in *Cambridge*, he gave lands for the maintainance of one Fellow from the said School. To *Christs* Colledge in *Cambridge* he gave forty five pounds. To *Queens* Colledge in *Oxford* he gave twenty pounds *per annum* in lands to maintain

tain one Fellow, and two Scholars out of the aforesaid School: and at his death he gave his Library, which was a very great, and good one, to that Colledge; besides a great sum of money. To eight Alms-houses in *Croidon* he gave fifty Pounds *per annum*; and to *Canterbury* he gave an hundred Pounds to set the Poor on work.

The Life of Bernard Gilpin, *who dyed* Anno Christi 1583.

His birth & Parentage.

Bernard Gilpin was born at *Kentmire* in the County of *Westmoreland*, *Anno Christi* 1517. of an Ancient and honourable Family. When he was but a Child, a *Fryer* pretending to be a zealous Preacher, came on a *Saturday* night to his Fathers house, and at Supper eat like a Glutton, and drank himself drunk, yet the next morning in his Sermon, sharply reproved the Sin of Drunkenness: Whereupon young *Gilpin*, sitting near his Mother, cryed out, *Oh Mother! Doe you hear how this Fellow dares speak against Drunkenness, and yet himself was Drunken last night?* But his Mother stopped his mouth with her hand, that he might speak no further, it being a mortall sin in those times to speak against these men.

His education.

His Parents perceiving his aptness, were carefull to make him a Scholar; And when he had with great Approbation passed his time in the *Grammar*-School, they sent him to *Oxford Anno Christi* 1533. where he was admitted into the *Queen*'s-Colledge, and profited wonderfully in Humane Learning. He was very conversant also in the writings of *Erasmus*, which were in much esteem at that time: And to the study of *Logick*, and *Philosophy*, he added that of *Greek* and *Hebrew*; yea after some few years spent in these studies, he grew so Famous, that there was no place of preferment for a Scholar whereof the eminency of his Vertues had not rendered him worthy: Whereupon he was one of the first that was chosen a member of *Christs-Church* by Cardinal *Wolsey*.

He goes to *Oxford*.

His great Proficiency.

At that time he was not fully instructed in the true Religion, but held disputations against *John Hooper*, afterwards Bishop of *Worcester*; as also against *Peter Martyr*, who was then Divinity-Lecturer at *Oxford*; upon the occasion of which Dispute, that he might defend his cause the better, he examined the Scriptures and Ancient Fathers: But by how much the more he studyed to defend his Cause, the less confidence he began to have therein; And so whilst he was searching zealously for the Truth, he began to discern his own Errors. *Peter Martyr* used to say, *That he cared not for his other Adversaries, but* (saith he) *I am troubled for* Gilpin; *for he doth, and speaketh all things with an upright Heart*; and therefore he often Prayed, *That God would be pleased at last to convert to the Truth the heart of* Gilpin, *being so inclinable to honesty*: And the Lord answered his prayer; For presently after *Gilpin* resolved more earnestly to apply himself, both by study, and Prayer to search out the Truth: and it pleased God accordingly to reveal it unto him; as also the many Errors in *Popery*, and the necessity of separating from that *Apostatical* Church.

Power of Prayer.

His conversion.

In the mean while *Cuthbert Tunstal*, Bishop of *Durham*, being his Uncle, resolved to send him beyond-Sea to visit the Churches in forreign parts, and to allow him means for his travel: But before his going, he was called to preach before King *Edward* the sixth, which he performed with good approbation.

He preaches before the King.

Whilst he was resolving upon his Journey, he had a Parsonage given him, which *Tunstal* perswaded him to keep to maintain him in his travels; but he, sending for a Friend whom he knew to be Learned, and Religious, resign'd his Parsonage to him: For which, when it came to the knowledge of *Tunstal*, he chid him sharply, and told him,

His Piety.

him, *That he would dye a Beggar*; But he excuſed it, ſaying, *That he could not keep it with the Peace of his Conſcience.* But (ſaid the Biſhop) thou ſhalt have a Diſpenſation. To whom *Gilpin* anſwered, *That he feared when he came to ſtand before* Chriſts *Tribunal, it would not ſerve his turn to plead a Diſpenſation*, &c. When he came beyond Sea, he went to *Lovan*, *Antwerp*, and *Paris*. And after a while *Tunſtal* ſent again to perſwade him to accept of a Parſonage, which he would confer upon him: To whom he wrote back, that he had diſcuſſed the Queſtion with all the Learned, eſpecially with the Prophets & beſt Writers ſince *Chriſt*'s time, ſo that he was fully reſolved, not to burthen his Conſcience by accepting of a Charge which he could not live upon, *&c.*

Tender Conſcience. He goes beyond Sea.

Whilſt he was in *Paris*, *Tunſtal* ſent him over a Book which himſelf had written, about the Preſence of *Chriſt* in the Sacrament to be printed there, which *Gilpin* performed faithfully. He returned into *England* after three years, in Queen *Marie's* reign, and beheld (to his great grief) the Church oppreſſed with Blood and Fire; and being placed by *Tunſtal* in the Rectory of *Eſſingdon*, he began ſharply to tax the vices which then reigned in the Church, and propounded the Doctrine of Salvation plainly, and ſoundly; which procured him many Enemies, eſpecially of the *Clergy*, who accuſed him often to the Biſhop for an *Heretick*: But *Tunſtal* could not endure to ſhed blood, and therefore dealt mildly with him.

His return into *England*. His faithfulneſs. He is accuſed.

At a certain time the Biſhops Chaplains diſcourſed with him about *Luther*, and the Sacrament of the Altar; whom he anſwered ſo judiciouſly, that the Biſhop hearing their Diſcourſe, ſaid to his Chaplains, *Let him alone, for he hath more Learning than you all.* The Arch-Deaconry of *Durham* being annexed to the Parſonage of *Eſſingdon*, Maſter *Gilpin* for a time ſupplyed both places, but after a while he wrote to the Biſhop, deſiring that he might have his good will to reſigne one of them, which the Biſhop was very angry at, ſaying, *I told thee thou wouldſt Dye a Beggar.*

His great learning.

Not long after the Biſhop conferred upon him inſtead of them, the Rectory of *Houghton*, which was a great Pariſh, and a very fine Seat. He took great care to perform the Duties of the Miniſtry amongſt his people; and ſeeing the miſerable condition of many places in thoſe parts, where the Tythes being Impropriated, the Souls of the people were ſtarved. He preached often abroad alſo: And once a year he took a Journey into *Northumberland*, *Kiddaſdale*, and *Tindale*, uſually about *Chriſtmaſs*, becauſe of the opportunity of ſo many *Holy-Days*; where he gat himſelf much eſteem by his preaching to thoſe barbarous people, and diſtributing money to the poor.

Made Parſon of *Houghton*. His charity to Souls. His journies into the *North*.

Sometimes he was forced to lodge in the Snow all night in that Journey, at which times he made his man to Trot his Horſes up and down, whilſt he beſtirred himſelf that he might not periſh with the Cold. Once as he returned home, a Husbandman, as he was plowing, had a Horſe in his Team that fell down and dyed, for which he made great moan; whereupon Mr. *Gilpin* cauſed his man to alight and take off his Saddle and Bridle, and ſo to carry them to the next Town, and gave his Horſe to this Husbandman. And when by chance he met with any naked poor people, he would pull off ſome of his own Clothes and give them.

His Charity

In the Town of *Houghton* there was a ſtreet of poor people, for whoſe relief every *Thurſday* he cauſed a great Pot of Meat to be boyled, and diſtributed amongſt them; yea, his Charity was ſuch, that he was commonly called, *The Father of the Poor.* Yet had he many Enemies who often accuſed him to Biſhop *Tunſtal*, but he abhorring to ſhed blood, was ſtill a ſweet defence to him. At laſt they accuſed him to *Bonner*, who ſent a Meſſenger to apprehend him, whereof he had notice beforehand, and therefore prepared himſelf for Martyrdom, commanding his Steward to provide him a long Garment to go to the ſtake in, but it pleaſed God that by the ſudden death of Q. *Mary*, he was freed from this danger.

His Enemies. Flight in perſecution Refuſed. Gods Providence.

In the beginning of Queen *Elizabeths* Reign, Maſter *Gilpin* was exceeding ſtudious to do all the good that poſſibly he could, whereupon he Erected a *Grammar*-School, allowing maintenance for a Maſter and Uſher; divers of the Scholars he alſo inſtructed

His continued Charity.

instructed himself, so that in that School were bred many that were exceedingly profitable to the Church afterwards: For there was great resort to it, some of which he tabled in his own house, others in the town; yea, upon many poor mens sons he bestowed both meat, drink, apparel, and teaching. Out of this School were sent daily many to the Universities, to divers of which he allowed maintenance; whereby his name was renowned, and the Earl of *Bedford* much esteemed him, and procured of the Queen the Bishoprick of *Carlile* for him, and sent him his *Congedesslier*; But Master *Gilpin* returned it back with many thanks, alledging his own insufficiency for the discharge of so great a place. Not long after also he was much importuned to take upon him the Provosts place of *Queens Colledge* in *Oxford*, but he refused it, being wholly unwilling to remove from the place where God had set him.

His Humility.

He refuseth preferment.

His Hospitality.

He was much given unto Hospitality, insomuch as *William Cecil* Lord *Burghley*, returning out of *Scotland*, drawn with the fame of Master *Gilpin*, came to *Houghton*, where he was entertained with all due respect: And when he had well observed Master *Gilpin*, and the diligence of his servants, and abundance of all things, with so compleat service in the entertainment of so great, and unlooked for a Guest, he said at his parting, *That he had heard much of Master* Gilpin, *but what he had now seen, and tried, was much more than the report.* And thereupon, when he took his leave of Master *Gilpin*, he requested him if he had any occasion or suit at the Court, that he would make use of him to intercede for him.

His esteem in the *North*

He still continued his yearly visit of *Riddesdale*, and *Tindale*, where he was esteemed a Prophet, and little lesse than adored by that barbarous people. Being once amongst them, one had stoln his horses; whereupon *Hue and Cry* was sent abroad for Master *Gilpin*'s horses. The fellow that had stoln them, hearing that they were Master *Gilpin*'s, fell a trembling, and presently carried them back again, humbly craving pardon, and the benediction of Father *Gilpin*, protesting that he feared that he should be thrust into Hell if he should doe him any wrong.

Note.

A Barbarous Custom.

Also being to preach at a town called *Rothburie*, there was a deadly feud between the Inhabitants, so that the men of both sides never met at Church without blood-shed, and therefore when one party came, the other used to stay away: But Master *Gilpin* being in the pulpit, both parties came to Church, one party going into the Chancel, and the other into the Body of the Church, armed with Swords and Javelins; Master *Gilpin*, though somewhat moved with this uncouth spectacle, yet went on in his Sermon; But when their weapons began to make a clashing sound, and the one side drew near to the other, Master *Gilpin* came down from the pulpit, and stepping to the Ringleaders of either faction, laboured to establish a peace; and when he could not prevail in that, yet he got a promise from them to continue the peace whilst he was in the Church, and afterwards, whilst he was in those quarters; and so going up again, he spent the rest of the time in disgracing that barbarous, and bloody custome.

At another time Master *Gilpin* coming to a Church in those parts, before the people assembled, and walking up, and down, he spied a glove hanging up in the Church; whereupon he enquired of the *Sexton* the meaning of it, who told him that it was a glove of one of the parish who had hung it up as a challenge to his enemy, with whom he would fight hand to hand, or with any that durst take it down. Master *Gilpin* requested the *Sexton* to take it down: who replyed, That he durst not. Then said Master *Gilpin*, Bring me a staffe, and I will take it down; which accordingly he did, and put it into his bosome, and in his Sermon he took occasion to reprove these inhumane challenges, & reproved him in particular that had hung up the glove, shewing them that he had taken it down, and that such practises were unbeseeming Christians, and therefore he perswaded them to love, and mutual charity amongst themselves: After Sermon he distributed money amongst the poor, and as his manner was, visited the prisoners, gave them money, and preached to them, and brought many of them to repentance, and for some that were condemned to die he procured pardon, and saved their lives.

He converts theeves.

A Rebellion in the *North*

Not long after, a Rebellion was raised in the North by the Earls of *Northumberland* and

and *Cumberland*; which Maſter *Gilpin* having intelligence of, reſolved to retire himſelf from his houſe for a time; and making a ſpeech to the Maſter and Scholars to demean themſelves carefully and peaceably in his abſence, he went to *Oxford*, till the Queens Army, commanded by the Earl of *Suſſex*, had diſſipated the Rebels. But before that Armie came, the Rebels having ſeized upon *Durham*, ſome of them flew out as farre as *Houghton*, and finding Maſter *Gilpins* Barns full of Corn, young Cattel fatted, and many things, provided for hoſpitality, they made ſpoyl of all, the chiefeſt of which plunderers was a knave whom Mr. *Gilpin* had ſaved from the Gallows. But when thoſe Rebels were overthrowne, Maſter *Gilpin* returned home, and begged the lives of many of the ſimpler ſort, whom he knew to be drawn into that Rebellion through ignorance.

His houſe is Plundered.

Ingratitude.

After the death of Biſhop *Pilkington*, who was Maſter *Gilpin*'s faithfull friend, there ſucceeded in the Biſhoprick of *Durham*, one *Richard Barns*, who was offended with him upon ſome falſe ſuggeſtions, which came thus about. Maſter *Gilpins* cuſtome was ſometimes to goe to *Oxford*, and once as he was upon his way, he eſpied a young youth before him ſometime vvalking, and ſometimes running. Maſter *Gilpin* demanded of him vvhat he vvas, and vvhence he came, and vvhither he vvas going: He anſvvered, That he came out of *Wales*, and vvas bound for *Oxford* to be a Scholar.

Hugh Broughton.

Maſter *Gilpin* thereupon examined him, and finding him a prompt Scholar for the *Latine*, and that he had a ſmattering in the *Greek*, asked him if he would goe with him, and he would provide for him; the youth was contented: whereupon he took him with him to *Oxford*, and afterwards to *Houghton*, where he profited exceedingly both in *Greek* and *Hebrew*, whom Maſter *Gilpin* at laſt ſent to *Cambridge*; and this was that famous *Hugh Broughton*, who afterwards requited evil for good, by ſtirring up the Biſhop of *Durham* againſt Maſter *Gilpin*.

Ingratitude.

Now the Biſhop ſent to Maſter *Gilpin* to preach at a Viſitation, appointing him time, and place: But it fell out to be juſt at that time when Maſter *Gilpin* was going his Northern journey into *Riddeſdale*, &c. whereupon he ſent his man to the Biſhop, deſiring him to appoint ſome other to preach the Viſitation-Sermon, for that he might have many to do that ſervice, but none would goe amongſt the Borderers if he did it not. When his man had delivered this meſſage to the Biſhop, the Biſhop held his peace; which being related to Maſter *Gilpin*, he ſaid, *Silence argues conſent*, and ſo went on in his journey.

But ſo ſoon as the Biſhop heard of it, he ſuſpended him, which Maſter *Gilpin* at his return much wondred at. Shortly after the Biſhop ſent to him to warn him to meet him, and the reſt of the Clergy at *Cheſter*; whither Maſter *Gilpin* went: and when the Biſhop and the Clergy were all met in the Church, he ſaid to Maſter *Gilpin*, *Sir, I muſt have you preach to day:* Maſter *Gilpin* deſired to be excuſed, becauſe he was unprovided, and for that he was ſuſpended. *But* (ſaith the Biſhop) *I free you from that ſuſpenſion.* Yet Maſter *Gilpin* replied, *That he durſt not go up into the pulpit unprovided.* You are never unprovided (ſaith the Biſhop) you have ſuch an habit of preaching. Maſter *Gilpin* ſtill ſtifly refuſed, ſaying, *That God was not ſo to be tempted*, &c. Whereupon the Biſhop commanded him to goe into the Pulpit forthwith. *Well Sir* (ſaid Maſter *Gilpin*) *Since it muſt be ſo, your Lordſhips will be done*; and ſo after a little pauſe, went up, and began his Sermon; and though he ſaw ſome extraordinarily prepared to write his Sermon, yet he proceeded in his Application to reprove the enormities in that Dioceſſe.

The Biſhop ſuſpends Him.

Requires him to preach on a ſudden.

His modeſt Anſwer.

He preaches boldly.

And now (ſaith he) *Reverend Father, my ſpeech muſt be directed unto you; God hath exalted you, and will require an account of your government; a reformation of what's amiſſe in the Church is required at your hands*, &c. *neither can you henceforth plead ignorance, for behold I bring theſe things to your knowledge this day, and therefore what evils you ſhall either do your ſelf, or ſuffer by your connivance hereafter, you make it your own*, &c. His friends hearing him thunder out theſe things, much feared what would become of him: And after Sermon, ſome of them told him with tears, That now the Biſhop had that advantage againſt him which he had long looked for, *&c.* To whom he anſwered, *Be not affraid, the Lord God over-ruleth all, and if God may be glorified, and his Truth propagated, Gods will be done concerning me.*

His Zeal.

His pious Reſolution.

After they had dined together (all men expecting the issue of this businesse) Master *Gilpin* went to take his leave of the Bishop. *Nay* (said the Bishop) *I will bring you home*, and so went along with him to his house, and walking there together in a Parlour, the Bishop took him by the hand, saying, *Father* Gilpin, *I acknowledge you are fitter to be Bishop of* Durham, *than my self to be Parson of your Church; I ask forgiveness for Errors past: Forgive me, Father, I know you have hatched up some Chickens that now seek to pick out your eyes; but be sure so long as I am Bishop of* Durham, *no man shall injure you:* Master *Gilpin*, and his friends, much rejoyced that God had so over-ruled things, that that which was purposed for his disgrace, should turn to his greater credit.

Gods mercy.

The Bishop asketh him forgiveness.

His Body being quite worn out with pains-taking, at last feeling before-hand the approach of Death, he commanded, the poor to be called together, unto whom he made a speech, and took his leave of them. He did the like also to others, made many Exhortations to the Scholars, to his Servants, and to divers others, and so at the last he fell asleep in the Lord, *March* the fourth, *Anno Christi* 1583. and of his Age, sixty six.

Preparation for death.

His death.

He was tall of stature, slender, and Hawk-nosed; His Clothes not costly, but frugall in things that belonged to his own Body; Bountifull in things that tended to the good of others, especially of the Poor, and Scholars. His doores were still open to the poor and strangers: He boorded and kept in his own house four and twenty Scholars, most of them poor mens Sons, upon whom he bestowed Meat, Drink, Apparel, and Learning. Having a great Parish, he entertained them at his Table by course, every *Sabbath* from *Michaelmasse* to *Easter*. He bestowed upon his School, and for stipends upon the School Masters, the full sum of Five hundred Pounds, out of which School he supplyed the Church of *England* with great store of Learned Men. He was carefull not onely to avoid evil, but the least appearance of it: Being full of Faith unfeigned, and of good Works; He was at last put into his Grave, as an Heap of Wheat in due time put into the Garner.

His Character.

Hallelujah.

The Life of Zachary Ursin, *who dyed* Anno Christi 1583.

His birth & parentage.

Zachary Ursin was born in *Uratislavia*, the *Metropolis* of *Silesia*, *Anno Christi* 1534. of honest Parents. His Fathers name was *Gasper*, a Minister in *Uratislavia*, who set him to School in the same City, where he quickly shewed an excellent Wit, by which he easily out went all his School-Fellows, and so having perfected School-Learning by that time he was sixteen years old, having an ample testimony from his Master [*Andrew Winckle*] he was sent to *Wittenberg*, *Anno Christi* 1552. where he heard *Melanchthon* with great diligence two years. At the end of which time the Plague breaking forth there; he retired with *Melanchthon* to *Tergaw*; and after a while, having an ample Testimony from him, he went thence into his own Country for all that Winter; But in the Spring he returned to *Wittenberg*, where he spent five years more in the study of the Arts, Tongues, and Divinity.

He goes to *Wittenberg*.

A plague.

His return to *Wittenberg*.

He was very familiar with *Melanchthon*, and much esteemed by many Learned men, who flocked to that University out of all Countries, with whom also afterwards he kept Correspondency.

Anno

Anno Christi 1557. he went with *Melancthon* to the Conference at *Worms* about Religion; and from thence he travelled to *Marpurg*, *Strasburough*, *Basil*, *Lausanna*, and *Geneva*, where he grew into familiar acquaintance with many Learned men, especially with *Calvin*, who gave him such Books as he had printed. From *Geneva* he went into *France*, to *Lyons*, *Orleance*, and *Paris*, where he perfected his skill in *Hebrew* under the Learned *Mercerius*. In his return he went to *Zurick*, where he acquainted himself with the Learned men, and so to *Tubing*, *Ulme*, *Norrinberg*, and from thence to his old Master *Melancthon*. His travels.

Anno Christi 1558. he was sent for by the Senate of *Uratislave* (which was his Native place) to govern the School in that City, where, besides his Lectures in the Arts and Tongues, he was employed in the Explication of *Melancthons* Book *Of the Ordination of Ministers*; Upon which occasion he declared his Judgement about the Sacrament, and thereupon he was cryed out against for a *Sacramentarian*. This caused him to give a Publick account of his Faith about the Doctrine of the Sacraments, in certain strong, and accurate propositions. *Melancthon* hearing of the Opposition which he met with, wrote to him to stand firmly to the Truth, and if he enjoyed not Peace in that place, to return to him again; and to reserve himself for better times. And accordingly *Ursin*, who Naturely abhorred brawls, and in his Judgment could not endure *Ecclesiastical* Contentions, chose rather to leave the place, and therefore requested of the Senate that he might be dismissed, and obtained his desire, upon condition, that whensoever his Country and the Church there had need of him, he should be willing to return home to them again. This fell out seven days after the death of *Melancthon*, *Anno Christi* 1560. He is sent for into his own Country. His Enemies. *Melancthon* encourages him. He is dismissed.

Ursin had a Reverend man to his Unckle, called *Albert Roth*, who asked him whither he would goe? To whom he answered thus, *Truly I doe not goe unwillingly out of my own Country, seeing they will not admit of my Confession of the Truth, which with a good Conscience I could not omit. And if my worthy Master* Melancthon *were now living, I would goe to none but him: But since he is dead, I will goe to* Zurick; *which though it be not esteemed here, yet in other Churches it is very Famous; for there are such Godly, Learned, and Eminent men, that they cannot be obscured by our Preachers, and with them (through Gods Mercy) I hope to live with much comfort.* His Resolution.

And thus he left his Country, to the great grief of the Godly, whom he had instructed and confirmed in the *Orthodox* Truth. From *Uratislavia* he went to *Wittenberg*, where he was received by the Professors with great joy, and who would have chosen him into their number; but he refused, and so went to *Zurick*, *Anno Christi* 1560, being invited thither by *Martyr*, *Bullinger*, *Simler*, *Lavater*, *Gualter*, *Gesner*, and *Frisius*, who much desired his company, and wrote for him. With these worthy men he lived pleasantly, and comfortably, addicting himself to the profit of the Church, and being a diligent attender upon *Peter Martyrs* Lectures whereby he much encreased his knowledge in Divinity. He goes to *Zurick*.

Anno Christi 1561. there came Letters to *Zurick* from *Thomas Erastus*, signifying that there wanted a Divinity Professor at *Heidleberg*, and that they desired supply from thence: Whereupon the afore-named Divines, knowing *Ursines* fitnesse, presently sent him with their Letters of Ample Commendation both to the Elector Palatine, and to the University: Where he was made Governour of the Colledge of *Sapience*, and by his Diligence, Faithfulness, and Ability, got such credit, that at twenty eight years of Age they graced him with the Title of a Doctor in Divinity, & so he supplyed the place of publick Professor to the year 1568, at which time *Zanchy* succeeded him. He goes to *Heidleberg*. He Commenced Doctor.

He had for his Colleagues *Peter Boquin*, and *Immanuel Tremelius*; The latter Professor of the *Old Testament*, and the former of the *New*. Five years *Ursin* continued reading upon his *Common-Places*, and certainly if he had finished it, it had been exceeding usefull to the Church. And besides his Ordinary Lectures both in the University and Colledge, the Godly Prince *Otho Frederick*, seeing several Ministers using several Catechisms to the prejudice of the Church, he employed *Ursin* in the Writing a *Catechism* for the *Palatinate*; which might be of general use, and accordingly he did to the great satisfaction of all. His imployment there.

A Plague.

Anno Chriſti 1563. there brake forth a grievous Peſtilence, that ſcattered both the Court and the Univerſity; yet *Urſin* remained at home, and wrote his Tractates of *Mortality*, and *Chriſtian Conſolations*, for the Benefit of God's people.

Hir Adverſaries.

The ſame year, preſently after *Urſins* Cathechiſm was printed, *Flacius Illiricus*, *Heſhuſius*, and ſome others, began to quarrel at ſome Paſſages in it about the Aſcenſion of *Chriſt*, his Preſence in the Sacrament, *&c.* As alſo to Traduce the Reformation carryed on in the *Palatinate*; But at the command of the *Palatine*, *Urſin* did excellently juſtifie his *Catechiſm*, and defended the Truth, to the great ſatisfaction of all that read it.

He defends the Truth.

Anno Chriſti 1564. he was ſent by the Elector to *Malbrun* to diſpute with *Brentius* and *Smidlin* about the *Ubiquity* of *Chriſt*'s Body, which he confuted with ſuch clear and ſtrong Arguments, as that many both *Papiſts* and *Lutherans* were converted thereby.

The *Palatines* great love to him.

He was ſo dear to the Elector *Palatine*, that when the *Bernates*, *Anno Chriſti* 1578. ſent *Aretius* to *Heidleberg*, to crave leave that *Urſine* might goe to *Lauſanna* to be the Divinity Profeſſor there, he would by no means part with him, but for his eaſe and encouragement to ſtay, gave him leave to chooſe an Aſſiſtant, that ſo his Body might not be worne out with his daily ad exceſſive labours.

His Marriage.

Anno Chr. 1572. he married a Wife, by whom he had one ſon, that was afterwards a Miniſter, and inherited his Fathers virtues.

He writes a Confeſſion of Faith.

Anno Chriſti 1574. at the command of the Elector *Frederick*, he made a Confeſſion of Faith about God, the Perſon of *Chriſt*, and the Supper of the Lord, which was to ſtop the mouths of ſome mlicious wicked men, who had ſcattered abroad, that in *Heidleberg* they had ſowed the Seeds of *Arianiſm*, from which error both the Elector, and the Church under him were moſt free.

A change in the *Palatinate*.

In theſe employments was *Urſin* buſied, and both Religion and Learning proſpered exceedingly under him, ſo that he ſent forth many excellent Men, who proved admirable Inſtruments of God's Glory, and the Churches Good; And this continued till the year 1577. at which time it pleaſed God to take away that excellent Prince *Frederick*, whereupon enſued that unhappy change, when none were ſuffered to ſtay in the *Palatinate* except they held the Opinions of *Luther* in all things. So that *Urſin*, with his Colleague *Kimedontius*, where forced to leave the Univerſity. But he could not live a private life long, for he was ſent for by Prince *John Caſſimire*, ſon to *Frederick*, who knew how uſeful and profitable he would be, both to himſelf, and the Churches under him.

He is ſent for by Pr. *Caſimire*.

His Imployment.

About the ſame time alſo the Senate of *Bern* ſent importunately for him to ſucceed *Aretius*, or *Baſil Barquard* in their Univerſity. He was alſo earneſtly ſolicited by *Muſculus*, *Gualter*, *Lavater*, and *Hortinus* to accept of this call; But Prince *Caſſimire* would by no means part with him, having Erected a Univerſity at *Newſtad*, and choſen *Urſin* and *Zanchy* to be the Divinity Profeſſors thereof. Whilſt he was thus employed, by his exceſſive ſtudyes, and neglect of Exerciſe, he fell into a ſickneſs which held him above a year together. After which he returned to his Labours again, and beſides his Divinity Lectures, read *Logick* in the Schools: Deſiring his Auditors to give him what doubts and Objections they met with, which upon ſtudy at his next Lecture he returned anſwers to. But this continuall Watchings, Care, Meditations, and Writings, caſt him into a Conſumption, and other Diſeaſes, yet would he not be perſwaded to intermit his Imployments, till at laſt he was confined to his Bed: Yet therein alſo he was never Idle, but always dictating ſomething, that might conduce to the publick good of the Church.

His Sickneſſe.
His Induſtry.
Inceſſant Labours.
His Death.

The hour of death being come, his Friends ſtanding by, he quietly ſlept in the Lord, *Anno Chriſti* 1583. and of his Age fifty one.

His Character.

He was very pious, and grave in his carriage, and one that ſought not after great things in this world, refuſing many gifts from Princes, and himſelf was liberal according to his ability. He was always like himſelf, very ſparing of time, as appeared by theſe verſes ſet over his ſtudy door.

Amice

Amice, quiſquis huc venis:
Aut agito paucis, aut abi:
Aut me laborantem adjuva.

His Works.

He wrote *Commentarium de mortalitate, & conſolationibus Chriſtianis. Admonitionem* Neuſtadianam: *Epigrammata ad* Jo. Friſium. After his death his Son, and Dr. *Pareus*, and *Quirinus*, his Scholars, publiſhed divers other of his Works, which are printed in three Tomes.

The Life of Abraham Bucholtzer, *who died* Anno Chriſti 1584.

His Birth and Education.

Abraham Bucholtzer was born at *Schovavium*, of a very Ancient and honourable Family, *Anno Chriſti* 1529. and from his Infancy was brought up by his Parents in Religion and Learning. When he was firſt ſet forth to School, he profited to Admiration, outſtripping all his School-Fellows by his Acute Wit and Induſtry.

He goes to *Wittenberg*.

And being well principled at School, he went to the Univerſities, firſt to *Franckfurt*, then of *Wittenberg*: Accounting it his great happineſs, that he was born after the Light of the Goſpel brake forth, and bred up under *Melanchthon*, upon whoſe Lectures he attended diligently, and ſucked in from him not only the Principles of Learning, but of Religion alſo.

He was exceeding induſtrious in ſeeking Learning, attent in hearing Lectures, diligent and ſwift in writing what was ſpoken by *Melanchthon*.

About that time there ſprang up many Errors, and much Contention was raiſed in the Church of God about things Indifferent, the Neceſſity of Good Works, Eſſentiall Righteouſneſſe, *&c.* But by the help of *Melanchthon*, he was able both to diſcover and confute them. There alſo he ſtudyed *Greek* and *Hebrew*.

His Travels.

When he was ſix and twenty years of Age (being now well grounded in the knowledge of the Arts and Tongues) he went from thence into *Sileſia* to viſit his Friends, and to ſee the chiefeſt Cities; and whilſt he was there, the Senate of *Grunberg* conſulted about the Erecting of a School in that City, and for the Advancement of the ſame, they choſe *Bucholtzer* to be the Maſter thereof, and ſent to him by *Luke Cunon*, who was their Paſtor, deſiring him to undertake that Office.

He goes to *Grunberg*.

Hereupon he asked *Melanchthons* advice, who much encouraged him to accept of the place, ſaying, *Quantum ſolatium eſt pio pædagogo, aſſidentibus caſtis angelis, ſedere in cœtu inconſtaminato juniorum qui Deo placent, & docere tenera ingenia ut rectè agnoſcant, & invocent Deum, ut deinde organa fiant utilia Eccleſiæ, & ſuis animabus?* Upon this advice therefore he went thither, *Anno Chriſti* 1556. and by his excellent Abilities & diligence quickly made that place (which before was obſcure) to become famous: Scholars reſorting to him from all parts, whom he bred up both in Religion, and Learning, and fitted them ſo excellently for the Univerſitie, that *Melanchthon* never queſtioned any that came from his School, ſaying, *Hoc ſe perſuaſum ſibi habere, rudes & impolitos eſſe non poſſe, qui à politiſſimi judicii homine*

He made excellent Scholars.

Abrahamo

Abrahamo Bucholtzero *essent informati:* That he was verily perswaded that they could not be Rude, or unfitted for the University that came from under the Tuition of *Abraham Bucholtzer*, who himself was a Man of so Polite a Judgement.

His marriage

Anno Christi 1557, he marryed a Wife, who proved a great comfort to him, and by whom he had many Children, whom he tendered exceedingly, and Educated them in the fear of G O D from their very Infancy: He grew so famous all over *Silesia*, that many desired to have him for their Pastor: And at last *Sprottavia* enjoyed him, where he continued, doing much good, till *Anno Christi* 1573; At which time *Katherine*, the Relict of *Henry* Duke of *Brunswick*, sent for him to her Court, to whom he went, partly by reason of his great engagements to that Family, but especially because he enjoyed not his health in *Sprottavia*.

He is chosen Pastor of *Sprottavia*.

The year after this pious Lady dyed; and then he was called to *Eleutheropolis* by *Euphemia*, the Wife of Sir *Fabian Belloquert*: He preached there in the great Church, to which the Citizens flocked exceedingly, insomuch as when that pious and illustrious *Ernest*, Prince of *Anhalt*, sent for him, and profered him an honourable stipend, he refused to leave his place.

Preachers pattern.

He had an excellent sweetness and dexterity in Preaching, was of a sound Judgement and Holy Life: His Sermons were so piercing, that he never preached, but he wrought wonderfully upon the Affections of his Hearers. If any were cast down under the sence of Sin, and Wrath, he exceedingly comforted them. If any were troubled with Temptations and Afflictions, he raised them up, *&c.* He had a lively Voice, lively Eye, lively Hand, and such were all his Gestures. His Ministry was so gratefull, that his Hearers were never weary, or thought his Sermons too long.

His Contentation.

He was full of Self-Denyall, insomuch as that excellent Lady, *Katherine* of *Brandenburg* used to say, That whereas all the rest of her Courtiers and Family were always craving something of her, *Bucholtzer* on the contrary never asked her for the worth of a Farthing; Yea, that he refused gifts when they were profered to him, preferring kindness before the Gift, and the Fruit of his Ministry before the reward of it.

His humility.

He was so Humble, that when his Friends blamed him for living in so obscure a place whilst he Taught School, he told them that he preferred it before a Kingdome. He could never endure to hear himself Commended; and if his Friends in their Letters had written any thing to his praise, he could not read it with Patience; *Sed terreri se laudationibus illis tanquam fulminibus dicebat, qui nihil in se magni videret*, &c. His Candor was such, that he never spake or wrote any thing but from his Heart. He never read, or heard any thing from others, but he made a candid Construction of it. His care in his publick Ministry was to avoid those Questions that doe but gender unto strife, and to instruct his Auditors how to live well, and die well. Some blamed him of Cowardise, for that being Endowed by God with such excellent abilities, yet would he never enter into the Lists with the Frantick Adversaries of those times: But the true reason was, because he always affected Peace, having no delight in wrangling, which caused him to say to a Friend *Desii disputare, cœpi supputare: quoniam illud dissipationem, hoc collectionem significat.* Besides, he saw that the greatest *Antagonists* to the Churches Peace, had not so much as one spark of Grace in them: & that there came no profit, but much hurt to the Church of *Christ* by those continual quarrels amongst Divines.

His excellent virtues.

He is an enemy to contentions.

He is a great *Historian*.

He spent his spare Hours in reading *Ecclesiasticall*, and Prophane *Histories*; and profited so much thereby, that one affirmed in writing, *Universam antiquitatem in* Bucholtzery *pectusculo latuisse reconditam*; that all Antiquity lay hid in his Breast. He finding some great Errors in *Funccius* his *Chronology*, set himself to write one, which with indefatigable Pains he brought to perfection. Whilst he thus publickly, and privately busied himself, he fell into a grievous Disease; and just about the same time he lost his faithfull, and beloved Yoak-fellow, that was the Mother of nine Children; But upon his recovery he marryed another, with whom he lived not long before

His sickness.

the

the Lord put an end to all his labours, and sorrows, *Anno Christi* 1584. and of his Age fifty five. His death.

He used often to meditate upon Death, and writing to a Friend in his old Age, he had this Expression, *It hath always formerly been my care in what corner soever I have been, to be ready when God called, to say with* Abraham, Behold my Lord here I am: *But now above all other things I should be most willing so to answer, if he would please to call me out of this Miserable Life into his Glorious Kingdome; For truly I desire nothing so much, as the happy and blessed hour of death,* &c. His great care to prepare for death.

He made his own *Epitaph* to be set upon his Tomb, which was this:

Hic pie Christe, *tuo recubat quæsita cruore,*
Inq; tuo gremio parvula dormit ovis.
Reddidit hæc animam balanti voce fidelem:
Huic Pastor dicas, intret ovile meum.

In his sickness he caused himself to be carryed to Church, where he preached his last Sermon, about the blessed departure of a Faithfull man out of this Life; which he performed with such excellent words, and Soul-ravishing affections, that the Auditors said, Bucholtzer *had wont to exceed our other Preachers, but now he hath exceeded himself.* His last Sermon.

He wrote *Chronologicam Isagogen. Indicem Chronologicum, quem* Sultetus *auxit. Catalogum Consulum* Romanorum, *& alia opuscula. Item de consolatione decumbentium. De idea boni Pastoris. De concionibus Funebribus* His Works

THE



M. CHEMNICIVS

The Life of Martin Chemnitius, *who dyed* Anno Christi 1586.

His Birth and Parentage.

Martin Chemnitius was born at *Britza* in *Old March*, *Anno Christi* 1522. of honeſt, but mean Parents, ſo that his Father being Poor, he met with many impediments to diſcourage, and hinder him in Learning, yet bearing a great Love to it, by his exceeding Induſtry he overcame all Difficulties, and after ſome progreſs at home, he went to *Magdeburg*, where he ſtudyed the Tongues, and Arts. And from thence to *Frankfurt* upon *Oder*, where he ſtudyed *Philoſophy* under his Kinſman *George Sabine*, and after he had ſpent ſome time there, he went to *Wittenberg*, where he proſecuted his former ſtudies, together with the *Mathamaticks*, under *Melanchthon*, and other Profeſſors.

His induſtry.

He goes to *Wittenberg*.

From thence he went to *Sabinum* in *Boruſſia*, where he Taught School, and Commenced Maſter of Arts, and *Anno Chriſti* 1552. he was made the Princes Library-Keeper, and had a Competent Subſiſtence in the Court. At that time he wholly applyed himſelf to the ſtudy of Divinity. By reaſon of his knowledge and skill in the *Mathematicks* and *Aſtronomy*, he was very dear to the Duke of *Boruſſia*, and for the ſame cauſe *John* Marqueſſe of *Brandenburg* favoured him very much: Yea, by his modeſt and ſincere Carriage he procured much favour from the Courtiers.

He is much beloved.

Anno Chriſti 1555. *Chemniſius* being deſirous, after three years ſtudy in the Court, to return to the Univerſities for the perfecting of his ſtudies, was rewarded by Prince *Albert* with Ample Letters of Commendation, and ſo diſmiſſed. After which he went again to *Wittenberg*, where he ſojourned with *Melanchthon*, and was imployed by him Publickly to read *Common-Places*. From thence after a while he was ſent to *Brunople* in *Saxony* by the Senate, and made Paſtor there; which place he diſcharged with ſingular fidelity and Approbation for the ſpace of thirty years, partly as Paſtor,

He is made Paſtor in *Brunople*.

ſtor, and partly as *Superintendent*, and Commenced Doctor in Divinity at *Roſtock*, ſerving the Church with great Faithfulneſs and Commendations both by Preaching and reading Lectures. Many Princes and Common-Wealths made uſe of his Advice and Aſſiſtance in *Eccleſiaſtical* Affairs. He took great pains in aſſerting the Truth againſt the Adverſaries of it; as his excellent *Examen* of the *Tridentine* Councill ſhews. At laſt being worn out with Study, Writing, Preaching, *&c.* he reſigned up his Spirit unto God, *Anno Chriſti* 1586. and of his Age ſixty three.

His zeal againſt Heticks.
His Death.

He is ſaid by one to be *Philoſophus ſummus, Theologus profundiſſimus, neq; veritatis, bonarumq; artium ſtudio, neq; laude officii facile cuiquam ſecundus.*

His Commendation.

His Works are theſe. *De origine* Jeſuitarum. *Theologia* Jeſuitarum *præcipua capita. Explicatio Doctrinæ de duabus in* Chriſto *naturis. Fundamenta ſanæ Doctrinæ. Enchiridion de præcipuis cœleſtis Doctrinæ capitibus; De peccato Origin contra* Manichæos. *Examen decretorum Concilii* Tridentini. *Concio de Baptiſmo. Harmonia* Evangelica.

His Works.

The Life of Rodolphus Gualter, *who dyed* Anno Chriſti 1586.

Rodolphus Gualter was born in *Zurick Anno Chriſti* 1519. When he firſt applyed his mind to the ſtudy of humane Arts, and Tongues, he had ſuch an happy wit, that he was inferiour to none of his fellows in *Poetry* and *Oratory*; and being afterwards admitted into the Univerſity, he became famous, firſt for his knowledge in the Arts, and afterwards of Divinity.

His Birth.

His Proficiency.

He was choſen Paſtor in that City where firſt he drew his vital breath; neither were they which choſe him deceived in their expectation; for he proved an admirable inſtrument of Gods glory, and their good, diſcharging his place with ſingular induſtry, diligence, and fidelity, not onely by his frequent publick preaching, but by his learned private writings, as his *Homilies* upon much of the *Old*; and *New Teſtament* do ſufficiently declare. And having governed, and fed that Church for above forty years together, he died in a good old age, *Anno Chriſti* 1586. and of his Life ſeventy four.

He is Paſtor in *Zurick*.
His Diligence.

His Death.

Scripſit Homilias in Johannis *Epiſtolas. In canticum* Zacharia. *De Nativitate, puericia, & educatione Domini. De ſervitute peccati, & libertate fidelium. De origine, præſtantia, & authoritate S. Scripturæ. In* 12 *Prophetos minores. In* Matthæum, Marcum, Lucam, Johannem, Acta *Apoſtol. Epiſt. ad* Romanos, *ad* Corinthios, *ad* Galatas. *In* Eſaiam. With many other Works, ſet down by *Verheiden.*

The Life of Ludovicus Lavater, *who dyed* Anno Christi 1586.

His Birth and Education.

Ludovicus Lavater was born in *Zurick*, a famous City of the *Helvetians*; and having drunk in the first Rudiments of Learning, became famous by his diligence in the Schooles, and his excellent wit, insomuch as *Bullinger* gave his daughter in marriage to him. And (though a Prophet be not without honour but in his own countrey, yet) was he chosen a Pastor in that City, and made a Lecturer in the Schooles, and he taught and illustrated both faithfully by his Ministry and Writings.

He is chosen Pastor in *Zurick*.

He published many of his Father-in-law *Bullingers* Works: And having spent himself in the Work of the Lord, and service of his Church, he quietly resigned up his spirit into the hands of his heavenly Father, *Anno Christi* 1586.

His Death.

His Works.

He wrote Commentaries upon *Joshuah*, both books of the *Chronicles*, *Ruth*, *Esther*, *Job*, *Proverbs*, and *Ezekiel*, Besides his *Historia de ortu, & progressu controversiæ Sacramentariæ, & Tractatus de spectris, lemuribus, fragoribus, variisque, præsagitionibus, quæ plerumque obitum hominum, & magnas clades præcedunt.* With divers others mentioned in particular by *Verheiden*.

THE



GAS. OLEVIAN.

The Life of Gaſpar Olevian, *who dyed* Anno Chriſti 1587.

Caſper Olevian was born in *Trevir*, *Anno Chriſti* 1536. His Fathers name was *Gerhard*, a Baker in that City, and Maſter of his Company; But this *Gaſper* was carefully brought up in learning by his Grand-father, who ſet him to ſeveral Schooles in that City, and at thirteen years old he was ſent to *Paris* to ſtudy the Civill Law; from thence alſo he went to the Univerſities of *Orleance* and *Biturg*, where he heard the moſt famous Lawyers of thoſe times. His Birth and Education. He ſtudies Law.

He joyned himſelf alſo to the Congregation of Proteſtants which met privately together in both thoſe Cities. In *Biturg* he was admitted into the Order of Lawyers, after the ſolemn manner of the Univerſity, being made Doctor *Anno Chriſti* 1557. About which time there ſtudyed in that Univerſity, under *Nicholas Fudex*, the young Prince *Palatine*, ſon to *Frederick* the third, afterwards Elector: And *Olevian* being very intimate with *Fudex*, went one day after dinner to the River *Lieg* hard by the City, together with him, and the young Prince; and when they came thither, they found ſome young Noble *Germans* that were ſtudents there, going into a boat, who deſired the Prince and his Tutor to goe over the River with them: But *Olevian* perceiving that they had drunk too freely, diſſwaded them from venturing themſelves amongſt them; which counſel the Prince and his Tutor neglecting, went into the boat, and putting from the bank, the drunken young men began ſo to thruſt and juſtle one another, that at laſt they overthrew the boat, where they were all drowned. But *Fudex* being skilfull in ſwimming, caught the young Prince, hoping to ſave him, but being unable to draw him with him, they both ſunk. He is made Doctor. A heavy judgement.

Olevian ſtanding on the bank, and ſeeing this ſad ſpectacle, leapt into the water to try if he could help them; but at firſt he ſtuck in the mud and water up to the chin, where he deſpaired of his own life. In that danger he prayed unto God, and vowed, that if God would deliver him, he would preach the Goſpel to his own Citizens, if A Vow

he ſhould be called thereunto. At which time it pleaſed God, that a footman of one of the Noblemens, coming to the River ſide, and ſeeing *Olevian*, caught him by the head (thinking that it had been his own Maſter) and drew him out: whereupon *Olevian* being delivered by ſuch a ſpecial Providence, together with the Law, ſtudied Divinity, reading over the Sacred Scriptures, with *Calvins* Commentaries upon them.

Gods mercy.

He ſtudies Divinity.

After a while returning to *Trevir*, he was reteined to plead cauſes at Law; but ſeeing the great deceit in that calling; and the frequent perverting of Juſtice, he gave it over; and that he might performe his Vow, wholly ſet himſelf to the ſtudy of Divinity; and went to *Geneva*, and after to *Zurick*, where he ſojourned with *Bullinger*, and was much holpen by *Martyr* and *Bullinger* in his ſtudies, before whom alſo he uſed privately to preach for his exerciſe.

He goes to *Zurick*.

But before this, as he was going to *Geneva*, taking ſhip at *Lauſanna*, Mr. *Farrel* hapned to be with him in the ſhip, who in diſcourſe asked him, *Whether ever he had preached in his own Country? Olevian* told him that he had not; then did Mr. *Farrel* perſwade him to doe it ſo ſoon as he could; and he accordingly promiſed that he would.

Whilſt he was buſying himſelf in his ſtudies at *Geneva*, the Church of *Metis* wanting a Miniſter, applied themſelves to the *Presbytery* of *Geneva* for a ſupply. The *Presbytery* nominated two, *Olevian* and *Peter Colonius*: But *Olevian* excuſed himſelf, partly becauſe he had engaged himſelf by vow to the ſervice of the Church in his own Country, and partly becauſe he had faithfully promiſed *Farrel* to do the ſame. Mr. *Calvin* was ſatisfied with this anſwer, exhorting him to perform what he had thus reſolved on. Therefore *Anno Chriſti* 1559. he returned to *Trevir*, where he was exceeding kindly entertained by the Senators, his kinſmen, friends, and by his brother *Frederick* a Doctor of *Phyſick*: and the Conſul and Senators preſently requeſted him to undertake the work of teaching a School in that City, and for his encouragement allowed him a ſtipend. Accordingly he applyed himſelf to explicating the precepts of *Melanchons Logick*, illuſtrated by many *Theological* examples, whereby he got opportunity of opening the ſound doctrine of the Goſpel to his Hearers: Which as ſoon as the Canons heard of, they firſt ſuſpended him from the Office of teaching, and afterwards ſhut up the School againſt him.

His return to *Trevir*.

He is called to teach a School.

His Faithfulneſs.

Satans malice.

Then the Senate appointed him to preach in an Hoſpital, where after he had preached a while, his Adverſaries ſuborned a *Prieſt* to ſtep up into the Pulpit before him; but as ſoon as the people ſaw the *Prieſt*, they called to him to come down, for that they would not hear him. *Olevian* deſired them to hear him, promiſing that ſo ſoon as he had done his Sermon, he would preach himſelf: yet they would not endure it; but made a great ſtir, ſo that the poor *Prieſt* thought that he ſhould have been pulled in pieces by them: But *Olevian* comforted him, and entreating the people to be quiet, took the *Prieſt* by the hand, and led him forth ſafely; and going into the Pulpit himſelf, he asked the Auditory, whether for fear of further danger they would have him to intermit that Sermon, or whether he ſhould go forward according to his former courſe? The people lifting up their hands, cryed to him, *Yea, yea, We deſire thee for Gods ſake to preach unto us.*

He preaches in an Hoſpitall.

The peoples Zeal.

For this cauſe the Arch-Biſhop of *Trevir* impriſoned the two Conſuls, and eight more of the Senators for ten weeks ſpace, who deſired *Olevian* to come to them to inſtruct and comfort them, which accordingly he did. Then were they commanded to appear in judgment, where their charge conſiſted of many heads; whereupon they requeſted fourteen days time to put in their anſwer, but that was denyed, and onely two days aſſigned. In which time they ſent privily to *Frederick* Elector *Palatine*, to *Wolphgang* Duke of *Bipont*, and to the Senate of *Strasborough*, acquainting them with their caſe, and entreating their ſeaſonable aſſiſtance.

The Arch-biſhops malice.

They therefore immeadiately ſent poſt to forbid the further proceedings at Law; and at laſt obtained that they were all ſet at liberty. And the Ambaſſadors for the *Palatine* invited *Olevian* to goe along with them, and accordingly took him to *Heidleberg*, *Anno Chriſti* 1560. As ſoon as he came thither, the Elector made him Maſter

The Priſoners Releaſe.

He goes to *Heidleberg*.

of

of the Colledge of *Sapience*, which he underwent for about a year and a half.

About this time he married a Wife, and commenced Doctor in Divinity, and was made Profeſſor of Divinity in that Univerſity. Alſo at the importunity of the Counſellors of State, he was choſen to the work of the Miniſtry, firſt in *Peters* Church, and afterwards in the Church of the *Holy Ghoſt*; which places he carefully and holily diſcharged, till the death of the Elector *Frederick* the third, which was *Anno Chriſti* 1576. A few days after whoſe death he was called to *Berleburg* by *Lodowick* Count *Witgenſtein*, where he preached, and inſtructed ſome Noblemens ſons in the principles of Divinity, and in the Arts and Tongues.

His Marriage.

He is choſen Paſtor.

He is called to *Berleburg*. And to *Herborn*.

Anno Chriſti 1584. he was called by *John* of *Naſſaw* to *Herborn*, where he preached and taught a School three years, which was erected by the perſwaſion and counſel of *Olevian*.

Anno Chriſti 1587. he fell into a mortal ſickneſs, which (notwithſtanding all meanes of cure) daily grew upon him, and ſo weakned him, that at laſt he quietly reſigned up his ſpirit unto God.

His Sickneſſe.

In his ſickneſs he made his *Will*, and by pious and holy meditations prepared himſelf for death. Being viſited by *Lodowick Witgenſtein*, and *John* of *Naſſaw*, he told them, *That by that ſickneſs he had learned to know the greatneſs of ſin, and the greatneſſe of Gods Majeſty more than ever he did before.* And a while after, when the Counts two ſons, *John* and *George* came to viſit him, he exhorted them carefully to preſerve brotherly love, to carry on and perfect the buſineſs about the School, to be liberal and merciful to the poor, and obedient to their Father.

Preparation for Death.

The next day *John Piſcator* coming to viſit him, he told him, *That the day before, for four hours together he was filled with ineffable joy, ſo that he wondred why his wife ſhould ask him whether he were not ſomething better, whereas indeed he could never be better: For* (ſaid he) *I thought that I was in a moſt pleaſant meddow, in which as I walked up and down, me thought that I was beſprinkled with a heavenly dew, and that not ſparingly, but plentifully poured down, whereby both my body and ſoul were filled with ineffable joy:* To whom *Piſcator* ſaid, *That good Shepherd* Jeſus Chriſt *led thee into freſh paſtures.* Yea, ſaid *Olevian*, *to the ſprings of living waters.* Afterwards having repeated ſome ſentences full of comfort out of *Pſalm* 42. *Iſa.* 9. and *Matth.* 11 and other places of Scripture; he often repeated, *I would not have my journey to God long deferred; I deſire to be diſſolved, and to be with my* Chriſt. He commended to the Senate the care of the poor by his Deacon *James Alſtede*; giving directions what he would have done with his writings after his death. And then he gave his hand and farewel to his Colleagues, and friends; and when he was in the Agony of death, *Alſtedius* asking him, *whether he was ſure of his ſalvation in* Chriſt, *&c.* He anſwered, *Moſt ſure*; and ſo he gave up the Ghoſt, *Anno Chriſti* 1587. and of his Age 51.

A ſweat Dream.

Joy Unſpeakable.

His Death.

His Works.

His Works are theſe: *Concio de* Abrahami *fide, & obedientia. De cœna Domini. Admonitio de Euchariſtia. Tabula de Miniſterio Verbi Dei & Sacramentis. Expoſitio* Symboli *Apoſtolici. Epitome Inſtitutionum* Calvini. *Notæ in Epiſt. ad* Galatas. *Notæ in Evangelia. Dialect. lib.* 2. Bezæ *in Epiſt. ad* Rom. Gal. Phil. & Col. *notæ ex* Oleviani *concionibus excerpta.*

THE

The Life of John VVigandus, *who died* Anno Christi 1587.

His Birth and Education.

John Wigandus was born in *Mansfield, Anno Christi* 1523. of honest parents, of a middle rank, who carefully brought him up in Learning, which naturally he was much addicted unto; having an excellent Wit, and firm Memory; so that having profited much at School, he went to the University of *Wittenberg*, where he continued about three years; which time he spent in the study of the Arts and Tongues, which night and day he imployed himself in. In that place he had excellent and faithfull Masters, who were Professors of all the Arts. And for Divinity he attended the Lectures of *Luther*, heard his Disputations and Sermons, as also *Melanthons*, who was both an excellent Divine and *Philosopher*. He contracted friendship with *Cruciger*; Heard the Sermons of *John Jonas*; attended the *Greek* Lectures of Doctor *Vitus*. He had for his private Instructor *John Marcellus*, a godly, and learned man. He frequented also the Lectures of *Law* and *Physick*.

He goes to *Wittenberg*.

His diligence.

He goes to *Norenberg*.

Anno Christi 1541. by the advice of his Tutors and friends, he went to *Norinberg*, where he was made Master of Saint *Laurences* School, and for three yeares exercised himself with much diligence in instructing youth, in which time he heard the excellent Sermons of *Andreas Osiander*, *Vitus*, *Theodorus*, and *Thomas Venatorius*, very learned, and eloquent Divines. But having an earnest desire to perfect his own studies, he returned to *Wittenberg* again, *Luther* being yet living.

His return to *Wittenberg*.

He is called to *Mansfield*.

He is ordained Minister.

There he commenced Master of Arts before he was two-and twenty years old, and applyed himself wholly to the study of Divinity: But the Wars waxing hot, the Emperour placed a Garrison in the Castle and Town of *Wittenberg*, and the students were driven away from thence. At which time *Wigand* was called to *Mansfield* (his own country) to be an assistant to their ancient Pastor, *Martin Seligman*, where also he was ordained Minister with Prayer, and imposition of hands, by *John Spangenberg* the *Superintendent*; which was the first Ordination in that place after the banishing of *Popery*, and their embracing the truth of the Gospel. That Function he discharged with much fidelity and industry; and knowing the Schooles to be the Seminaries, both of the Church and State, he read *Logick* and *Philosophy* to the youth. During which time, at the request of the *Superintendent Spangenberg*, he wrote a Confutation of the *Popish* Catechism of *Mentz*, written by *Michael Sidonius*, which Answer was afterwards printed in *Latine* and *Dutch*.

He answers a Papist.

His great pains.

He delights in a Garden

He wrote also a Confutation of *George Major*, who held, *that a man by Faith only is justified, but not saved, &c.* He delighted exceedingly in a Garden, and in observing the wisdome of God in the nature, shape, and various colours of hearbs and flowers, for which end he gat the greatest variety of them that possibly he could into his Garden. He was one of those that stronglyopposed the *Interim*.

His remove to *Madgeburg*.

Conversion of Priests.

The authors of the *Madgeburgenses*.

Anno Christi 1553. he was chosen by them of *Madgeburg* to be their *Superintendent*, but the Earl of *Mansfield* and the people, strongly opposed his remove from them; yet at last, by the means of the Prince of *Anhalt*, they consented unto it. At *Madgeburg* he took excessive pains in reading, writing, meditating and preaching, whereby he converted many *Popish Priests* in those parts to the Truth. He also took great pains in writing the *Madgeburgenses Centuries*, which he, together with *Matthew Judex*, *Flacius Illiricus*, *Basil Faber*, *Andrew Corvinus*, and *Thomas Holthuterus*, finished, to the great benefit of the Church: Of which Book *Sturmius* gave this Testimony, that it was necessary, and profitable, and had these four virtues in it, *viz. veritatem, diligentiam, ordinem, perspicuitatem*: Truth, Diligence, Order, and Perspicuity.

His remove to *Jenes*.

Anno Christi 1560. the Elector of *Saxonie* having begun a University at *Jenes*, sent earnestly to *Wigand* to come thither to be the Divinity-Professor, which for weighty

ty reaſons he aſſented unto, and performed that office with much acceptance of all that heard him; yet by the ſubtility and malice of one *Stoſſelius* he was diſmiſſed from that place, and ſo returned to *Madgeburg* again: But not ſtaying there, he was choſen to be the *Superintendent* at *Wiſmare*, *Anno Chriſti* 1562. where he imployed himſelf wholly in preaching, diſputing, expounding Scripture, and governing the Church. His return to *Magdeburg*.

Anno Chriſti 1563. he Commenced Doctor of Divinity in the Univerſity of *Roſtoch*. He ſtayed at *Wiſmare* ſeven years, at the end whereof, *John William*, Duke of *Saxony*, ſent for him again to *Jenes*; But the Duke of *Megapole* would by no means part with him; yet at laſt, after ſeverall Embaſſies, the Duke of *Saxony* prevailed that he ſhould come for one year to *Jenes*: His people parted with him very unwillingly, with many ſighs and tears, and at the years end ſent for him back again, but could by no means obtain his return. He was not only made the Profeſſor of Divinity at *Jenes*, but the *Superintendent* alſo His remove to *Wiſmare*. He commenceth Doctor. Peoples love to their Paſtor.

Anno Chriſti 1570. he went with his Prince to the Diet at *Spire*, and at his return to *Jenes* was received with great joy: But after five years Duke *John William* dying, he was again driven from thence, and went to the Duke of *Brunſwick*, who entertained him kindly: But preſently after he was called into *Boruſſia*, to be the Divinity-Profeſſor in the Univerſity of *Regiomontanum*, and after two years was choſen to be Biſhop there. He is called into *Boruſſia*.

Anno Chriſti 1587. he fell ſick, eſpecially upon grief, conceived for the afflicted condition of the Church in *Poland*, and the death of his dear friend *John Wedman*, an excellent Divine. This diſeaſe encreaſing, and his ſtrength decaying, he prepared himſelf for death. He made his own Epitaph. His Sickneſſe. Preparation for Death.

In Chriſto *vixi*, *morior*, *vivoq*; Wigandus:
Do ſordes morti: *cætera*, Chriſte, *tibi*.

In Chriſt I liv'd, and dy'd, through him I live again:
What's bad to death I give: my ſoul with Chriſt ſhall reign.

And ſo in the midſt of fervent prayers, and aſſured hope of eternal life, he reſigned up his ſpirit into the hands of God that gave it, *Anno Chriſti* 1587. and of his Age ſixty four. His Dsath.

He was a man of an excellent wit and learning; and exemplary in his life. Familiar; gently anſwering to every ones queſtion: He was very courteous, and grave; Liberal to the poor; inſomuch as when he was Biſhop, and the poor begged of him either money or corn, he would command his Steward to give them as much as they needed. He uſed to Catechiſe his family, and to require of them an account of the Sermons every *Lords day*. His Character.

He wrote many Works: *Explicationes in tria priora capita* Geneſeos: *Comment. in* Pſalmos *graduum*, *& pœnitentiales*, *&c. Annotationes in* Iſaiam, *in* Danielem, *in Prophetas minores*, *in* Mattheum, *Johannem*, *in Epiſtolas ad* Romanos, Galatas, Epheſios, *ad* Timotheum 1 *&* 2, *ad Coloſſ. Hiſtor. Patefactionis divinæ*, *cum multis aliis*. His Works

The



I. FOX

The Life of John Fox, *who dyed* Anno Christi 1587.

His Birth.

John Fox was born at *Boston* in *Lincolnshire*, *Anno Christi* 1517. His Father died when he was young, and his Mother Married again: Yet his Father in Law & Mother seeing his towardlines and aptnes to Learning, brought him up at School, and afterwards sent him to *Brasen-Nose* Colledge in *Oxford*, where he was Chamber-fellow with Doctor *Nowell*; and being of a sharp wit, and very industrious withall, he profited so much, that in a short time he gat the admiration of all, and the love of many, whereupon he was chosen Fellow of *Magdalen* Colledge.

His Education.

He is chosen Fellow.

He much affected Poetry, and wrote some *Latine* Comedies of the Histories of the Bible in a copious and gracefull stile in his youth: But afterwards betook himself more seriously to the study of Divinity, and discovered himself to favour the Reformation then in hand, when King *Henry* the eighth abolished the *Popes Supremacy*.

The first thing that caused him to question the *Popish* Religion, was the contradictions in it, divers things, in their own natures most repugnant, being thrust upon men at one time, both of them to be believed: Hereupon he set himself to study the antient and moderne History of the Church, which he performed with such diligence, that before he was thirty years old, he had read over all that either the *Greek* or *Latine* Fathers had written of it: As also the Schoolmens Disputations, the Councils Acts, and the Consistories Decrees, and acquired no mean skill in the *Hebrew* tongue.

He studies the Church-History.

He is very Studious.

Besides his dayes study, he bestowed all, or a great part of the night in these labours, and many times in the dead of the night he chose a solitary Grove near the Colledge to walk in for his Meditations; and in them he suffered many combats and wrestlings, yea many heavy sighs, with teares, and prayers he poured out to Almighty God in them: But hereupon grew suspition of him that he began to dislike the *Popish* Religion, and snares were layd for him; and at last being examined, he was by the Colledge convicted, condemned for an *Heretick*, and expelled the house.

Snares laid for Him.

His

His Father-in-law alſo took this occaſion to manifeſt his diſlikes againſt him, that he might the better cheat him of his eſtate which of right belonged to him from his own Father. Being thus left deſtitute of all humane help and comfort, God took care for him, he being ſent for into *Warwickſhire* by Sir *Thomas Lucie* to live in his houſe, and teach his children: Where alſo he marryed a Wife, and continued till the fear of the *Popiſh* Inquiſitors drove him thence.

He is expelled the Colledge. Gods Providence.

His caſe was now more hard again, having a Wife to provide for, and whither to goe he knew not: At laſt he reſolved to goe to her Father, who was a Citizen of *Coventry*, and in the mean time by Letters, to try whether his Father-in-law, that married his mother, would receive him, or not: Whoſe anſwer was, *That if he would alter his opinion (being condemned for a capital offence) he ſhould be welcome, otherwiſe it would be dangerous for him to entertain him long:* But his Mother under-hand wrote to him to come; and ſo it pleaſed God that he found better entertainment and ſecurity in both places than he expected; for being ſometimes with his Wives father, and ſometimes with his Father-in-law, he deceived their diligence who enquired after him, and neither of his Fathers grew weary of his company.

His Marriage. An harſh Father in Law.

Afterwards he went to *London* towards the end of King *Henry* the eights reign; but having quickly ſpent there what his friends had beſtowed upon him, and what he had acquired by his own diligence, he began to be in want again. But behold Gods providence! As he one day ſate in *Pauls* Church, ſpent with long faſting, his countenance thin, and his eyes hollow, after the gaſtfull manner of dying men, every one ſhunning a ſpectacle of ſo much horrour, there came one to him whom he had never ſeen before, and thruſt an untold ſum of money into his hand, bidding him be of good chear, and to accept that ſmall gift in good part from his Country-man, which common courteſie had enforced him to offer, and that he ſhould goe and make much of himſelf; for that within a few daies new hopes were at hand, and a more certain condition of livelihood.

His Poverty. A ſpeciall Providence

Maſter *Fox* could never learn who this was, but three daies after the Dutcheſs of *Richmond* ſent for him to live in her houſe, and to be Tutor to the Earl of *Surrey's* children now under her care; and the two young Lords profited ſo much under him, that afterwards the elder [*Thomas*] ſeemed to deſerve more then the Kingdom could give him, and the younger [*Henry*] was able to meaſure his fortunes, not by the opinion of others, but by his own ſatiety: And the young Lady *Jane* profited ſo much both in *Greek* and *Latine*, that ſhe might well ſtand in competition with the moſt Learned men of that age.

He is ſent for by the Dutcheſs of *Richmond*.

In that family he continued the remainder of King *Henries* reign, and all King *Edwards*, till the beginning of Queen *Maries:* when a ſtorme of perſecution ariſing, Maſter *Fox* was ſheltered from it by the Duke, his Scholar. But when he ſaw all ſorts of men troubled for Religions ſake, ſo that there was nothing but flight, ſlaughter, and gibbets, and that *Gardiner* Biſhop of *Wincheſter* was his enemy, he began to think of ſome ſpeedy way for his departure thence; which ſo ſoon as the Duke knew, he diſſwaded him from it, affirming that it was neither agreeable to honour, nor modeſty for him to ſuffer his Tutor, ſo well deſerving at his hands, to be taken from him. He told him, that in flying, no kind of miſery would be wanting; Baniſhment, Poverty, Contempt, &c. and that though theſe were leſs evils then death, yet was it not come to ſuch extremity, neither would he ſuffer that it ſhould, ſaying, *That he had yet wealth, and favour, and friends, and the fortune of his Houſe; and if the miſchance, prevailed further, that himſelf would partake of the danger, and make the deſtruction common: That he remembred with what inſtructions he had fortified his younger years; neither had he with more attention hearkened thereto, then he would with conſtancy put them in practiſe.*

Perſecution in Queen *Maries* Daies. A notable Reſolution.

Yet when the Duke afterward perceived that he could no longer ſhelter him from the malice of *Wincheſter*, he provided all things neceſſary for his departure, ſending to *Ipſwich* to hire a Bark, and whilſt all things were making ready, he ſent him to a Farm-houſe of one of his ſervants, with his Wife, the companion of his travels, then great with child, who yet would not be perſwaded to ſtay behind him.

Stephen *Gardiner*. Flight in Perſecution

A great ſtorm. He had in this Bark ſcarce weighed Anchor, when ſuddenly a rough wind troubled the Sea with ſo great violence, that the ſtouteſt Mariners began to tremble; then followed a dark night, with ſuch hail, and raine, that hindred the Seamens work, and took away all poſſibility of ſteering any longer by the Compaſs: Yet the next day towards evening with much difficulty they arrived again in the ſame Haven from whence they ſet forth. Gods providence. In the mean time a Purſivant, with a warrant from the Biſhop of *Wincheſter*, had ſearched the Farm, and purſued him to *Ipſwitch*, but finding the Bark already gone, was returned towards *London*. This Maſter *Fox* being informed of as ſoon as he came to ſhoare, he preſently took horſe as if he would have left the towne, but the ſame night returning, he bargained with the Maſter of the Ship with the firſt winde to ſet ſayle againe, and the Pilot looſed in the nights ſilence, as ſoon as the tide turned, though the Sea was rough, and the winds bluſtring, and two dayes after (through the mercy of God) landed him ſafely at *Newport* Haven; and after ſome few dayes refreſhing himſelf at *Newport*, and thoſe that were with him, they went to *Antwerp*, and from thence to *Baſil*, which was a common refuge to many *Engliſh* in thoſe times, moſt of which maintained themſelves by over-ſeeing the Preſſe, and correcting faults therein.

He arrives at Newport

He goes to *Baſil*.

To theſe Maſter *Fox* joyned himſelf, and having in his youth been accuſtomed to hardſhip, he was able to ſuffer want, ſit up late, and to fare hardly: And during his abode there, notwithſtanding he was ſo full of imployment, yet he began his Hiſtory of the *Acts and Monuments* of the Church, which afterward he compleated in his own country: Firſt he wrote it in *Latine*, and ſent it to *Baſil* to be printed, where it was much eſteemed, and afterwards wrote it in *Engliſh*, to gratifie the unlearned.

A propheſie Not long after Queen *Mary* dyed, about which time Maſter *Fox*, preaching to comfort the *Engliſh* Exiles, did with confidence tell them, that now was the time come for their returne into *England*; and that he brought that news by command from God: For which words the graver Divines did ſharply reprove him for the preſent; but afterwards excuſed him by the event, when it appeared that Queen *Mary* died but the day before he ſo ſpake to them.

His return into *England*. Maſter *Fox*, underſtanding this happy news in *England*, that Queen *Elizabeth* reigned, Religion was altered, and ſo like to continue, in the end of that year he returned into *England* with his wife, and two children which were born there; and inſtead of ſeeking preferment by his great friends, and own deſerts, he lived retiredly in his ſtudy, proſecuting his work begun at *Baſil* of writing the *Acts* and *Monuments*. The *Papiſts* foreſeeing how much this work would tend to their diſparagement, and diſadvantage, charged the Author with falſhood, and feigned ſome cavils againſt him, to leſſen his credit and authority; which he, by heaping together teſtimonies for the confirmation of what he had writ, endeavoured to take away.

His humility.

His infatigable pains. His body weakned thereby. This elaborate work, with infinite pains, he finiſhed in Eleven years, never uſing the help of any other man, but wrote, and ſearched all the Records himſelf: But by theſe exceſſive pains, leaving no time free from ſtudy, nor affording to himſelf ſeaſonably, what nature required, he was brought to that paſſe, that his natural vigour being ſpent, neither his friends nor kindred could by ſight remember, or know him. Yea it cauſed in him withered leanneſſe of body, yet would he by no means be perſwaded to leſſen his accuſtomed labours.

His excellent endowments. From this time he was much ſpoken of for a good *Hiſtorian*; but ſhortly after his other excellent endowments began to appear. He was very charitable, and had an excellent ability in comforting afflicted conſciences, ſo that there reſorted to him Noblemen, Strangers, Citizens, and others alſo, ſeeking ſalves to their wounded conſciences. He preached often abroad, and went to viſit ſuch as could not come to him, and

His fervency in Prayer what ſpare time he had, he beſtowed in prayer, and ſtudy; and for his vehement prayers mingled with groanes, he made uſe of the nights ſilence for the greater ſecreſie.

There was in him a deliberate, and reſolved contempt of all earthly things, eſpecially of pleaſures, and for this end he declined the friendſhip of Illuſtrious and Noble

perſons:

persons: The money which rich men sometimes offered him, he accepted, but returned it back to the poor: Many things did he foretell by occasion of comforting the afflicted, or terrifying those that were stubborn. His charity His Prophesies.

The Lady *Anne Henage* lying sick of a violent Feaver, and the *Physitians* deeming it mortall, Master *Fox* was sent for to be present at her ending, and after by prayer, and instructions he had prepared her for death, he told her that she had done well in fitting her self for death, but that yet she should not dye of that sickness. A Knight, her son in law, being by, told him in private, that he had not done well to disquiet her minde with hopes of life, when the *Physitians* had given her up for dead, to whom he answered, *That he said no more than was commanded him, for it seemed good to God that she should recover*; which also came to passe.

Also Mistris *Honywood*, who had lain sick of a Consumption almost twenty years through *Melancholy*, to whom many excellent *Physitians*, and grave Divines had resorted to cure her body, and comfort her mind, but all in vain, at last Master *Fox* being sent for, when he came into her chamber, found a most sad house all about her sitting like Statues of mourning in humane likenesse: But after he had prayed with her, and therein endeavoured both to comfort her, and those about her, he told her that she should not onely recover of her disease, but also live to an exceeding great age: At which words, earnestly beholding him, she said, *You might as well have said, that if I should throw this glass against the wall, I might believe it would not break to pieces*: And having a Glasse in her hand, she threw it forth, the Glasse falling first upon a chest, and then upon the ground, yet neither brake, nor crackt: And the event fell out accordingly; For the Gentlewoman, being then sixty years of age, lived in much felicity till she was above ninety years old, and could reckon above three hundred and sixty of her children and childrens children. Mrs. Honywood. A Propheſie A Miracle.

Also, one day going to see the Earl of *Arundel*, son to the Duke of *Norfolk*, at his house in the *Strand*, when he was going away from him, the Earl walked with him to the end of his Garden, where he was to take Boat; But the River being very boysterous, the Earl counselled him not to trust himself in so great a tempest; to whom Master *Fox* answered, *So (my Lord) let these waters deal with me, as I have in truth and sincerity delivered unto you all that I have spoken*: And there withall entering into the boat, before they could put off from the Bridge, the wind ceased, and the river ran with a smooth stream. Another observable story.

He had many great friends to whom he was very dear, and of whose bounty he tasted liberally, whereby he was enabled to be so bountiful to the poor: He had much familiarity with many Learned, and Godly men. His many Friends.

At length having in such actions and such behaviours spent his time, being now full of years, he foresaw his own end, and would not suffer his sons to be present at his death, though he entirely loved them; but sending them from home, ere their return, he quietly resigned up his spirit to God, *Anno Christi* 1587. and of his age seventy. Death foreseen. His Death.

He never denyed to give to any one that asked for *Jesus* sake. And one asking him whither he knew a certain poor man whom he used to relieve, *Yea* (said he) *I remember him well, and I tell you, I forget Lords and Ladies to remember such.* His Charity

As he was going along *London*-streets, a woman of his acquaintance met him, and as they discoursed together, she pulled out a Bible, telling him, she was going to hear a Sermon; whereupon he said to her, *if you will be advised by me, go home again*: But (said she) when shall I then go to Church? To whom he answered, *When you tell no body of it* Vain glory Reproved.

One of his sons had a great mind to travel beyond Sea, which his Father could by no means dissuade him from: after some years travel he returned back in an out-landish habit; and coming to his Father, the old man asked him who he was? To whom he answered, Sir, *I am your son* Samuel: Whereupon he replyed, *Oh my son, who hath taught thee to make thy self so ridiculous, by coming home in so strange and uncouth an habit?* He reproves his Son.

The Life of George Sohnius, *who dyed* Anno Chriſti 1589.

His Birth & Education.

George Sohnius was born at *Friburg* in the *Wetteraw*, *Anno Chriſti* 1551. of honeſt Parents, and of good eſteem, who brought him up from his childhood in the knowledge of the principles of Divinity and *Grammar*, and afterwards ſet him to School in *Fridberg*, where he continued till he was well grounded in School-Learning, which he drank in with ſuch eagerneſs, that he ſoon outſtripped all his fellows; and ſo *Anno Chriſti* 1567. he was ſent to the Univerſity of *Marpurg* at fifteen years old: where he profited ſo exceedingly in *Logick* and *Philoſophy*, that he was made Batchelor of Arts at the years end.

He goes to *Marpurg*. His induſtry.

He goes to *Wittenberg*. He is Maſter of Arts.

And being exceeding deſirous to ſee other Countries, for the improving both of his learning and carriage, *Anno Chriſti* 1569. he went to *Wittenberg*, where he ſtudied *Philoſophy*, *Law*, and *Divinity*, with incredible pains night and day; ſo that at three years end, with the approbation of the whole Univerſity, he was made Maſter of Arts. He intended at firſt the ſtudy of *Law*; But it pleaſed God on a ſudden ſo to divert his heart from it, and to encline him to the ſtudy of Divinity, that he could have no reſt in himſelf till he had reſolved upon it; concerning which he thus writes to his Father.

Why he left the ſtudy of the Law. A ſpeciall providence.

What hath ſo ſoon altered my opinion, I ſhall briefly declare unto you, that you may know, and approve the reaſon thereof, and give thanks to God for his mercy to us. When upon the one and twentieth of July *I was hearing* Tuberus *his Lecture of the Law, before half an hour was paſt, as I was writing what he ſpake, I fell into very ſerious cogitations: For on a ſudden the excellency, and Majeſty of Divinity came into my mind, which ſuddenly did ſo delight me, and began to ſtir up in my minde ſuch love to it, that I could not but reſolve to give over the Law, and wholly to apply my ſelf to the ſtudy of Divinity: And this thought did more and more ſink deeply into my mind, and was ſo urgent upon me, that I could no longer hearken to the Law-Lecture, neither could I write out what I had begun: So that I knew not what to doe: Yea theſe thoughts did ſo follow me, that I was not onely averſe to read any more Law, but I abhorred the thoughts of it. And thus, not knowing what to doe, I betook my ſelf with ſighs and teares unto God, intreating him to reſtore to me my former love to, and delight in the Law: But if not, that I was ready to follow his call in any thing. But ſo often as I returned to reading the Law, my heart did beat, my eyes abhorred the Letters, and neither was my minde or will any more delighted with that ſtudy: Whereupon, conſulting with two of my godly and loving Friends, they judged that I was called by God to the ſtudy of Divinity; and therefore giving thanks to God, I wholly applyed my ſelf thereto.*

His return to *Marpurg*. He is made a Profeſſor.

Anno Chriſti 1571. he returned to *Marpurg*, and ſtudied *Hebrew*; and the year after he read the Arts to many Students privately, and became Tutor to three Noblemen. At twenty three years old he was ſo famous, that by the conſent of all the Divines of that Univerſity, he was choſen into the number, and order of Profeſſors of Divinity.

His marriage.

The year after he married a Wife, *Chriſtian*, daughter to *Conrade Matthew*, one of the Profeſſors, a choice Maid, by whom he had three ſons and two daughters. The ſame year alſo he was choſen the Profeſſor of the *Hebrew* Tongue in that Univerſity.

Anno

Anno Chriſti 1578. he was made Doctor in Divinity, and falling ſick not long after, he made an excellent Confeſſion of his Faith: But it pleaſed God that he recovered, and was not only a conſtant Preacher of the Truth, but a ſtrong Defender of it againſt errors, confuting the *Ubiquitarians*, and that ſo boldly, that he choſe rather to hazard baniſhment than to connive at errors. He is made Doctor. Preachers Pattern.

His fame ſpread abroad exceedingly, ſo that many ſought for him, eſpecially *John* of *Naſſau*, and *John Caſſimire*, the Elector *Palatine*. The firſt deſired him to come, and begin his Univerſity at *Herborn*, where he ſhould have had greater honour, & a larger ſtipend. The other deſired him to *Heidleberg* to be the Divinity-Profeſſor in that place: His anſwer was, that he was born rather for labours, than honours, and therefore choſe to go to *Heidleberg*, being thirty three years old, *Anno Chriſti* 1584. and was entertained lovingly by the Prince, who made him Governour of the Colledge of *Sapience*, and Profeſſor of Divinity. His humility. He goes to *Heidleberg*.

His coming was moſt grateful to the Univerſity, where he took exceeding great pains, and was eminent for piety, humility, gravity, prudence, patience, and induſtry; ſo that *Anno Chriſti* 1588. he was choſen into the number of the *Eccleſiaſticall* Senators for the government of the Church. He had great skill in the Tongues: Greater in the Liberall Arts and *Philoſophy*; But greateſt in the knowledge of Divinity, and *Eccleſiaſticall Hiſtory*. He was famous for eloquence, faithfulneſs, and diligence in his place, and holineſs, and integrity in his life.

Anno Chriſti 1589. he fell ſick, for which, and his change, he had been carefully fitting himſelf before hand, and therefore bore it with much patience, and with fervent prayer often repeated, *O* Chriſt *thou art my Redeemer, and I know that thou haſt redeemed me: I wholly depend upon thy providence and mercy; from the very bottom of my heart I commend my ſpirit into thy hands*, and ſo he ſlept in the Lord *Anno Chriſti* 1589. and of his age 38. His ſickneſs. Preparation for death. His death.

He publiſhed not many Books, but thoſe which he did were very polite and choice ones; *Ut ſunt de verbo Dei, & ejus tractatione lib.* 2. After his death his works were publiſhed in three Tomes. *Calvin* preached his Funerall Sermon. His works.

The Life of Laurence Humfreid, *who dyed* Anno Chriſti 1589.

Laurence Humfreid was born in the County of *Buckingham*, and brought up, firſt at School, and then ſent to *Oxford*, where he was admitted into the Colledge of *Mary Magdalen*, and followed his ſtudies hard all the days of King *Edward* the ſixth. His birth & education.

But in the beginning of thoſe bloody *Marian* days, wherein ſo many were forced to forſake their native ſoyl, he (amongſt the reſt) went beyond Sea into *Germany*, where he continued till the beginning of Queen *Elizabeths* Reign, whom God raiſed up to be a Nurſing Mother to his Church At which time he came back, and returned to *Oxford*, where he was very famous both for his Learning and Preaching. Then alſo he commenced Doctor in Divinity, and by reaſon of his excellent parts was very inſtrumentall in the advancement of Gods glory. Flight in perſecution. His return to *England*.

And whereas that wicked Sect of the *Jeſuits* was lately riſen up, he, by his learned writings, did both from Scripture and Antiquity diſcover their impoſtures, and *Popiſh* deceits. Afterwards he was made the Maſter of *Magdalen* Colledge, and the *Regius Profeſſor*; which places he diſcharged with ſingular commendations for many years together, and at laſt quietly reſigned up his ſpirit into the hands of God, *Anno Chriſti* 1589. He confutes the *Jeſuits*. His death.

THE

The Life of James Andreas, *who dyed* Anno Christi 1590.

His birth & education. His parents poverty.

IAmes *Andreas* was born in *Waibling* in the Dukedome of *Wirtemberg*, *Anno* 1528. And when his Father had kept him three years at School (being unable to maintaine him any longer) he intended to have placed him with a Carpenter; But being disswaded by *Sebastian Mader*, the Consul, he sent him to *Stutgard* to *Erhard Snepfius*, who was *Superintendent* of the *Wirtembergian* Churches, intreating him to grant him an exhibition out of the Churches stock for the breeding of him at School.

Snepfius provides for him.

Snepfius examining the boy, who was now ten years old, found him of an excellent wit; but withall perceived that he had been neglected at School: whereupon he agreed to allow him part of his maintenance, and his Father to make up the rest, and so placed him in the School at *Stutgard*, under a choice Schoolmaster, with whom (in two years space) he learned the *Latine* and *Greek Grammar* and *Rhetorick*, and so *Anno Christi* 1541 he went to *Tubing*, where he so profited, that at the end of two years he was made Batchelor of Arts, and two years after that, Master of Arts. There also he studied *Hebrew* and Divinity.

He goes to *Tubing*.

He is made Deacon.

He preaches before the Duke.

His marriage.

And *Anno Christi* 1546. and of his age 18. he was made Deacon, and for trial, preached in the chief Church of *Stutgard* in a great Auditory, and did so well perform that work, that his fame spread abroad, and at last came to the ears of *Ulrick* Duke of *Wirtemberg*, who sent for him to Preach before him in his Castle, which he did with much applause; so that after Sermon, the Duke said, *Whence soever this chicken came, I know that he was hatched and bred up under* Snepfius. The same year at *Tubing* he married a Wife, by whom he had eighteen children, nine sons, and nine daughters.

Gods providence.

The accursed *Interim*.

About that time brake forth that fatall Warre betwixt *Charles* the fifth and the Protestant Princes, wherein the Emperour being Conquerour, he seised upon the Dukedom of *Wirtemberg*, by reason whereof the Church was in a sad condition, yet *Andreas*, with his Wife remained in *Stutgard*, and by Gods special providence was preserved in the midst of *Spanish* Souldiers, and yet preached constantly, and faithfully all the while. And so he continued till *Anno Christi* 1548. at which time that accursed *Interim* came forth, which brought so much mischief to the Church of God.

He is Deacon at *Tubing*.

Andreas, amongst other godly Ministers that opposed it, was driven from his place: Yet it pleased God that the year after he was chosen again to be Deacon at *Tubing*, where by Catechising he did very much good.

He commenceth Doctor.

He is made *Superintendent*.

Anno Christi 1550. *Ulrick* dying, his son *Christopher* suceeeded him in the government of *Wirtemberg*, and affected *Andreas* exceedingly, and would needs have him Commense Doctor; which degree (having performed all his exercises) he took the twenty fifth year of his age, and was chosen Pastor of the Church of *Gompping*, and was made *Superintendant* of those parts.

Note. Sacrilege abhorred.

About the same time he was sent for by *Lodwick* Count of *Oeting* to assist him in the reforming of the Churches within his jurisdiction, and when he took his leave of his own Prince *Christopher*, he charged him, and gave it him in writing, *That if Count* Lodwick *set upon that Reformation, that under pretence of Religion he might robbe the Church, and seise upon the Revenues of the* Monasteries, *and turn them to his private use, that he should presently leave him, and come back again.* He assisted also in the reformation of the Churches in *Helfenstein*, *Anno Christi* 1556.

A strange story of a *Jew*.

About that time, hearing of a *Jew* that for theft was hanged by the heels with his head downward in a village hard by, having not seen that kind of punishment, he went to the place, where he found him hanging between two Dogs, that were alwayes snatching at him, tearing and eating his flesh: The poor wretch repeated in *Hebrew* some verses of the *Psalms*, wherein he cried to God for mercy; whereupon

Andreas

Andreas went nearer to him, and inſtructed him in the Principles of the Chriſtian Religion, about *Chriſt* the *Meſſiah*, &c. and exhorted him to believe in him; and it pleaſed God ſo to bleſſe his exhortation to him, that the Dogs gave over tearing of his fleſh, and the poor *Jew* deſired him to procure that he might be taken down and Baptiſed, and hung by the neck for the quicker diſpatch, which was done accordingly.

The ſame year *Charles*, Marqueſſe of *Baden*, began a Reformation of the Churches within his dominions, and to aſſiſt him therein he ſent for divers Divines, and amongſt the reſt, for Doctor *Andreas*, by whoſe help he caſt out the *Popiſh* Religion and Ceremonies, and eſtabliſhed the true Religion according to the *Auguſtane* Confeſſion: The like he did in *Brugoia*. He helps forward Reformation.

About the ſame time alſo Doctor *Andreas* was ſent for by the Senate of the Imperial City of *Rottenburg*, becauſe the Paſtors in their juriſdiction uſed divers Ceremonies, ſo that they feared leſt contentions ſhould ariſe about the Subſtantials in Divinity, whereupon by the adviſe of *Andreas*, they were united in one Confeſſion of Faith conſonant to the word of God, and certain Ceremonies were agreed on, which all the Miniſters ſhould unanimouſly uſe for the time to come. Yea he was of ſuch eſteem, that he was ſent for by divers Princes to reform the Churches in their juriſdictions.

He was preſent at divers *Synods* and Diſputations about Religion. He travelled many thouſands of miles, being uſually attended but with one ſervant, yet it pleaſed God that in all his journyes he never met with any affront. Gods Providence.

Anno Chriſti 1552, the Chancellors place in the Univerſity of *Tubing* was voyd by the death of *Beurlin*, whereupon Prince *Chriſtopher*, conſulting with the Heads of the Univerſity, made Doctor *Andreas* Chancellor in his ſtead. About which time he was ſent into *Thuringia* to compoſe the difference between the Divines of *Jenes*, *Flacius Illiricus*, and *Strigelius*, about the power of *Free-will*. He is made Chancellour of the Univerſity.

Anno Chriſti 1580, came forth the Book of Concord, which was approved and ſubſcribed by three Electors, twenty one Princes, twenty two Counts, four Barons, thirty five Imperial Cities, and eight thouſand Miniſters. This was ſet on foot by the Elector of *Saxony*, but carried on by the exceſſive labours of Doctor *Andreas*, who carried it from one to another, reſolving all doubts, and anſwering all objections till he had got all thoſe ſubſcriptions. His great pains about the Concord.

The year before his death he uſed often to ſay, that he ſhould not live long; that he was weary of this life and much deſired to be diſſolved, and to be with *Chriſt* which was beſt of all. Falling ſick, he ſent for *James Herbrand*, ſaying, *I expect that after my death many Adverſaries will riſe up to aſperſe me, and therefore I ſent for thee to hear the confeſſion of my faith, that ſo thou mayſt teſtifie for me when I am dead and gone that I died in the true Faith.* The ſame Confeſſion alſo he made afterwards before the Paſtors and Deacons of *Tubing*. Death foretold, and Deſired. His Sickneſſe. The Confeſſion of his Faith.

The night before his death, he ſlept partly upon his Bed, and partly in his Chair: When the clock ſtruck ſix in the morning, he ſaid, *My hour draws near.* He gave thanks to God for beſtowing *Chriſt*, for revealing his Will in his Word, for giving him Faith, and the like benefits; and when he was ready to depart, he ſaid, *Lord into thy hands I commend my ſpirit:* and ſo he fell aſleep in the Lord *Anno Chriſti* 1590, and of his age 61. What he gives thanks for. His Death.

In the diſcharge of his office he never ſpared any labour, he never ſhrunk under any trouble. He wrote many Epiſtles to ſeverall men upon ſeveral arguments. A learned, and rich man of *Tubing* after Doctor *Andreas* his death, ſaid, that he had in his Library fifteen hundred Bookes of his writing upon ſeveral Arguments. His Works.

THE



H. ZANCHY

The Life of Hierom Zanchius, *who dyed* Anno Christi 1590.

His Birth and Education.

Hierom Zanchius born at *Atzanum* in *Italy*, *Anno Christi* 1516. His Father was a Lawyer, who brought him up at School, and when *Zanchy* was but twelve years old his Father died of the Plague *Anno Christi* 1528; at which time *Zanchy* was at School, where he was instructed in the Liberal Sciences.

When he came to the age of fifteen years, being now deprived of both his parents, obſerving that divers of his kindred were of the order of *Canons Regular*, amongſt whom he judged that there were divers learned men, being exceeding deſirous of Learning, he entred into that Order, where he lived about twenty years, and ſtudied the Arts and School-Divinity, together with the Tongues.

He becomes a Fryar.

His Converſion.

He was very familiar with *Celſus Martiningus*, joyning ſtudies with him, he was a diligent hearer of *Peter Martyrs* publick Lectures at *Luca* upon the Epiſtle to the *Romans*, and of his private Lectures upon the *Pſalmes*, which he read to his Canons. This drew his mind to an earneſt ſtudy of the Scriptures. He read alſo the Fathers, eſpecially St. *Auguſtine*, with the moſt learned Interpreters of the Word of God: And thereupon he preached the Goſpel for ſome years in the pureſt manner that the time and place would ſuffer.

And when *Peter Martyr* left *Italy*, ſo that his godly Diſciples could no longer live in ſafety there, much leſſe have liberty of Preaching, about twenty of them in the ſpace of one year left their ſtation, and followed their Maſter into *Germany*, amongſt whom *Zanchy* was one.

He flies into *Germany*.

He ſtayes at *Strasborough*.

Being thus (as he uſed to ſay) *delivered out of the* Babyloniſh *captivity*, *Anno Chriſti* 1550. He went, firſt into *Rhetia*, where he ſtaied about eight moneths, and from thence to *Geneva*, and after nine moneths ſtay there, he was ſent for by *Peter Martyr* into *England*, but when he came to *Strasborough*, he ſtaid there to ſupply *Hedio*'s room newly dead, who read Divinity in the Schooles, which was in the year 1553.

He

He lived, and taught Divinity in that City about eleven yeares; sometimes also reading *Aristotle* in the Schools; yet not without opposition, old *James Sturmius*, the Father of that University being dead: Yea, his Adversaries proceeded so far as to tell *Zanchy*, that if he would continue to read there, he must subscribe the *Augustane* Confession, to which he yeelded for peace-sake, with this proviso, *modo* Orthodoxo *intelligatur*; declaring his judgement also about *Christs* presence in the Sacrament, wherewith they were satisfied. He meets with Troubles.

And thus he continued to the year 1563, being very acceptable to the good, and a shunner of strife, and a lover of concord. At the end whereof the Divines and Professors there, accused him for differing from them in some points about *the Lords Supper, the* Ubiquity *of* Christs *Body, the use of Images in the Churches, Predestination, and the Perseverance of the Saints:* About these things they raised contentions, which were partly occasioned by the Book of *Heshusius*, printed at this time at *Strasborough, About the Lords Supper*; and it came to this pass, that they put *Zanchy* to his choice, either to depart of himself, or else they would remove him from his place. And though many wayes were tryed for the composing of this difference; yet could it not be effected. New Opposition.

But it pleased God that about this time there came a Messenger to signifie to him that the Pastor of the Church of *Clavenna*, in the borders of *Italy*, being dead, he was chosen Pastor in his room; wherefore, obtaining a dismission from the Senate of *Strasborough*, he went thither, and after he had preached about two moneths, the Pestilence brake forth in that Town so violently, that in seven moneths space there dyed twelve Hundred men; yet he continued there so long as he had any Auditors; but when most of the Citizens had removed their families into an high mountain not farre off, he went thither also, and spent above three moneths in Preaching, Meditation, and Prayer, and when the Plague was stayed, he returned into the City again. And thus he continued in that place almost four years to the great profit of many, but not without afflictions to himself. Gods Providence. He goes to *Clavenna*. A great Pestilence. 1564.

Anno Christi 1568 he was sent for by *Frederick* the third, Elector *Palatine*, to *Heidleberg* to be Professor, and was entertained with all love & respect, where he succeeded *Ursin*, and at his entrance made an excellent Oration about the preserving, and adhering to the meer Word of God alone. He goes to *Heidleberg*.

The same year he was made Doctor in Divinity. About which time that excellent Prince *Frederick*, who was a zealous promoter of the Doctrine of the Prophets and Apostles, required him to explicate the Doctrine of one God, and three Persons, to confirme it, and to confute the Doctrine of those, which at that time denyed the Deity, of *Christ* and the Holy Ghost in *Poland* and *Transilvania*, and to answer their arguments; whereupon he wrote those learned Tractates, *De Dei natura, De tribus Elohim*, &c. In which Book the whole *Orthodox* Doctrine about that great Mystery is so unfolded and confirmed, that all Adversaries may for ever be a shamed which go about to contradict the same. He is made Doctor. Zeal against *Heresies*. *Hereticks* confuted & Rejected

Lælius Sociuus, and other of his complices that defended the *Heresies* of *Servetus*, tried by divers wayes and reasons to have drawn him to their opinon: But when they found him wholly estranged from them, and a zealous Defendor of the Truth against their Blasphemies, they renounced all friendship with him, and left him; for which deliverence he gave hearty thanks unto God, and our Lord *Jesus Christ*. He taught in that University ten years till the death of Prince *Frederick*. Then by Prince *John Cassimire* he was removed to his new University at *Neostade*, where he spent above seven years in reading Divinity. Though in the year 1578 he had been earnestly solicited to come to the Universty of *Leiden*, then newly begun; as also the year after, the Citizens of *Antwerp* called him to be their Pastor, yet the Prince would by no means part with him, knowing that he could not be missed in his Universty. He goes to *Neostade*.

The Prince Elector *Palatine*, *Lodwick*, being dead, and Prince *Cassimire* being for the time, made Administrator of his estate, the Universty was returned from *Neostad* to *Heidleberg*, and *Zanchy* being now grown old, had a liberal stipend setled upon him by Prince *Cassimire*; whereupon, going to *Heidleberg* to visit his friend,

His Death. he fell ſick, and quietly departed in the Lord, *Anno Chriſti* 1590. and of his age ſeventy five.

He was excellently verſed in the writings of the ancient Fathers and *Philoſophers*, he was of ſingular modeſty, and very ſtudious to promote the peace of the Church.

His Works His Works are well known, being uſually bound up in three volums. His Commentaries are upon *Hoſea, Epheſ. Phil. Col. Theſſ.* and *John:* His other works are *Miſcellanea Theologica. De tribus Elohim. De natura Dei. De operibus Dei. De Incarnatione Filii Dei. De ſacra Scriptura. Compendium præcipuorum capitum doctrinæ Chriſtianæ. De Religione Chriſtiana*, &c.

The Life of Anthony Sadeel, *who dyed* Anno Chriſti 1591.

His Birth and Education. *Anthony Sadeel* was born at *Cabot* upon the confines of *Savoy* and *France*, not far from *Geneva*, *Anno Chriſti* 1534, and his Father dying whilſt he was young, his Mother brought him up in learning, and ſent him to *Paris*, where he was educated under *Mathias Granniau*, from whom alſo he firſt received the ſeeds of ttue Religion.

He goes to *Paris*. From thence after a while, he removed to *Tholous*, where falling into the ſociety of ſome godly Students of the Law, it pleaſed God that by degrees he attained to the knowledge of the Truth, & began to abſtain from the defilements of *Popery*; whereupon he went to *Geneva*, where he was further inſtructed in the Truth, aud was much holpen and encouraged by *Calvin* and *Beza*.

His converſion. He goes to *Geneva*. But after a while, his Uncle dying, and leaving a large inheritance, ſome contention aroſe about it, whereupon *Sadeel* was ſent for home, and went to *Paris* about that buſineſs.

And to *Paris*. At which time a private Congregation was gathered by *John Riparius* (who ſhortly after ſuffered Martyrdom) into which number, at his requeſt *Sadeel* was admitted, in whom there ſhone forth a great ingenuity, with an incredible love to the holy Scriptures. And when afterwards that Church was encreaſed, they ſent to *Geneva* for a Paſtor, who ſent them *Gollongius*, a man famous for piety and wiſdom; who when he was come, calling together the young men, he exhorted them to apply themſelves to the ſtudy of Divinity, which afterwards turned to the great good of the *French* Churches, and amongſt others, *Sadeel* faithfully promiſed to apply himſelf thereto.

And *Collongius* began to frame and faſhion the minds of thoſe young men by private exerciſes: Amongſt whom *Sadeel* moſt excelled, there appearing no light, or unbeſeeming carriage in him: Yea in thoſe his young years he gave ſigns of an excellent mind that was fit to undertake great things. Inſomuch as being ſcarce twenty years old, he was by approbation of the whole Church, choſen one of the Paſtors.

He is choſen a paſtor.

And though in regard of his great parentage, he was not without hope of attaining to great riches and dignity; whereas entring into this courſe of life, he expoſed himſelf to labours, dangers, baniſhment, and grievous death in thoſe bloody times, yet none of theſe hindred, but that he chearfully undertooke the office he was choſen to, which was to be Paſtor of the Church of *Paris*.

Chriſt preferred before All.

The year after fell out that horrid violence offered to this Church when they were met together to hear the Word, and receive the Sacrament, where above 150 of them were laid hold of, and caſt into priſon, but by a miracle of Gods mercy the Paſtors eſcaped.

Popiſh Cruelty. Gods Providence.

To make the priſoners more odious, the *Fryars* in all their Sermons gave out that the

the Proteſtants met together for no other end but to feaſt and junket, after which (putting out the candles) they fell to all promiſcuous uncleanneſſes; and the Cardinal of *Lorrain* buzzed ſuch things into the Kings head; & though the Judges, upon enquiry, found all theſe things falſe; yet the Church thought fit by an Epiſtle to the King, and a Book to the People, to vindicate and clear themſelves; which work was committed to *Sadeel*, who performed it ſo excellently, that ſome good effects followed thereupon.

The proteſtants Slandered.

Vindicated by *Sadeel*.

The year after *Sadeel* was delivered from a great danger; For at midnight many apparitors brake into his houſe, ſearching every corner, and at laſt brake into his chamber, ſeized on his Books and his Papers, crying out, *They were Heretical*, and ſo laid hold on him, and carried him to priſon: But it pleaſed God that *Anthony* of *Burbon*, King of *Navar* (who knew him, and had often heard him) hearing of his impriſonment, ſent to the Officers to releaſe him as being one of his train; and when they refuſed to do it, he went himſelf to the priſon, complaining of the wrong that was done him by impriſoning one that belonged to him, being neither a murtherer nor thief; and withal bade *Sadeel* follow him, and ſo took him away with him.

He is Impriſoned.

Delivered by the King of *Navar*.

Whereupon the day after he publickly before the King gave thanks to God for his deliverance, expounding the 124 *Pſalm*. Then it being judged the ſafeſt for him to abſent himſelf for a while, he went to viſit the Churches in other parts of the Kingdome, and at *Orleance* he continued ſome monthes Preaching to many Citizens, and ſtudents in the night time, to their great advantage.

A while after he returned to *Paris*, and the number of Churches increaſing in *France*, there was a *Synod* held at *Paris* of Miniſters and Elders (the firſt that ever was there) who aſſembled to draw up a Confeſſion of their Faith, unto which *Sadeel* prefixed an Epiſtle, and which afterwards was preſented to the King by the Admiral *Coligny*: But the King ſhortly after dying, the Queen Mother, and the *Guiſes* drew all the Government of the Kingdome into their hands, and raiſed a great perſecution againſt the Church, drawing many of all ranks to priſons and puniſhments; yet *Sadeel* intermitted not his office, but was wholly imployed in preaching to his flock, comforting the dejected, confirming the weak, *&c.* till the danger encreaſing, it was thought fit that the care of the Church ſhould be committed to one *Macardus*, a man leſſe known, and that *Sadeel* ſhould retire himſelf.

His return to *Paris*.

A *Synod*.

A perſecution raiſed.

Sadeels Faithfulneſſe.

And ſo he went into ſeveral parts of the Kingdom, and thereby much propagated the true Faith. The year after, the perſecution not being ſo violent at *Paris*, *Sadeel* could not refrain from going to his Flock which he loved ſo dearly.

The Church thrives by Perſecution.

Anno Chriſti 1561. he fell ſick of a Quartan Ague, and by the advice of his *Phyſitians* and friends he was perſwaded to go into his own Country; yet neither there did he live idle, but preached up and down to the ſpiritual advantage of many.

His Sickneſſe.

His painfulneſs.

From thence he was called to be the moderator in a *Synod* at *Orleance*, where the opinion was diſcuſſed, and confuted, of ſome that held, *That the Government of the Church ſhould not be in the Elderſhip, but in the Body of the Congregation*; and *Sadeel* took ſo much pains in this point, that the firſt Author of that *Schiſm* was confuted, and converted, and publickly in writing confeſſed, and recanted his error.

A *Synod*.

Independents error Confuted.

Being returned to *Paris*, the perſecution began to grow ſo hot there again, that he was perſwaded to retire himſelf from the ſame, after which he never could return to his flock that ſo loved, and was beloved of him. After his departure he was preſent at, and moderated in many *Synods* of the *French* Churches: but withal he was ſo hated of the wicked, that at laſt he was driven from thence to *Lauſanna*, where he preached for a time, and from thence he went to *Geneva*, where for divers years he was a Paſtor.

He is againe driven from *Paris*.

He is driven out of *France*.

But the Church in *France* having ſome peace, he returned thither again, and at *Lyons* and *Burgundy* edified the Churches exceedingly.

His return into *France*.

Afterwards he was ſent for by *Henry* the fourth, King of *Navar*, to whom he went very unwillingly, not liking a Court life; yet by the advice of his friends, he went to him, and for three years ſpace in all his troubles was with him, comforting, and encouraging him very much; and at the Battle of *Courtraſs*, a little before it began,

He goes to the King of *Navar*.

he ſtood in the head of the Army, and prayed earneſtly for ſucceſſe, which much encouraged all the Souldiers; and when they had gotten the Victory, he alſo gave publick, and ſolemn thanks unto God for the ſame.

Gods Providence.

But by reaſon of ſickneſs and weakneſs, being unable to follow that kind of life any longer, he was with much unwillingneſs, diſmiſſed by the King, and went through his enemies countries in much danger till he came to his wife and children at *Geneva*.

He goes to *Geneva*.

He is ſent into *Germany*.

Shortly after he was ſent by order from the King of *Navar* into *Germany*, Upon an Ambaſſie to the Proteſtant Princes, where not onely the Univerſities, but the Princes alſo received him in a very honourable manner, eſpecially Prince *Caſſimire*, and the Lantgrave of *Heſſe*.

Anno Chriſti 1589. he returned to *Geneva*, where in the middeſt of many troubles he continued in the work of his Miniſtry to the end of his life: And when the City was beſieged by the *Spaniards*, and others, he oft went out with the Citizens to the fights, ſo encouraging them, that, through Gods mercy, a few of them put thouſands of the enemies to flight many times.

His Sickneſſe.

Death foretold.

Comfort in Death.

His Death.

At laſt he fell ſick of a *Pluriſie*, and though the *Phyſitians* apprehended no danger, yet he foretold that it would be mortal; and retiring himſelf from the world, he wholly converſed with God. Prayers were made daily for him in the Congregations, and *Beza* and the other Miniſters viſited him often, with prayers and tears begging his recovery. He enjoyed much inward peace and comfort in his ſickneſs, and at laſt ſlept in the Lord *Anno Chriſti* 1591, and of his age 57.

His loſſe was much bewailed by the whole City, his Preaching was not too curious, and yet not void of Art and Eloquence: So that his Miniſtry was alwayes moſt grateſull to the people. He was very holy and exemplary in his life, and had moſt of the learned men of thoſe times for his ſpecial Friends.

His Character.

He was tall, and ſlender of his body, had a pale face, red haire, ſharp ſight, a countenance compoſed of gravity, and courteſie. He was very ſickly, ſo that except he had been very careful of himſelf, he could not poſſibly have endured ſuch labours and ſtudies as he was exerciſed in. In his Sermons his profitable matter was adorned with eloquence; his brevity cauſed not obſcurity, nor his prolixity tedioufneſs: His pronounciation and geſtures were modeſt and comly. He uſed no bitterneſs of ſpeech, nor expreſſions that ſavoured of anger. He was very powerful in Prayer.

His Works.

His writings were mixed with much Learning; and though he was admired for his excellent parts, and put upon many, and great imployments, yet was he far from vain-glory. He diſeſteemed all earthly things, and breathed after nothing but *Chriſt*. His liberality was well known in the Churches of *Paris*, *Orleance*, *Lions*, and in many other places. Laſtly, he was of a very innocent, and exemplary Life. His Works are publiſhed in four Tomes.

THE



W. WHITAKER

The Life of VVilliam VVhitaker, *who dyed* Anno Chriſti 1595.

William Whitaker was born at *Holme*, in the Pariſh of *Bournley* in *Lancaſhire*, of an ancient Family. His Father was one who by his induſtry increaſed the ancient inheritance of the *Whitakers*. His mother came of the two worſhipful Families of the *Townlies* and *Nowels*. His Birth and Parentage.

In his childhood he was educated under his parents wings, and brought up in the School of *Bournley*: But when he was thirteen years old, he was ſent for up to *London* by his Uncle *Alexander Nowel*, Dean of *Pauls*, either becauſe he ſaw he was brought up in the *Popiſh* Religion, or becauſe he diſcerned the Boy to be of an excellent wit, or out of a deſire to exerciſe his charity, and to deſerve well of his kindred. His Education.

And when he came he kept him in his own houſe, and placed him in *Pauls* School, where he profited ſo much, that at eighteen years old he was ſent to *Cambridge* to *Trinity* Colledge, under the tuition of one Maſter *Weſt*, where, by his diligence and proficience in his ſtudies, he procured ſuch love and eſteem, that he was choſen firſt Scholar, and then Fellow of the Houſe; by which means being taken more notice of, the excellency of his wit and learning did more appear: For in all his Diſputations either in the Colledge or Schools, he ſtill carried away the bell: And ſo with the generall approbation, and applauſe of all, he took his Degrees of Batchelor, and Maſter of Arts, which when he had done, he did not (as many) neglect his ſtudies, as if he had need to make no further progreſs, but with greater alacrity and diligence he ſtill preſſed on towards perfection, and to ſhew his gratitude and proficiency to his Uncle, Doctor *Nowel*, he turned his elegant and learned *Latine* Catechiſm into *Greek*, very acurately, and ſo preſented it to him; and that he might be uſefull to the Church, he turned the *Engliſh Liturgy* into *Latine*, hereby declaring what an excellent Ornament he was likely to prove to the whole Commonwealth of *England*: He goes to *Cambridge*. His preferment in the Univerſity. His Gratitude.

Yea;

Yea, he adventured upon a more difficult work, which he performed to his great commendation, of turning Bishop *Jewels* Disputations against *Harding* into *Latine*, which redounded to the great benefit of all Christian Churches, and to the propagation of the *Orthodox* Faith.

He is made Father at the Commencement

By these Works he procured much respect in the University; so that the Heads of the Houses, when the Commencement drew on, chose him, being yet young, to be Father of many Sons, whom he was not only to instruct and encourage in their studies, and to quicken to further diligence and industry; but also to handle *Philosophicall* questions, and to defend them against learned and acute opponents; which task was by so much the more difficult, by how much he had but short warning, yet did he perform it with such strength and prudence, that he raised in the mindes of all his Auditors, an admiration of his singular Learning and Eloquence.

He studies Divinity.

A while after, leaving *Plato* and *Aristotle*, he became a diligent reader of the sacred Scriptures, to which, as every Christian ought, he always attributed the Chiefest Authority, not onely to build our Faith upon, but to determine all doubts, and controversies by.

He turned over also diligently all the principall Modern Commentators who were faithfull Interpreters of the Word of God. And being of an incredible industry, enduring heat and cold, in a few years space he read over most of the Fathers, both *Greek* and *Latine*; And if by any occasion of Friends visits, or otherwise, he was interrupted in his studies, he would gain so much time out of his sleep in the night, as to finish his task which he had imposed upon himself.

His Industry.

But as by these his labours and watchings he much encreased his learning, so he much impaired the health of his Body, which he never recovered all his life after.

His Temperance.

He was very temperate in his diet from his very childhood; he drank very little wine, and in summer mixed it with water: He never overloaded his stomack with meat, no not in the greatest Feasts, but always used a sparing and moderate diet. He sometimes recreated himself, for his healths sake, either by Shooting or Angling, and in the Winter time when he could do neither of them, he sometimes

His Recreations.

refreshed himself by playing at the ingenious game at Chesse: In which recreations he used to be merry, and pleasant, without heat or wrangling, so that it might be easily discerned, that he only sought the refreshing of his mind, and the health of his Body in them.

His excellent Parts.

Doctor *Whitgift*, the then *Regius Professor*, took so great a liking of him, and love to him, that he esteemed him as his son all his life after: When he Commonplaced, or Catechised in the Chapel, his labours savoured both of learning and piety: When he took the Degree of Batchelor in Divinity, he performed his exercises so, that his Auditors knew not whether he shewed himself the better Christian or Divine. When he read in the *Philosophy* or *Rhetorick* Schools, he seemed another *Basil*, when he catechised another *Origen*. When he preached his *Concio ad Clerum* at his Commencement, *An. Chr.* 1578. it abounded both with sanctity, and all manner of Learning, and when the Commencement came, he handled two *Theologicall* questions very copiously, and strongly, and after defended them acutely, and appositly, as became a good Disputant; after which he obtained his Degree of Batchelor of Divinity with the approbation of all, to whom he had given abundance of satisfaction.

And when this work was over, he lived quietly for a while in the Colledge, *being never less idle than when idle, nor lesse alone than when alone:* For when he was free from Publick businesses, he prepared himself by studying Controversies for publick Work, as if it were, thereby presaging what afterwards came to passe.

For it fell out by Gods Providence that shortly after Doctor *Chaderton*, the Master of *Queens* Colledge and the *Regius Professor* was made a Bishop, and though *Whitaker* was but young for such a place, yet considering his great Learning, he

was

was unanimously chosen to be his successor in the Professorship, though some were much vexed to see such a young man preferred before an old, whom they judged unable to undertake so great a task. He is chosen Professor.

But when he began to read his Lectures, he performed them to the abundant satisfaction of all his Hearers, nothing being found wanting which could be required in the best Divine, and most accomplished Professor: For he shewed much reading, a sharp judgement, a pure and easie stile, with sound and solid learning; so that his fame spreading abroad, abundance resorted to his Lectures, and reaped much profit thereby.

The first that he began with in his Lectures, was to expound the three first Chapters of *Luke*: After which he went over the Epistle to the *Galathians*, the first to *Timothy*, and the *Canticles*. Afterwards he betook himself to the Controversies between the *Papists* and us, *Anno Christi* 1585. His Lectures.

About that time there came into *England* a proud and vain-glorious *Jesuit* called *Edmund Campian*, an *English-man*, who set forth ten Arguments whereby he Boasted that he had utterly overthrown the Protestant Religion. To these *Whitaker* answered so fully and learnedly, that all the *Jesuits* brags vanished into smoak.. He confutes the *Papists*. As *Campian*.

Yet shortly after, there rose up *Durie* a *Scottish Jesuit*, who undertook to answer *Whitaker*, and to vindicate *Campian*. And whereas *Campian* had set forth his Arguments with a great deal of ostentation, and youthly confidence: *Durie* on the other side, prosecuted the cause with dog-like Barking, and railing, and scurrility. *Whitaker* gave him the preheminence in that, but did so solidly answer all his Arguments, and discover his fallacies, that the truth in those points was never more fully cleared by any man. *Durie*.

Then rose up *Nicholas Sanders*, an *English Jesuit*, who wrote about the person of *Antichrist*, boasting that by forty demonstrative Arguments he had proved that the *Pope* was not *Antichrist*. These Arguments *Whitaker* examined, and answered learnedly, and solidly, truly retorting many of them upon himself. *Sanders*.

Then *Rainolds*, a Divine of *Remes*, another *English Apostate*, pretended a reply, but subtilly and maliciously presented the *English* Divines differing amongst themselves; that by their differences he might expose their Religion to the greater hatred, and obloquy. But *Whitaker* perceived, and plainly discovered his crafty fetches, and lies; yet withal declared that he judged his Book so vain, and foolish, that he scarce thought him worthy of an answer. *Rainolds*.

About this, time he married a Wife, a prudent, pious chast, and charitable Woman. After whose death at the end of two years, he married another, a grave Matron, the Widdow of *Dudley Fenner*; by these he had eight children, whom he educated religiously. His Marriage.

Upon this occasion the crabbed old man, *Stapleton*, who had neither learned to teach the truth, nor to speak well, nor to thinke chastly of others, wrote a Book against him, objecting his marriage as a great reproach; But surely this man had not read the words of *Christ*, *Mat.* 9. 11. nor of *Paul*, 1 *Cor.* 9. 5. 1 *Tim.* 3. 2. Nor what the Council of *Nice* decreed concerning the Marriage of *Presbyters* upon the motion of *Paphnutius*; nor what *Augustine*, and others of the Fathers had written about that point: Or else he was of *Hoffæus* the *Jesuits* mind, one of the *Popes* Counsellors, who declared openly, that Priests *sinned lesse by committing Adultery, than by marrying wives*. *Whitaker* never had his *Catamites*, as many of the *Popish Priests*, *Jesuits*, *Cardinals*, yea, and some of the *Popes* themselves had. But to leave him, and return to our matter. *Stapleton* reproaches him for his Marriage.

Doctor *Whitaker* was shortly after chosen Master of Saint *Johns* Colledge in *Cambridge*, which, though at first some of the Fellows and Students out of self-ends disliked, and opposed, yet, within a little space, by his clemency, equity, and goodnesse, he so overcame their exulcerated mindes, that he turned them into love, and admiration of him: Yea he always governed the Colledge with much prudence and moderation, not seeking his own profit, but the publick good, as appeared, not onely He is chosen Master of Saint *Johns*.

by

by the teſtimony of thoſe which lived with him, but by his frugality, wherein yet his gaines exceeded not his expences. In chooſing Scholars and Fellows, he alwayes carryed himſelf unblameably and unpartially, ſo as he would never ſuffer any corruption to creep into the Election; and if he found any who by Bribes had ſought to buy Suffrages, he of all others (though otherwiſe never ſo deſerving) ſhould not be choſen.

He confutes *Bellarmine*.

Bellarmine about this time growing famous, and being looked upon by his own party as an invincible Champion, him *Whitaker* undertakes, and cuts off his head with his own weapons: Firſt in the controverſie about the *Scriptures*, publiſhed *Anno Chriſti* 1588. Then about the *Church Councils*, *Biſhop of* Rome, the *Miniſters*, *Saints departed*, the *Church Triumphant*, the *Sacraments*, *Baptiſm*, and the *Lords Supper*; though he had not leiſure to print them all. In all which controverſies, he dealt not with his Adverſarie with taunts, reproaches, and paſſion, but as one that indeed ſought out the truth. Hereupon that ſuperſtitious old man, *Thomas Stapleton*, Profeſſor of *Lovane*, perceiving that *Bellarmine* held his peace, undertook to anſwer *Whitaker* in that third queſtion of his firſt part about the *Scriptures*, which he performed in a Volume large enough, but as formerly, in a ſcurrilous, and railing Language. Therefore *Whitaker*, leſt the teſty old man ſhould ſeem wiſe in his own eyes, anſwered him in ſomewhat a tarter Language than he uſed to doe.

His fidelity therein.

Stapleton Rails.

Whitaker Anſwereth.

The week before he died he performed an excellent work, not only for the Univerſity of *Cambridge*, but for the whole *Engliſh* Church, for whoſe Peace and Unity he always ſtudied in Truth, by undertaking to compoſe ſome differences which ſprang up about ſome Heads of Religion; for which end he went toward *London* in the midſt of winter, in the company of Doctor *Tyndal*, Maſter of *Queens* Colledge: But what with his journey, and want of ſleep (being too intent upon his buſineſs) he fell ſick by the way, which made him return to *Cambridge* again; and finding his diſeaſe to encreaſe, he ſent for the *Phyſitians*, who, after debate, reſolved to let him blood, which yet was neglected for two days: The third day when they went about it, he was unfit, by reaſon of a continual ſweat that he was in, yet that night he ſeemed to ſleep quietly; and the next morning a Friend asking him, how he did? He anſwered, *O happy Night! I have not taken ſo ſweet a ſleep ſince my diſeaſe ſeiſed upon me*: But his friend finding him all in a cold ſweat, told him, that ſigns of death appeared on him. To whom he anſwered, *Life or Death is welcome to me, which God pleaſeth; for death ſhall be an advantage to me*: And after a while he ſaid, *I deſire not to live, but onely ſo far as I may doe God and his Church ſervice*: And ſo ſhortly after he quietly departed in the Lord, *Anno Chriſti* 1595, and of his Age forty ſeven; Having been Profeſſor ſixteen Years.

His Sickneſſe.

His Death.

Bellarmine admired Him.

Cardinal *Bellarmine* procured his picture out of *England*, and hung it up in his ſtudy, much admiring him for his ſingular Learning; and being asked by a *Jeſuit*, why he would ſuffer the picture of that *Heretick* to hang there, He anſwered, *Quod quamvis* Hæreticus, *& Adverſarius eſſet eſſet tamen doctus Advarſarius*, That though he was an *Heretick*, and his Adverſary, yet he was a learned Adverſary.

His carriage in his Sickneſſe.

In the whole courſe of his diſeaſe, which was a Fever, he demeaned himſelf quietly and mildly, acknowledging God to be the Author of his diſeaſe, to whoſe will he willingly ſubmitted himſelf, without the leaſt ſign of impatiency, ſaying with *Job*, *Lord my God, though thou kill me, yet I am ſure that with theſe Eyes I ſhall ſee thee, for in thee do I hope*. In his habit, countenance, and in the whole courſe of his life, he ſhewed forth Piety and Holineſs; and in his private family, where he moſt diſcovered himſelf, he was the ſame man. He was moſt patient in injuries, which he quickly forgat, and was eaſily reconſciled to thoſe which deſerved worſt of him.

His Character.

His great Charity.

He was very charitable and liberal to the Poor, according to his eſtate, which yet he always carried privately, that others might not take notice of it; but eſpecially he was moſt bountiful to ſuch poor as were modeſt, godly, and induſtrious, & yet more eſpecially to ſuch poor Students as were ingenious, and painful. Theſe he would often ſecretly furniſh with mony, and prefer them to places as far as by the Statutes of the Colledge he could.

In

In paſſing Judgement upon other mens lives and actions he was always very modeſt and moderate. Thoſe whom he ſaw do well, he would encourage and commend: For thoſe that brake out into inordinate practiſes, he wou'd grieve, and mourn. In his converſe with his Friends, he was very courteous, apert, and pleaſant: Faithfull in keeping ſecrets; prudent and grave in ſerious matters: Always moſt prompt, and ready to aſſiſt his Friends in every condition, either with counſel, comfort, or money.

His piety towards his Parents was ſingular, towards whom he was very dutifull, and whom he ſupported being faln into decay through ill-husbandry: And that which added a luſtre to his Learning, Virtue, and Graces, was, that they were accompanyed with *Moſes*-like meekneſſe, and almoſt incredible Humility. For although he was endued with a moſt ſharp Wit, happy Memory, variety of reading, excellent Eloquence as ever was in any Divine, and laſtly with a moſt Learned, and Polite Judgement, ſo that he was the *Oracle of the Univerſity, and the miracle of the world*, yet did he not hold any ſingular, or private opinion but what was agreeable to the ſound Doctrine of the Word of God, and the peace of the Church; yea he was ſo humble, that he deſpiſed not his inferiours, but carried himſelf *as a child that is weaned from his Mothers breaſts.*

His piety to his parents.

His humility.

Beſides, what Works are mentioned before in his Life, and are printed, he left divers others, as, *Conciones ad Clerum. Breves determinationes queſtionum Theologicarum. Determinationes aliæ pleniores. Libellus contra* Thomam Stapletonum *de originali peccato.*

His Works

Biſhop *Hall* ſaith of him, *Never man ſaw him without Reverence, nor heard him without Wonder.*



L. DANÆVS

The Life of Lambert Danæus, *who died* Anno Christi 1569.

His Birth and Education.

Lambert Danæus was born at *Orleance* in *France Anno Christi* 1530 He was of an acute wit, and wonderfully addicted to learning, so that by his diligence, and extraordinary pains he attained to a great measure of knowledge and skill in all the Liberal sciences: which he adorned by adding to the knowledge of them, the study of the sacred Scriptures.

In his younger years he studied the civill Law four years at *Orleance*, under that worthy, and godly man *Annas Burgius*, who being afterwards for his worth made one of the Parliament of *Paris*, in the year 1559; for his constant defence and confession of the Truth was first strangled, and then burnt.

He goes to *Geneva*.

Danæus being stirred up by this rare example of his Masters piety, changing his former purpose, betook himself to the study of Divinity, and (embracing the Reformed Religion) he thereupon went to *Geneva*, *Anno Christi* 1560, where he wholly applyed himself to attain the knowledge of the Truth, and by his extraordinary diligence, reading over almost infinite Authors, and by his wonderfull memory, he easily attained to be esteemed one of the greatest Divines that lived in that age.

His admirable learning.

He was so versed in the Fathers and School-Divines, that none excelled him, and few attained to the like exactnesse therein: whence one saith of him, *Mirum est, hominis unius ingenium, tot, & tam diversas scientias haurire, & retinere potuisse.* At *Geneva* he was admitted into the number of Doctors, and Pastors, & by his learned labours was exceeding usefull both to the Church and University; *Eruditus inimanimus semper aliquid ex se promit, quod tum alios doceat delectetve; tum seipsum laudibus illustret.* He always employed himself in writing something whereby he might approve himself a godly Divine, and excellent Scholar to all Learned men.

He is called to *Leiden*.

From *Geneva* he was called to the University of *Leiden*, where he was received with much joy, and was exceedingly admired for his learning, acutenesse of wit, promptnesse,

neſs, and ſtrength of memory in alledging, and reciting the Sentences of the Fathers, Schoolmen, Canoniſts, and prophane writers.

From thence, after a years ſtay, he was called to *Gaunt*, *Anno Chriſti* 1582. where he taught not many yeares: For when he perceived the City to be ſo divided, and full of tumults, foreſeeing the ſtorm that was coming upon it, he left it, and, being ſent for, went into *Navar*, where, by his Teaching, and Writing, he made the Univerſity of *Ortheſia*, near to *Spain*, famous: And at laſt, having by his extraordinary paines, profited the Church and the Common-Wealth of Learning, and by his admirable fruitfull Wit publiſhed very many Books, he there laid down his earthly Tabernacle, *Anno Chriſti* 1596. and of his age 66.

From thence to *Gaunt*.

And thence to *Navar*.

His Death.

His Works are theſe: *Elenchi* Hæreticorum. *Ethices Chriſtianæ lib. tres. Tractat. de Amicitia Chriſtiana. De ludo Aleæ. Phyſices Chriſtianæ partes duæ. De venificis. Methodus ſacræ Scripturæ utiliter tractandæ. Comment. in Epiſt. ad* Timotheum *priorem. In* Mat. *In* Mar. *Orationis Dominicæ explicatio. Tractatus de* Antichriſto. *In* Pet. Lombardi *lib.* 1. *Sententiarum. Reſponſio ad novas* Genebrardi *calumnias. Examen libri de duabus in* Chriſto *naturis* Chemnitii. *Vera, & Orthodoxa Orthodoxæ Patrum ſententiæ defenſio,* &c. Antoſiander. *Ad inſidioſum* Oſiandri *Scriptum,* &c. *De tribus graviſſimis quæſtionibus,* &c. *Ad* Steph. Gerlacium. *Elenchus Sophiſmatum ejuſdem. Ad* Selnecceri *librum. Loci Communes. Reſponſio ad* Bellarmini *Diſputationes. Tabulæ in* Salomonis Proverb. & Eccleſ. *Geographiæ Poeticæ. Aphoriſmi Politici. Politices Chriſtianæ lib.* 7. *Vetuſtiſſimarum primi mundi antiquitatum lib.* 4. *tum ex ſacris, tum aliis authoribus,* &c.

His Works

The Life of Robert Rollock, *who dyed* Anno Chriſti 1598.

Robert Rollock was born in *Scotland* of the ancient Family of the *Levingſtons*, *Anno Chriſti* 1555. of Parents of good quality and credit. His Father, *David Rollock*, being reaſonable well Learned himſelf, and therefore knowing the worth of Learning, was very carefull to bring up his Son in the ſtudy of the Liberall Sciences, and for that end ſent him to *Sterline*, and placed him under *Thomas Bucanan*, under whom he manifeſted an excellent Wit, joyned with ſuch modeſty and ſweetneſſe of Nature, that he needed no ſevere Diſcipline; and by which he drew *Bucanans* affections to him exceedingly, who could not but love him for his Attractive qualities; which Love continued with encreaſe, to his lives end.

His Birth and Parentage.

His Education.

After at this School he was fully fitted, he went thence to the Univerſity of Saint *Andrews*, where he ſpent four years in the ſtudy of the Arts: And thoſe virtues which before did but ſparkle, now ſhon bright; and he did aſcend to ſuch an height in thoſe ſtudies, as ſcarce any of his Fellows attained to, but none excelled; ſo that at four years end, his excellent abilities being taken notice of, he was choſen a Profeſſor of *Philoſophy*; which Office he performed with great commendation for four years ſpace, adorning and illuſtrating it with his induſtry, and piety, none of his Colleagues equalizing him therein.

He goes to Saint *Andrews*.

Anno Chriſti 1583. the Magiſtrates of *Edenborough* began to think of erecting a Univerſity in that City, which they did at the inſtigation of that worthy Man, Maſter *James Lauſon*, their chief Paſtor; The reaſon was, becauſe it was the *Metropolis* of the Kingdome, and they could not ſend their Sons to Saint *Andrews* or other Univerſities, without great trouble and charge; and beſides they found that divers through Poverty were not able to maintain their Children abroad, whereby many

A Univerſity erected at *denborough*.

excellent wits were imployed in *Mechanick* trades; upon which conſiderations, when they had reſolved to erect an *Academy*, they in the next place conſidered where they might find a fit man to begin, carry on, and perfect ſo great a work, and becauſe they could not otherwiſe do it, they reſolved to ſend one or two to Saint *Andrews*, who by diligent enquiry ſhould find out ſuch a perſon: who accordingly going thither found that by the generall vote of all, there was none thought ſo fit for this work as *Robert Rollock*, which the Magiſtrates of *Edenborough* being informed of, preſently ſent for him, intreating that he would undertake a work which was like to prove ſo exceeding advantageous both to Church and State; uſing alſo other arguments, which ſo far prevailed, that he promiſed to come to them.

He is ſent for to *Edenborough*.

He goes Thither.

And accordingly in the ſame year, he went to *Edenborough*, where by the Magiſtrates he was entertained courteouſly, and in the beginning of winter he ſet upon the work. And as ſoon as it was ſpread abroad that a Univerſity was begun at *Edenborough*, young Students flockt thither a pace from all parts of the Kingdom; whom he inſtructed in the Arts, and governed with ſeverity mixed with clemency, and ſo educated them in Religion, that God bleſſed his labours exceedingly amongſt them: For indeed he laboured in this above all things, that his Scholars ſhould have the marks of true holyneſs appearing in them. Neither did God fruſtrate his expectations; for by his exhortations, and Divinity Lectures, he ſo far prevailed even with the looſer ſort of youths, that he ſoon brought them into very good order.

He doth much Good

Four profeſſors Choſen.

After four years he examined them ſtrictly, and finding their proficiency, made them Maſters of Art. Then four Profeſſors of *Philoſophy* were by the Magiſtrates ſubſtituted under him to ſhare in the pains, which were choſen out of the ableſt of thoſe that had commenced Maſters of Art.

Theſe inſiſting in the footſteps of the Doctrine and Diſcipline of *Rollock*, performed that truſt which was committed to them with great faithfulneſſe and induſtry. In the mean time *Rollock* underwent the whole charge and care of the Univerſity: For it was his office to look over the ſeverall *Claſſes*, to obſerve every ones ſedulity and progreſſe in his ſtudies: If any diſcords aroſe, to compoſe them by his wiſdom, and to keep every one in the carefull diſcharge of his duty.

His piety and Diligence.

Every morning, calling the Students together, he prayed fervently with them, and one day in the week, expounded ſome portion of Scripture to them, from whence he raiſed Doctrines, Exhortations, and Comminations, not painted with humane eloquence, but grave, and weighty, ſuch as might moſt work upon the minds and hearts of young men.

And this he did, not that he wanted eloquence, but becauſe he deſpiſed ſuch a kind of affected ſpeech in holy things. By theſe kind of Lectures he did more reſtraine, and reforme the young men, then by his Diſcipline, and indeed it brought great profit both to Maſter and Scholars. Yet after every Lecture, he took notice which of them had committed any faults that week, whom he would ſo reprove, and lay the wrath of God before their eyes, and withall affect them with ſhame, that he much reformed them thereby. Yea ſuch as would neither have been reformed with words, or ſtripes from others, were ſo wrought upon by his applying the threatnings of Gods wrath, and opening the ſweet promiſes of mercy to them, that uſually they brake out into ſighs and tears.

A large increaſe of Miniſters.

He took alſo extraordinary paines to fit ſuch for the work of the Miniſtery as were grown up to it: ſo that the Church received very much benefit from thence, having ſo many able Paſtors ſent forth into it. How much trouble, care, and pains he beſtowed in theſe employments is not poſſibly to be conceived: For he ſpent the whole day, except dinner time, either in the contemplation of the chiefeſt points of Religion, or in ſearching out the ſence of hard places of Scripture, or in confuting the errors of the *Romaniſts*.

Converſion wrought by his Miniſtry

Beſides this, he preached every *Lords day* in the Church, and that with ſuch fervency, and evident demonſtration of the ſpirit, that he was the inſtrument of converting very many unto God. He wrote alſo many Commentaries upon the Scriptures, which being printed, and going abroad into other Countries, *Beza* meeting with

with that upon the *Romans* and *Epheſians*, wrote to a friend concerning them, that he had gotten a treaſure of incomparable value, and that he had not met with the like before, for brevity, elegancy, and judiciouſneſſe: Whereupon he thus concludes, *I pray God to preſerve the Author, and daily to encreaſe his gifts in him, eſpecially in theſe times wherein the vineyard of the Lord hath ſo few labourers.* Beza's Teſtimony.

Thus we ſee how famous *Rollock* was with all ſorts of perſons, for his learning, virtue, and piety; yea by his curteſie and candor he drew the love of all men. He was ſo humble, that, though he excelled them, yet he preferred all others before himſelf, and laboured after privacy from publick buſineſſe, that he might the better apply himſelf to his ſtudies. Yet, contrary to his mind, he was often called forth to publick buſineſſes, which he alwayes diſpatched with admirable prudence. In the two laſt years of his life he was ſo involved in publick affairs, that it much weakned his health. He was greatly tormented with the ſtone, and troubled with weakneſſe of ſtomack, yet yet did he not intermit his labours and care of the Chruch. His humility. His Sickneſſe.

In the *Synod* of *Taodun* (where the King himſelf was preſent) *Rollock*, by the ſuffrages of all, was choſen Moderator, where the too ſevere Articles of *Perth* were qualified; and when the King moved that the *Synod* ſhould chooſe ſome Commiſſioners to take care of the Church in the intervall of National Aſſemblies, it was readily aſſented to, and *Rollock* was one of the firſt that was aſſigned to that office. He moderates in a Synod.

Anno Chriſti 1598, his diſeaſe ſo encreaſed upon him that he was confined to his houſe; but after a while, his intimate friend, *William Scot*, perſwaded him to go into the Country, where was a thinner, and more healthfull air: which accordingly he did, and ſeemed at firſt to be better, but preſently his diſeaſe returned with more violence, ſo that he was forced to keep his bed; whereupon he ſet his houſe in order, and his wife (after ten years barrenneſſe, being with child) he commended to the care of his friends. Pr paration for Death.

Two Noblemen, *Patrick Galloway*, and *David Lindſey*, coming to viſit him, he profeſſed to them the hearty love which he had alwayes born to the King, withall, requeſting them from him to go to him, and to entreat him in his name to take care of Religion, and to perſevere in it to the end, as hitherto he had done, not ſuffering himſelf to be diverted from it, either under the hope of enlarging his dominions, or by any other ſubtill devices of wicked men; and that he would reverence and eſteem the Paſtors of the Church as it was meet: For (ſaith he) *that Miniſtry of* Chriſt, *though in the judgement of man it ſeem low and baſe, yet at length it ſhall ſhine with great glory.* His meſſage to the King.

When the Paſtors of *Edenborough* came to him, he made an excellent exhortation to them, and profeſſion of his ſincerity, and integrity in his place that God had called him to. When the night grew on, his death alſo ſeemed to approach, which he perceiving, made ſuch a divine and heavenly ſpeech as aſtoniſhed the Hearers. And when the *Phyſitians* were preparing *Phyſick* for him, he ſaid; *Tu Deus medeberis mihi*, thou Lord wilt heal me: Then he prayed fervently that God would pardon his ſins for *Chriſts* ſake; profeſſing that all other things, how great ſoever they ſeemed to others, yet he accounted them all but dung and droſſe in compariſon of the excellency of *Chriſts* croſſe: Praying further, that he might have an happy departure, and enjoy Gods preſence, which he had often breathed after, ſaying, *I have hitherto ſeen but darkly in the glaſſe of thy Word, O Lord, grant that I may enjoy the eternal fruition of thy countenance, which I have ſo much deſired, and longed for.* His exhortation to the Miniſters. Chriſt preferred before all Things. Death deſired.

Then did he make ſuch an admirable ſpeech about the Reſurrection, and Life Eternal, as if ſo be he had already been tranſlated into heaven: Then giving his hand to al. that were preſent, like old *Jacob*, he bleſſed them all, adding to his benediction, exhortations according to every mans quality, or office: Yet that night after he ſlept better then was expected

The da after when the City Magiſtrates came to ſee him, he ſpake to them to be very carefull of the Univerſity, deſiring to chooſe into his room *Henry Charter*, a man every way fit for that emoloyment. He commended to their care alſo his wife, profeſſing that he had not laid up one penny of his ſtipend, and therefore he hoped they would His exhortation to the Miniſters.

provide

His Poverty.

provide for her. To these requests the Magistrates assented, promising faithfully to perform them.

His heavenly Speech.

Then did he intreat the Professors of *Philosophy*, that they would be carefull, and diligent in the performance of their duty, and that they would be obedient to his successor; after which he said, *I blesse God, I have all my senses entire, but my heart is in Heaven: And, Lord* Jesus, *why shouldst not thou have it? It hath been my care all my life long to dedicate it to thee, I pray thee take it that it may live with thee for ever.* When he had thus spoken, he fell into a slumber, out of which when he awaked, he breathed earnestly to be dissolved, and to be with *Christ*, saying, *Come Lord* Jesus, *put an end to this miserable life; hast Lord, and tarry not;* Christ *hath redeemed me, not unto a frail and momentary, but unto eternall life. Come Lord* Jesus, *and give me that life for which thou hast redeemed me.*

Then some of the standers by bewail their condition when he should be taken away: to whom he said, *I have gone through all the degrees of this life, and now am come to my end, why should I goe back againe? O Lord help me that I may go through this last degree with thy assistance: Lead me to that glory which I have seen as through a glass: O that I were with thee:* And when some told him that the next day was the *Sabbath:* he said, *Thy* Sabbath, *O Lord, shall begin my eternall* Sabbath: *My eternal* Sabbath *shall take its beginning from thy* Sabbath. The next morning feeling his approaching death, he sent for Master *Belcanqual* to pray with him, who in his prayer desired the Lord, if he pleased, to prolong his life for the good of his Church: whereupon he said, *I am weary of this life, all my desire is that I may enjoy that celestiall life that is hid with* Christ *in God.* And a while after he prayed again, saying, *Hast Lord, and doe not tarry: I am a weary both of nights and daies: Come Lord* Jesus, *that I may come to thee: Break these eye-strings, and give me others: I desire to be dissolved, and to be with thee: Hast Lord* Jesus, *and defer no longer: Go forth my weak life, and let a better succeed: O Lord* Jesus *thrust thy hand into my body, and take my soul to thy self: O my sweet Lord, set this soul of mine free, that it may enjoy her husband.* And when one of the standers by said Sir, Let nothing trouble you; for now your Lord makes hast; he said, *O welcome message, would to God my funerals might be to morrow.* And thus continued he in such heavenly prayers and speeches, till he quietly resigned up his spirit unto God, *Anno Christi* 1598, and of his age 43.

His Death.

His Works

Reliquit Commentarios in aliquot Psalmos *selectos. In* Danielem. *In S.* Johannem, *cum ejus harmonia in passionem, & victoriam Dominicam. In Epist. ad* Ephesios, Colos. Tess. Galat. *Scripsit & Analysin in Epist. ad* Romanos, *& ad* Heb. *Tractatum de vocatione efficaci, &c.*

THE

The Life of Nicolas Hemingius, *who dyed* Anno Christi 1600.



Nicolas Hemingius was born at *Loland* in *Denmark*, *Anno Christi* 1513, of obscure, but honest parents; but his Father dying when he was young, his Uncle, who was a Black smith, brought him up carefully in learning, placing him in the School at *Nystadia*, where he continued ten years: Then in the School of *Naschovia*, where he remained three years. His Birth and Parentage. His Education.

From thence he removed to *Nykopin*, where also he remained three years: And from thence to a School in *Zealand*, where likewise he continued three years. At last he came to *Roschildia*, where hearing there was one *Benedict*, a famous learned man, and a good *Grecian*, that read at *Lunden*, he went thither, and was under him three years. And *Benedict*, perceiving his excellent wit, his diligence, and modesty, was very helpfull to him. Then had *Hemingius* an ardent desire to goe to *Wittenberg*, which was made famous by *Philips Melancthons* Lectures, and having gotten some little money in his purse, he travelled thitherward; But by the way some theeves met him, and stripped him of all that he had; yet when he came to *Wittenberg*, he found the people very charitable to him, especially *Melancthon*. There he remained five years, and by his writing for, and attending upon richer students, and teaching some privately, he maintained himself, When he returned home, he had an ample testimony from *Melancthon* for his excellent wit and learning. He studies Greek. He is robbed. Charity. His Industry.

A while after his return, he was intertained by *Olaus Nicolas* to teach his daughters. And from thence he was chosen Pastor at *Hafnia*, and accordingly ordained to it; which place he discharged with much diligence, and faithfulnesse. And when many young students resorted to him, he read privately to them: And by his extraordinary paines gat so much credit, that shortly after he was chosen *Hebrew* Professor in that University. In which he read *Hebrew* and *Logick*, to the great benefit of many. And about the same time he printed that excellent Book *De Methodo*, which he dedicated to *Christian* the third, King of *Denmark*, who bountifully rewarded him for the same. His return Home. He is Pastor of *Hafnia*.

Anno Christi 1578 he was made Doctor in Divinity, and performed the office of a Divinity Professor with admirable diligence and pains for six and twenty years together; as appeares by those many excellent Books published by him in that time. He is Hebrew Professor. And Doctor

Anno Christi 1579, when he was grown old, and exhausted with his daily labours, *Frederick* the second King of *Denmark*, gave him a liberall Pension, upon which he lived contentedly and comfortably all the remainder of his daies: Yet neither then was he idle, but imployed his time in writing, and publishing of Books.

Some years before is death he grew blind, and was troubled with several diseases, desiring nothing more then that he might be dissolved, and be with *Christ*. A little before his death he expounded the 103 *Psalm*, with so much fervor, efficacy, and power of the Holy Ghost, that all that heard him wondered at it, and shortly after resigned up his spirit unto God, *Anno* 1600. and of his age 87. Death desired. His Death.

Scripta ejus sunt varia, exegetica, dedactica, & polemica.

THE

The Life of James Heerbrand, *who dyed* Anno Christi 1600.

His Birth and Parentage.

His Education.

James Heerbrand was born at *Noricum*, *Anno Christi* 1521. of an ancient Family. His Father was one of *Luther*'s Disciples, and seeing the towardlinesse and promptnesse of his son, was carefull to bring him up in Religion and Learning.

At seven years old he set him to School; and yet had a watchfull eye over him, to carry on the work of piety, requiring him to repeat every Sermon that he heard. At twelve years old his Father bought him a fair Bible, which he diligently read over, and used all his life after. His Father also perceiving that naturally he was much inclined to *Musick*, he would not suffer him to learn it, lest it should be an empediment to him in his other studies. And so when he had been sufficiently grounded in *Grammar*-learning, he was sent to *Ulm*, where the *Colloquies* of *Erasmus* were publickly read; But *Pope Paul*, suspecting that that Book might do much hurt amongst youth, because it discovered many errors and vices of the *Papists*, forbade the use of it; yet this caused it more to be read, especially by *Heerbrand*, who gat much good by it.

He goes to *Ulm*.

And to *Wittenberg*.

At *Ulm* also he studied the Arts and Tongues, and at seventeen years old his Father sent him to *Wittenberg*, to hear *Luther*, and *Melancthon*, in the year 1538. which year was famous for divers things: For then the Kingdome of *Denmark* embraced the Gospel; The Emperour and King of *France* met together to treat of peace: The Bible was printed in *English* at *Paris*: The University of *Strasborough* was erected: The Sect of the *Antinomians* was detected: The Marques of *Brandenburg* imbraced the *Augustane* Confession: And the Sea by the Kingdome of *Naples* was wholly dry for eight miles together, out of which place fire, and ashes, brake forth so abundantly, that many places were miserably destroyed thereby.

Mirabilis annus.

A Prodigy.

His Studiousnes.

In the University of *Wittenberg*, *Heerbrand* studied the Arts with great diligence, and was so sparing of his time, that he would not intermit one hour from his studies; insomuch that other students called him *Suevicam Noctuam*, *the Swevian* Night-crow. He heard *Luther* and *Melancthons* Lectures with much diligence, as also *Bugenhag* reading upon *Deuteronomie*, *Cruciger sen.* upon Saint *John*, *George Major* reading private Lectures upon *Genesis*: Besides which he attended the publick Sermons of these famous men, which he wrote, repeated, meditated on, and laboured to rivet in his memory.

He is Master of Arts.

His return Home.

Anno Christi 1540 he commenced Master of Arts. He preached also abroad in the villages on the *Sabbath* dayes. And thus having spent five years in his studies, he returned home with an ample testimony from *Melancthon*, and the University.

When he came home, the Pastors of the Church appointed him to Preach, which he performed with great approbation, and commendation of all. His Parents rejoycing much at his proficiency, would needs have him employ his Talent in his own country, and at *Stutgard*, *Snepfius* (being *Superientendent*) examined him and finding his abilities, said, *Dominus te mihi obtulit*, the Lord hath offered thee unto me. Being but twenty two years old he was made Deacon at *Tubing*. In which employment he continued six years, and followed his studies in that University. He also privately read *Mathematick* Lectures to many; and sometimes preached in the Castle of *Tubing* before Prince *Ulrick*, who loved him very well, and told his Courtiers that he would prove a great Divine.

He is made Deacon.

His Diligence.

The year 1546 was fatal by the death of *Luther*; and the war of the Emperour began against the Duke of *Saxony*, and the Lantgrave of *Hesse*.

His Marriage.

Anno Christi 1547, *Heerbrand* married a wife, *Margaret* the daughter of *Conrade Stamler*, Consul of *Tubing*, by whom he had eight sons, and three daughters.

Anno

Anno Christ 1548 came forth that accurſed *Interim*, at which time *Heerbrand*, amongſt other Miniſters that rejected it, was baniſhed from *Tubing*: And being out of employment, he ſtudied *Hebrew*, till Prince *Ulrick* being dead, his Son *Chriſtopher*, who ſucceeded him, called back the Miniſters, and *Heerbrand* amongſt them, to their former places. He alſo made him Paſtor of *Herrenberg*. He is baniſhed. His return.

Anno Chriſti 1550. he Commenced Doctor in Divinity, and the Councill of *Trent* beginning about this time, *Heerbrand* perceiving with what Weapons he was to fight with the *Popiſh* Doctors, applyed himſelf to the ſtudy of the Fathers, and ſpent four years and a half therein, gathering their opinions about all the points of Divinity which he digeſted into *Common-places*, that they might be the readier for his uſe. He is Doctor.

Anno Chriſti 1559. he was ſent for by *Charles*, Marqueſſe of *Baden*, to reform Religion in his Dominions, where alſo he preſcribed a Form for Ordination of Miniſters. He had ſcarce continued there two moneths, when he was choſen to be the Divinity Profeſſor at *Tubing*, and expounded the *Pentateuch* in his Lectures, and Preached conſtantly: Beſides which Publick imployments, he wrote a large anſwer to *Peter a Soto De Eccleſia, Patribus, & Conciliis*, which was afterwards Printed. Reformation.

Anno Chriſti 1557. which was two years after he came to *Tubing*, he was choſen Rector of the Univerſity, a place, as of great honour, ſo of great pains: After which he was choſen Chancellor of the Univerſity, and the Paſtor and *Superintendent* of the Church. His Preferments.

Anno Chriſti 1569. his fame ſpreading abroad, he was ſent for by the Duke of *Saxony* to be the Profeſſor at *Jenes*, who profered to allow him the Stipend of a thouſand *Florens, Per annum*, but he refuſed it, continuing at *Tubing*, where he had much honour and reſpect. And having been thus invited by three ſeveral Princes, all which he refuſed, and reſolving to ſpend his days at *Tubing*, his Prince *Chriſtopher*, to encourage him, gave him ſome Land, on which he built a neat houſe, and having other Family buſineſſes, he committed all to the care and diligence of his Wife, who was a conſtant help to him. His ſelf-denial.

Anno Chriſti 1590. *Heerbrand* being now ſeventy years old, had as much honour heaped upon him as the Dukedome of *Wirtemberg* could afford: For he was made Counſellor to the Duke, *Superintendent* of the Church, Chancellor of the Univerſity, and Overſeer of the new Colledge; all which places he diſcharged with admirable prudence, diligence, and fidelity.

His Wife having lived with him fifty years and a half, dyed, who was the ſtaffe of his old Age, and therefore he was much afflicted with her loſſe, and began to grow weaker and weaker; which cauſed him *Anno Chriſti* 1598. to reſign his Office, and thereupon had a ſtipend allowed him by his Prince. His next care was to prepare himſelf for Death. He was much troubled with the Gout, which he bore with much Patience, often uſing that ſaying of the Apoſtle, *Godlineſs is profitable to all things, having the promiſe of this Life, and that which is to come.* At laſt he fell into a Lethargy, and ſo dyed, *Anno Chriſti* 1600. and of his Age ſeventy nine. His wives Death. His Sickneſſe. His Patience. His Death.

He was exceeding ſtudious all his life long, having his Books, Ink, and Paper at his Beds head, ſo that as ſoon as his firſt ſleep was over, he applyed himſelf to them for ſome hours. And though he had great honours, yet they never puft up his heart with Pride, but he ſtill carryed himſelf very humbly: He lived in the fear of God, was very Charitable, and open handed to the Poor, and to Exiles, eſpecially to poor Students. He was very carefull to aſſiſt other Churches, ſo that Princes, Earls, Barons, and other Nobles out of *Auſtria, Styria, Carinthia, Carniola*, and *Hungary* were continually ſending to him for advice in their difficult Affairs. His humility and Charity. His Prudence.

His Father-in-Law having beſtowed a Farm upon him, he was a neat Husband upon it, Planting Orchards, Vineyards, and ſuch other things as might make it moſt pleaſant and profitable. He was very carefull in the Education of his A good Father.

Children, bringing them up in Religion and Learning, and keeping them under ſevere Diſcipline. He was of a very healthful conſtitution, never being troubled with any ſickneſs till towards his latter end.

His Works

Scripſit Compendium Theologiæ. Contra Gregorium de Valentia. *Concordiæ librum in* Latinum *tranſtulit.* Beſides divers Funerall Sermons, Orations, and Diſputations.

The Life of David Chytræus, *who dyed* Anno Chriſti 1600.

His Birth and Education

David Chytræus was born in *Ingelſing* in *Sweveland*, *Anno Chriſti* 1530. of Godly and Religious Parents, who ſeeing his towardlineſs, and ingenuous Nature, were careſull to Educate him both in Religion and Learning; The Principles whereof he drunk in with ſuch Celerity, that his Father took much pleaſure in him, and became an earneſt and frequent Suiter unto God, *That his Son might be fitted for, and imployed in the Work of the Miniſtry*; And for this end, when he was ſcarce ſeven years old, he ſent him to School to *Gemminga*, and after two years ſtay there, he removed him to *Tubing*, where he was Educated under excellent Schoolmaſters, and afterwards admitted into that Univerſity, and whilſt he was very young he commenced Batchelor of Arts, ſtudied the Languages, Arts, and Divinity under *Snepfius*.

He is ſent to *Tubing*. His great proficiency.

In all which he profited ſo exceedingly, that at fifteenth years old he Commenced Maſter of Arts, with the generall Approbation of the Univerſity: And preſently after (having a large Allowance from a worthy Knight, Sir *Peter Mezingen*) he travelled to *Wittenberg*, where he was entertained by *Philip Melanchthon* into his Family; ſo that he did not only gain much profit by his publick Lectures, but by private Converſe with him; which happyneſs he ſo eſteemed, that all his life after, he acknowledged that next under God, he was bound to *Philip Melanchthon* for his proficiency in Learning.

He goes to *Wittenberg*.

When he came firſt to *Melanchthon*, and delivered ſome Letters of Commendation to him in his behalf, *Melanchthon* finding in them that he was Maſter of Arts, looking upon him, wondered at it, ſaying, *Are you a Maſter of Arts?* Yea, ſaid *Chytræus*, it pleaſed the Univerſity of *Tubing* to grace me with that Degree: *Can you*, ſaid *Melanchthon*, *underſtand Greek?* which he affirming, he gave him *Thucydides* to read, and bade him Conſtrue a peice of it; which when *Chytræus* had done, *Melanchthon* enquiring his Age, and admiring his forwardneſs, ſaid unto him, *Thou doſt worthily deſerve thy Degree, and hereafter thou ſhalt be as a Son unto me.* Whilſt he was there, he heard *Luthers* Lectures upon the ten laſt Chapters of *Geneſis*: And as *Plato*, when he was ready to dye praiſed God for three things, firſt, that God had made him a Man; ſecondly, that he was born in *Greece*; thirdly, that he lived in the time of *Socrates*: So did *Chytræus* alſo acknowledge it as a ſingular Mercy; firſt, that God had made him a Man; ſecondly, a Chriſtian; thirdly, that he had his Education under thoſe excellent lights of the Church, *Luther* and *Melanchthon*.

Plato praiſes God for three things

He was very diligent in attending upon *Melanchthon*, ſtudyed in his ſtudy, heard all his Diſcourſes Publick, and Private, about matters of the weightieſt Concernment; followed him when he walked abroad, and endeavoured wholly to faſhion his Life by his example: And *Melanchthon* looked upon him as his own Son, and uſed to call him *ſuum Davidem*, his *David*.

Preſently after *Luthers* death, the Wars in *Germany* breaking forth under *Charles* the fifth, the Univerſity of *Wittenberg* was diſſipated by reaſon of the ſame; whereupon

upon *Chytræus* went to *Heidleberg*, where he ſtudied *Hebrew*, and from thence went to *Tubing*, where he applyed himſelf to the ſtudy of the *Mathematicks*: But when Prince *Maurice* of *Saxony* had reſtored the Univerſity, and called back *Melanchthon*, he preſently returned to *Wittenberg*, where he buckled cloſe to his former ſtudies, fearing the like interruption again. He goes to *Heidleberg*.

And *Anno Chriſti* 1548 he began privately to read to young Students, by which means having gotten ſome money in his purſe, he reſolved to travel into *Italie*, and other parts, that ſo he might ſee thoſe famous places, which he had often read of, and grow into acquaintance with the eminent men of thoſe times: For which end (having gotten him a faithful companion [*Andrew Martin* of *Roſtoch*] he travelled through moſt parts of *Italy*: And being returned to *Wittenberg*, *Melanchthon* was requeſted to ſend two learned men to *Roſtoch* for the advancement of that Univerſity, whereupon he commended *John Aurifaber*, and *Chytræus* to them, who accordingly went thither, and began their Lectures to the great ſatisfaction of the Auditors, and in a ſhort time *Chytræus* grew ſo famous for his learning, virtue, diligence, and excellent dexterity in teaching, that firſt *Chriſtian* King of *Denmark*; and afterward the Senate of *Auſpurg* ſent for him to come to them. His travels. He goes to *Roſtoch*. He is deſired in divers Places.

He was deſired alſo by the Univerſity of *Strasborough* to ſucceed *Hedio* lately dead: Alſo *Frederick* the ſecond, Prince Elector *Palatine*, ſent earneſtly for him to come to *Heidleberg*; But his Prince, *John Albert*, would by no means part with him.

Two years after he travelled into *Friſland*, *Brabant*, *Flanders*, and other of the *Belgick* Provinces. Upon his returne the Elector *Palatine*, *Otho Henry*, ſent again for him to come to *Heidleberg*; and the King of *Denmark* profered to double his ſtipend if he would come to him; But his anſwer to them both was, that his Prince had dealt ſo friendly with him that he could by no means leave him. Some years after the Nobility of *Madgeburg* ſent to requeſt his preſence and aſſiſtance in Reforming Religion, and rejecting *Popery* from amongſt them; but when he could not go himſelf, he wrote his mind fully to them about the ſame. His travels.

About that time he commenced Doctor in Divinity at the charges of his Prince. He is Doctor.

Anno Chriſti 1565 the Senate of *Stralſund* ſent for him to be their *Superintendent*, and the King of *Sweden* alſo deſired him to come thither, but nothing would prevail to get him from *Roſtoch*.

The year after his Prince took him with him to the Diet at *Auſpurg*, where matters of Religion were to be debated. At which time, Ambaſſadors came to him again from *Strasborough* to requeſt his remove thither, and he gave them ſome hope of aſſenting, if his Princes good will could be procured; but he would by no means part with him, and to expreſs his love, he profered to enlarge his ſtipend, but *Chytræus* refuſed the ſame. He goes to *Augspurg*. His Contentation.

Two years after, he was ſent for into *Auſtria* to aſſiſt them in the Reformation which they intended; whither he went, and gave them ſuch full ſatisfaction, that they ſent him back with an ample teſtimony of his abilities, and integrity. 1569. He goes into *Auſtria*.

When he had finiſhed his buſineſs in *Auſtria*, he took a journey into *Hungarie*, where he viſited many of the chief Cities in that Kingdom. His travels.

Anno Chriſti 1571 his Prince made him the chief Viſitor of all the Churches in his Dominions. He aſſiſted alſo in the work of Reformation at *Berline*. Then the Marqueſſe of *Brandenburg* ſent for him to be the Divinity Profeſſor at *Franckfurt* upon *Order*, but could not obtain him. Two years after, the States of *Stiriar* ſent for him to help them in Reforming their Churches, whither he went for half a year, and was exceeding uſeful to them in that work. At his return he was ſent for by the Elector of *Saxonie*, and the Univerſity of *Wittenberg* to be a Profeſſor there; but they could not prevaile with him. He goes into *Stiria*.

The year after the Duke of *Brunſwick*, being to erect an Univerſity at *Juliers*, ſent to him to aſſiſt in making Laws for the Univerſity, in chooſing of Profeſſors, &c. Which he diſpatched to his great content.

Shortly after he went to divers Meetings of Divines in ſeveral places, about procuring and ſetling the peace of the Churches of *Chriſt*.

Whilſt he was at *Roſtoch* he went over in his Lectures the greateſt part of the *Old*, and *New Teſtament*; and wrote divers other Learned Books. When he grew into years he began to be Diſeaſed, and ſometimes was confined to his Bed; yet neither there would he be idle, but upon the leaſt intermiſſion of his Pain, went on with his Expoſition of the two and thirtieth *Pſalm*, which he had begun before: And after that, in Commenting upon the Epiſtle to the *Romans*. But his Diſeaſe increaſing (whereby he diſcerned the Approaching of his end) he made a Confeſſion of his Faith, Received the Sacrament of the Lords Supper, and not long after quietly ſlept in the Lord, *Anno Chriſti* 1600. and of his Age ſeventy.

His Sickneſſe.
His Induſtry.
Preparation for Death.
His Death.

Whilſt he lay ſick in his Bed, if any preſent had diſcourſed about a Controverſall Point, raiſing himſelf up, he would call to them to ſpeak out, ſaying, that he ſhould dye with the more comfort, if he could learn any new thing before his departure.

His Character.

He was a truly good Man, who directed all his employment not to his private gain and glory, but to the Glory of God, and to the furtherance of the Salvation of others Souls.

He obtained of his Princes of *Megapoll* to beſtow Thirty five hundred Crowns of yearly revenues upon the Univerſity of *Roſtoch*. He was always ready to aſſiſt with his Counſel any that repaired to him.

Injuries to be Born.

His wiſhes.

He was very courteous and affable, exceeding patient under great Afflictions, and perſwaded others for peace-ſake, to put up many wrongs. He often turned a deaf Ear to calumnies and lies, uſing to ſay, *Qui neſcit ferre calumnias, obtrectationes, convitia, injurias, ille vivere neſcit.* He knows not how to live that knows not how to bear wrongs, *&c.* He had theſe Wiſhes often in his mouth, *Utinam ambitio, & avaritia exanimis hominum radicitùs tolleretur! utinam publicæ tranquilitatis cauſa magni viri remitterent invicem ſimultates! utinam reges ac potentes rerum Domini majorem Eccleſiæ, ac Scholarum curam ſuſciperent*, &c. In difficult matters he was never raſh to declare his Judgement.

His Private Life was very exemplary by reaſon of his Indefatigable Studies, his Diligence in his Office, his Piety, Modeſty, Sobriety, Chaſtity, Liberality, and other Virtues. He was of a Melancholly temper, and moſt deſirous of Learning.

His Works

Scripſit multa Theologica, Philologica, & Hiſtorica, quæ hic recenſere nimis longum foret. Some of his Works are mentioned before.*c*

THE

The Life of Alexander Nowel, *who dyed* Anno Chriſti 1601.

Alexander Nowel was born in the County of *Lancaſter*, *Anno Chriſti* 1511, of an ancient and worſhipfull Family, and at thirteen years old was ſent to *Oxford*, and admitted a member of *Braſennoſe* Colledge, where he ſtudied thirteen years, and grew very famous both for Religion and Learning. His Birth and Parentage. His Education.

In Queen *Maries* dayes, he, amongſt many others, left the Kingdom, that he might enjoy his conſcience, and returning when Queen *Elizabeth*, of bleſſed memory, came to the Crown, ſhe made him Dean of *Pauls*, where he was a frequent and faithfull Preacher, His flight in Perſecution. He is made Dean of *Pauls*.

By his writings he defended the truth againſt ſome *Engliſh Popiſh Renegadoes*. For thirty years together he preached the firſt and laſt Sermons in *Lent* before the Queen, wherein he dealt plainly, and faithfully with her. He was a great Benefactor to *Braſenoſe* Colledge, where he had his firſt education. He was the enlarger of *Pauls* School, made the threefold *Catechiſm* which was much uſed long after. He was very charitable to the poor, eſpecially to poor Scholars: A great comforter of afflicted conſciences. He lived till he was ninety years old, and yet neither the eyes of his mind, nor body, waxed dim: And dyed peaceably in the Lord *Anno Chriſti* 1601. His Charity. His Works His Death.

THE



D. TOSSANVS

The Life of Daniel Tossanus, *who dyed* Anno Christi 1602.

His Birth and Education.

Daniel Tossanus was born at *Mombelgart* in *Wirtemberg*, *Anno* Christi 1541. His Father was Minister in that twon about six and thirty years, who carefully brought up this his son in learning, and at fourteen years old sent him to the University of *Basil*, where he continued two years, and then he commenced Batchelor of Arts.

He goes to *Basil*. Thence to *Tubing*.

From thence *Anno* Christi 1557 he went to *Tubing*, and was there maintained to his studyes for two years more by the bounty of Prince *Christopher*, who did it for his Fathers sake, who for many years had deserved so well of the Church of *Mombelgart*.

He is Master of Arts.

Our *Daniel* whilst he was at *Tubing* applyed himself to the study of Humane Arts and *Philosophy*, in which he profited so eminently in a short space, that at the end of two years he was made Master of Arts, and then was sent for back by his father to *Mombelgart*, where he preached for a while, and then went to *Paris* to learn the *French* Tongue, and to proceed in his other studies.

He goes to *Paris*. Thence to *Orleance*.

Anno Christi 1560 he went from *Paris* to *Orleance*, where he read *Hebrew* publickly, and after a while was made Deacon in that Church, and two years after Minister, *Anno* Christi 1562 and of his age twenty one, which place he undertook there rather than in his own countrey, partly becaus of the great want of Pastors in the *French* Churches, as also becaus he agreed with them in his judgement about the manner of Christs presence in the Sacrament.

A famous Church at *Orleance*.

At this time there was the most flourishing Church in all *France* in *Orleance*, consisting of above seven thousand persons, that had excellent Pastors over them: Into the number of which our *Daniel* being admitted, not long after he resolved to marry, and accordingly, *viz.* 1565 he married *Mary Covet* of *Paris*, whose Father had been Advocate to the Queen-Mother in the Parliament of *Paris*, and whose Mother being a Widdow, and having embraced the Reformed Religion, transplanted her self with her two daughters to *Orleance*, for the freer exercise of her Religion.

His Marriage.

Whilst

Whilſt he was there, the Civil Wars brake out between the *Papiſts* & Proteſtants; and *Francis* Duke of *Guiſe* beſieged the City of *Orleance*, where Monſieur *de Andelot*, Brother to the Admiral of *France*, commanded in chief: *Toſſan* continued there all the time of the Siege, and took extraordinary pains in inſtructing, exhorting, and encouraging both Citizens and Souldiers; and when the City was in great danger to be loſt, one *Poltrot*, who had devoted his life for his Countries ſafety, went out, and ſlew the Duke of *Guiſe* under the walls, whereupon the ſiege was raiſed, and the Church there preſerved almoſt miraculouſly from ruin.

Wars in *France*.

Duke of *Guiſe* ſlain.

Gods mercy.

Anno Chriſti 1567, there brake out a ſecond Civill War; at which time the *Papiſts* in *Orleance* conſpired together to deſtroy all the Proteſtants, ſo that they were every hour in danger of being Butchered; But it pleaſed God ſeaſonably to ſend Monſieur *Novie* with a ſmall party of Souldiers, who entring the City, and joyning with the Proteſtants, drave out ſome of the *Papiſts*, and diſarmed the reſt. But after that famous battel at St. *Denis*, wherein ſo many of both ſides were ſlain and wounded, Peace was again concluded.

Popiſh malice.

Yet did the *Papiſts* quickly brake it, and a great Company of Souldiers entering into *Orleance*, began to breath forth Threatnings againſt the Church of *Chriſt*, eſpecially againſt the Miniſters of it. Hereupon *Toſſan* was in great danger, inſomuch that when he went into the Church to Preach, he knew not whether he ſhould return alive; and that which moſt troubled him was, the fear that he had of his Wife and two ſmall Children. Beſides, he never went to the Congregation, but ſome threw ſtones, others ſhot Bullets at him; and their rage grew ſo great, that they burned down the Barn wherein the Church uſed to meet together; and every day he heard of one or other of their Members that were ſlain, ſo that he was compelled ſeveral times to change his Lodging: yet one day the Souldiers caught him, and pretended that they would carry him out of the City but indeed intended to have Murthered him, whereupon his Wife, great with Child, ran to the Governour, and with much importunity prevailed with him that her Husband might ſtay in the City.

Popiſh malice.

He is in great danger.

And not long after brake out the third Civill War, at which time the *Popiſh* Souldiers that beſieged *Orleance* were ſo enraged that they burned all the places where the Church uſed to meet, and barbarouſly ſlew above eighty of the Faithfull Servants of *Chriſt* in them; yet it pleaſed God miraculouſly to preſerve the Miniſters in that great danger; and *Toſſan* with his Colleagues, by the help of ſome of the faithfull, was conveighed privately out of the City in the Night; but whilſt he ſought to hide him in a wood, he fell into an ambuſh, and was taken and carried priſoner into a Caſtle not far off from *Orleance*.

A miracle of Mercy.

He is taken Priſoner.

His Wife which ſtayed behind in the City, hearing this ſad news, left no means untryed for his delivery; and at laſt, for a great Sum of Money, ſhe procured his releaſe, whereupon he went to *Agrimont*; and his wife putting her ſelf into the habit of a Maid-ſervant, went towards *Agrimont* after him, where *Renata*, the daughter of *Lewis* the twelfth of *France*, and Dowager of *Ferrara*, lived in a very ſtrong Caſtle, and was a great friend to the Proteſtants, entertaining many that fled to her for ſuccour.

His releaſe.

But as his Wife was going thitherward after him, ſhe was taken by ſome Souldiers, and carryed back to the Governour of *Orleance*; But it pleaſed God to ſtir up the Governours Wife and Daughters to intercede for her, by whoſe importunity ſhe was ſet free, and had leave to goe to *Agrimont*, whither it pleaſed God to carry her in ſafety through a thouſand Dangers, and where ſhe found her Huſband.

Gods mercy.

And whilſt ſhe was there, ſhe was brought to Bed of a Daughter, to which the Dutcheſſe was God-Mother: But the King of *France* hearing that his Aunt the Dutcheſſe had ſheltered many of the Proteſtants, ſent to her to turn them all out of her Caſtle, or elſe he would preſently beſiege it, and ſlay them all. Upon which Meſſage, *Toſſan*, with his wife and three Children, went preſently to *Sancerra*, which was the neareſt place of ſafety. There went alſo along with him two or three hundred Waggons loaden with Children, and in their paſſage there lay many Troops of the

The Kings Malice.

He goes to *Sancerra*.

Gods mercy. the enemies, especially at a River over which they were to pass, purposing to destroy them all; But it pleased God to stir up some Protestants thereabouts to horse, and arm themselves, and to proffer themselves as a guard to these Waggons, who fought often with their enemies, and by Gods special providence conducted them all in safety to *Sancerra*.

He goes to *Mombelgart*. There *Tossan* continued a year, and then, with his wife, and one or two of his children, he went to *Mombelgart* to visit his Father and friends, and because (the wars being but lately ended in *France*) the Church of *Orleance* could not suddenly gather themselves together, he continued, and preached in his Fathers place, who was now grown old, for a year. But some Ministers of *Stutgard* accused him for preaching

His new Troubles. *Calvinism* and *Zuinglinism*, and would have him to revoke, and recant the same, or else he must preach no more in publick. They also summoned him to appear at *Stutgard* to give an account of his opinions, and by conference with them to reforme the same, framing himself wholly to their mindes, upon which onely condition they would let him live in his own country, and preach therein.

Hereupon he wrote an *Apology* to the Senate at *Stutgard*, shewing the reasons why at that time he could not goe thither; and *Anno Christi* 1571 when it had pleased God after those terrible storms to restore peace to the Church at *Orleance*, he was called back thither: Yet the times were not so peaceable that he could preach there, but he preached to his people in a Castle not far from it, which belonged to *Hierom Grostotius*, a most godly Noble man, and there repaired to hear him out of the City, a very great multitude of people, whom the *Popish* party, at their return home, received with many scornes and reproaches, threatning ere long to fire the Castle and all that were in it; yet did the faithfull overcome all dangers with their constancy, and *Tossan* living with that Nobleman, performed his Pastoral office with all diligence, and fidelity, though at that time he was very sickly.

He preaches in a Castle. *Popish* rage.

The Massacre at *Paris*. *Anno Christi* 1572 brake forth that abominable Massacre at *Paris*, wherein *Charls* the ninth, falsifying his faith, caused the Admiral of *France*, with many Noblemen, and Gentlemen, Doctors, Pastors, Advocates, and Professors to be so inhumanely butchered, that a more horrid villany was never heard of in the world before it: At which time amongst others, this *Hieronimus Grostotius* was also murthered.

The newes of this Massacre comming to *Orleance*, the *Papists* rejoyced and sung, seeking to murther and destroy all the Protestants that were in, and about that City: *Tossan* at this time was in the Castle with the wife of *Grostotius*, who heard of the Massacre, and the Murther of her husband at *Paris*; and it pleased God so to order it, that a certain *Popish* Nobleman, as he was travelling towards *Paris*, was turned aside into this Castle to enquire after news, just at the same time when this sad news was brought thither: But he, supposing that it was impossible that the Protestants which were so numerous there, could be so easily suppressed, and thinking rather that they stood upon their defence, resolved to return home again, and took with him this Lady,

A special providence. with *Tossan*, and his wife, and children. Thus it pleased God that he was delivered from certain destruction by the humanity, and industry of a *Papist*: For the very next

Popish cruelty. Morning the inhabitants of *Orleance* came to that Castle, brake open the Gates, slew some maids that were left to keep it, plundered all, and amongst the rest, *Tossans* goods, and Library, raging extreamely that they had missed their prey which they most sought after.

This Noblemans House, that carried them with him, was near to *Argimont*: But *Tossan* apprehending himself not safe there, with his wife, and children removed to another place where he was acquainted, and presently after the Dutches of *Ferrara* sent for him, and his Family, his wife being again great with childe, and hid them in a Turret in her Castle, and sustained, and fed them there. And when the rage of the *Papists* was somewhat abated, he, with his wife, and children travelled through many dangers into *Germany*, and shortly after was sent for by that pious Prince *Fredrick* the third, Elector *Palatine*, to come to him to *Heidleberg*, whither he went with his Family, and where he found so much love and bounty from the Prince and his Courtiers, and the Academicks, that he almost forgot his former miseries.

Gods mercy.

He goes to the Dutches of *Ferrara*.

He goes into the *Palatinate*.

All

All the while that he lived in *Heidleberg*, he was Preacher to the Elector, shewing such Faithfullneſſe, Diligence, Candour, and other Virtues as became a Faithfull Miniſter of *Jeſus Chriſt*, whereby he was very dear to the Elector, who often conſulted with him about the waitieſt matters of Religion: And *An. Ch.* 1575. he ſent him with ſome other of his Faithful Counſellors to *Amberg* to viſit the Churches, and to compoſe ſome Controverſies which were ſprung up amongſt them about matters of Religion, which truſt he performed with ſingular Zeal, and Diligence. His Faithfulneſſe.

But the World being unworthy of ſuch a Prince, it pleaſed God to take him away, *Anno Chriſti* 1576. four years after *Toſſan* came thither. And his Son *Lodwick* a *Lutherane* ſucceeding him, *Toſſan* amongſt ſome others, was diſmiſſed: But Prince *Caſſimire* [*Lodwicks* Brother] who knew the Impoſtures of the *Ubiquitarians* better than his Brother, and who had undertaken to defend that Faith whereof his Father had made a Confeſſion in his *Will*, called him to *Neoſtade*, and placed him over the Churches there: And after *Urſins* Death, made him Profeſſor in that Univerſity. In which place he Interpreted the Holy Scripture. He is diſmiſed. He is called to *Neoſtade*.

He alſo undertook the care of the Church, which was Collected of the Exiles, who wanted a Paſtor; and Preached to them in the *French* Tongue. *Anno Chriſti* 1578. He was Moderator in a *Synod* at *Neoſtade*: And Prince *Caſſimire* did always eſteem ſo highly of his Adviſe, and Counſell, that he ſent for him often, neither would determine any thing in *Eccleſiaſtical* Affairs without his aſſent: And when Princes and Ambaſſadors came to *Neoſtade*, being moved with his fame, they would always viſit him, and received ſuch abundant ſatisfaction by converſe with him, that ever after they held correſpondence with him. His painfulneſs. He is much eſteemed.

Shortly after *Lodwick* the Elector *Palatine* dying, *Caſſimire* was made Guardian to his Son, during his Minority, whereupon he ſent for *Toſſan* to *Heidleberg*, that by his Adviſe, and Counſell he might Reform the Churches: But when he came thither, his Adverſaries loured exceedingly upon him, and raiſed many falſe reports, but he remembered that of *Seneca*, *Vir bonus, quod honeſte ſe facturum Putaver, faciet, etiam ſi periculoſum ſit: ab honeſto nulla re deterrebitur: ad turpia nulla ſpe invitabitur.* An honeſt Man will do that which he judges right, though it be dangerous: He will not be deterred from that which is honeſt, by any means; he will be allured to that which is diſhoneſt, by no means. He is ſent for to *Heidleberg*. His oppoſition.

His Adverſaries in their Pulpits daily cryed out of ſtrange *Hereſies*, that he and his party held. But Prince *Caſſimire* firſt ſent for them to argue the caſe before him, and then appointed a Publick diſputation, wherein they could prove none of thoſe things which they charged him with; whereupon the Prince required them to abſtain from ſuch Accuſations for the time to come, and to ſtudy Peace. But nothing would prevail to allay their Spleen, till they were removed into other Countries.

The care of chooſing Paſtors to the Churches, Tutors to the young Prince, Schoolmaſters, and Profeſſors to the Univerſity, was divolved upon *Toſſan*; all which he diſcharged with much fidelity.

Anno Chriſti 1586. *James Grynæus*, the chief Profeſſor in *Heidleberg* was called home to *Baſil*, in whoſe room *Toſſanus* (though very unwilling) was ſubſtituted; and therefore to ſatisfie the Statutes of the Univerſity, he Commenced Doctor in Divinity. But as his cares, and paines increaſed, ſo his ſorrow alſo, partly by reaſon of an unhappy Quarrel that fell out between the Students, and Citizens of *Heidleberg*, partly by the death of his dear Wife with whom he had lived twenty two years in Wedlock, which fell out in the year 1587. and therefore *Anno Chriſti* 1588. he married again, and diſpoſed of his daughters alſo in marriage to Godly, and Learned men. He is made Profeſſor. Commenceth Doctor. His manifold afflictions.

Not long after Prince *Caſſimire* dyed, which much renewed his grief: But *Frederick* the fourth, being now come to his Age, was admitted into the number Prince *Caſſimire* dyeth.

of the Electors, and was very carefull of the good, both of the Church, and Universsity.

A great Plague. His constancy.

Anno Christi 1594. *Tossan* was chosen Rector of the Universsity of *Heidleberg*, and the year after there brake out a grievous Pestilence in that City, which drove away the Students. But *Tossan* remained Preaching comfortably to his people, and expounding the *Penitentiall Psalmes* to those few Students that yet remained.

His weaknesse.

Anno Christi 1601. he being grown very old, and infirme, laid down his Professors place, though the Universsity much opposed, and earnestly solicited him to retain it still; But God purposed to give him a better rest after all his Labours, and sorrows: For having in his Lectures Expounded the Book of *Job* to the end of the Thirty one Chapter, he concluded with those words; *The words of* Job *are ended.* Presently after falling sick, he comforted himself with these Texts of Scripture, *I have fought the good Fight of Faith*, &c. *Be thou Faithfull unto the Death, and I will give thee a Crown of Life: We have a City not made with hands, Eternall in the Heavens*, and many other such like. He also made his *Will*, and set down therein a good Confession of his Faith, and so departed quietly in the Lord, *Anno Christi* 1602. and of his Age sixty one.

His faith.

His Death.

His Character.

He was a very Holy Man, exemplary in his Life: Had an excellent Wit; strong Memory: Eloquent in speech, was very Charitable, and chearfull in his Conversation, and kept Correspondence with all the Choisest Divines in those times.

His Works

He wrote many things which were afterwards digested into Tomes: and some of his works were published after his death by his Son.

THE



W. PERKINS

The Life of William Perkins, *who dyed* Anno Chriſti 1602.

William Perkins was born at *Marſton* in *Warwickſhire*, *Anno* 1558. and brought up at School; from which he went to *Chriſt's* Colledge in *Cambridge*, where he profited ſo much in his Studies, that having got the grounds of all the liberal Arts, he was choſen Fellow of that Colledge in the twenty fourth year of Queen *Elizabeth*. His Birth and Education.

He was very wild in his youth, but the Lord in mercy was pleaſed to reclaim him, that he might be an eminent inſtrument of good in his Church. When he firſt entred into the Miniſtry, being moved with pity towards their ſouls, he prevailed with the Jaylor to bring the Priſoners (fettered as they were) to the Shire-houſe hard by the Priſon, where he Preached every *Lord's day* to them; & it pleaſed God ſo to proſper and ſucceed his labors amongſt them, that he was the happy inſtrument of converting many of them unto God: Freeing them thereby from the Captivity of ſin, which was their worſt bondage. His converſion. He preaches to the Priſoners. He converts many of them.

This his practice being once known, many reſorted to that place out of the neighbor-Pariſhes to hear him: So that from thence he was choſen to *Saint Andrews* Pariſh in *Cambridge*, where he Preached all his life after. He is choſen Paſtor.

His Sermons were not ſo plain, but the piouſly learned did admire them; nor ſo learned, but the plain did underſtand them. He brought the Schools into the Pulpit, and unſhelling their controverſies out of their hard School-tearms, made thereof plain and wholſom meat for his people. He was an excellent *Chirurgion* at the jointing of a broken Soul, and at ſtating of a doubtfull conſcience, ſo that the afflicted in ſpirit came far and near to him, and received much ſatisfaction, and comfort by him. Preachers pattern. His Character.

In his Sermons he uſed to pronounce the word *Damn* with ſuch an *Emphaſis*, as leſt a dolefull *Echo* in his auditors ears a good while after: And when he was *Catechiſt* in *Chriſts* Colledge, in expounding the Commandements, he applied them ſo home to Note. The powerfulneſſe of his miniſtry.

the conſcience, as was able to make his hearers hearts fall down, and their haires almoſt to ſtand upright. But in his old age he was more milde, often profeſſing that to Preach mercy was the proper Office of the Miniſters of the Goſpel.

His dexterity in Reading.

In his life he was ſo pious, and ſpotleſſe, that Malice was afraid to bite at his credit, into which ſhe knew that her teeth could not enter. He had a rare felicity in reading of Books, and as it were, but turning them over, would give an exact account of all that was conſiderable therein: He peruſed Books ſo ſpeedily that one would think he read nothing, and yet ſo acurately that one would think he read all. He was of a cheerfull nature, and pleaſant diſpoſition: Somewhat reſerved to ſtrangers, but when once acquainted, very familiar.

His painfulneſs.

Beſides his frequent Preaching, he wrote many excellent Books, both Treatiſes and Commentaries, which for their worth were many of them tranſlated into *Latine*, and ſent beyond ſea, where to this day they are highly prized, and much ſet by, yea ſome of them are tranſlated into *French*, *High-Dutch*, and *Low-Dutch*; and his *Reformed Catholick* was tranſlated into *Spaniſh* alſo, yet no *Spaniard* ever ſince durſt take up the Gantlet of Defiance caſt down by this Champion: He died in the forty fourth year of his age of a violent fit of the Stone, *Anno Chriſti* 1602, being born the firſt, and dying the laſt year of Queen *Elizabeth*.

His death. He was lame of his right hand.

He was of a ruddy complexion, fat, and corpulent: Lame of his right hand, yet this *Ehud* with a left-handed pen did ſtab the *Romiſh* cauſe, as one ſaith,

Dextera quantumvis fuerat tibi manca, docendi
Pollebas mira dexteritate tamen.

Though nature thee of thy right hand bereft,
Right-well thou writeſt with thy hand that's left.

Joſh. 1. 2.

He was buried with great ſolemnity at the ſole charges of *Chriſts Colledge*, the Univerſity and Town ſtriving which ſhould expreſſe more ſorrow at his Funeral; Doctor *Montague* Preached his Funeral Sermon upon that Text, *Moſes my ſervant is dead.*

Maſter *Perkins* his manner was to go with the Priſoners to the place of execution when they were condemned, and what ſucceſſe his labours were crowned with, may appear, by this example.

A thief converted at his death.

A young luſty fellow going up the Ladder diſcovered an extraordinary lumpiſhneſſe and dejection of ſpirit, and when he turned himſelf at the upper round to ſpeak to the people, he looked with a rueful and heavy countenance, as if he had been half dead already: whereupon Maſter *Perkins* laboured to chear up his ſpirits, and finding him ſtill in an Agony, and diſtreſſe of mind, he ſaid unto him, *What man? what is the matter with thee? art thou afraid of death?* Ah no (ſaid the Priſoner, ſhaking his head) but of a worſer thing: Saiſt thou ſo? (ſaid Maſter *Perkins*) come down again man, and thou ſhalt ſee what Gods grace will do to ſtrengthen thee: Whereupon the priſoner coming down, Maſter *Perkins* took him by the hand, and made him kneel down with himſelf at the ladder foot, hand in hand, when that bleſſed man of God made ſuch an effectual prayer in confeſſion of ſins, and aggravating thereof in all circumſtances, with the horrible and eternal puniſhment due to the ſame by Gods juſtice, as made the poor priſoner burſt out into abundance of tears; and Maſter *Perkins* finding that he had brought him low enough, even to Hell gates, he proceeded to the ſecond part of his prayer, and therein to ſhew him the Lord *Jeſus* (the Saviour of all penitent, and believing ſinners) ſtretching forth his bleſſed hand of mercy, and power to ſave him in that diſtreſſed eſtate, and to deliver him from all the powers of darkneſs; which he did ſo ſweetly preſs with ſuch Heavenly art, and powerfull words of Grace upon the ſoul of the poor priſoner, as cheared him up again to look beyond death, with the eyes of Faith, to ſee how the black lines of all his ſins were croſſed, and cancelled with the red lines of his crucified Saviours precious blood; ſo graciouſly applying it to his wounded conſcience, as made him break out into new ſhowres of tears for joy of the inward conſolation which he found, and gave ſuch expreſſion of it to the beholders, as made them

Power of Prayer.

them lift up their hands, and praiſe God to ſee ſuch a bleſſed change in him; who (the prayer being ended) roſe from his knees chearfully, and went up the Ladder again, ſo comforted, and took his death with ſuch patience, and alacrity, as if he actually ſaw himſelf delivered from the Hell which he feared before, and heaven opened for the receiving of his ſoul, to the great rejoycing of the beholders.

His works are printed in three volumes. His Works

Mr. *Perkins*, when he lay in his laſt, and killing torments of the Stone, hearing his Friend praying for a mitigation of his paines, ſaid, *Pray not for an eaſe of my Torment, but for an encreaſe of my Patience.*



F. JVNIVS

The Life of Francis Junius *who dyed* Anno Chriſti 1602.

Francis Junius was born in *France* of a Noble Family *Anno Chriſti* 1545. His Grandfather was *William* Lord of *Boſſardineria*, who for his valiant ſervice in the wars of *Navar* was rewarded by King *Lewis* the twelfth with that honour. His father was *Denis*, who in his youth ſtudied Law in the moſt famous Univerſities of *France*. His Mother was *Jacoba Hugalda* which bore nine children, four ſons, and five daughters; amongſt which this our *Francis* was born in *Biturg*. His Birth and Parentage.

His Mother being ſickly, the child was very weak, not likely to live one hour, and therefore was haſtily baptiſed. And during his childhood, this weakneſs continued, which falling into his left legge, cauſed a ſoare which was difficultly healed. His weakneſs in his childhood.

When he was five years old his Father began to teach him to read as his leiſure would permit. At ſix years old he began to write, and to diſcover his ingenuity; being of a pleaſant diſpoſition, very deſirous of honour, quickly angry, and for his age, of a grave judgment. He did eat his meat eagerly, was very ſhame-faced, which continued with him all his life after. His Education.

He had the publick Schoolmaſters for his inſtructers, beſides others that privately taught him at home. At twelve years old he attended the publick Lectures, and began to ſtudy the *Civill Law*, and his Father much encouraged and aſſiſted him therein.

Yet

His Masters harshnesse.

Yet one thing much impeded him in his first studies: For being put forth to School he met with harsh and severe Masters which used to beat him in a most cruel and barbarous manner, yet his love to learning made him conceal it from his friends.

He goes to *Lions*.

When he had studied Law about two years, he was sent to *Lyons*, to have gone with the *French* Ambassador to *Constantinople*, but coming too late, after the Ambassadors departure, he staid, and studied there, turning over many Books, whereof, in that place there were great plenty. But there he met with great temptations to evil; A woman, and a young maid labouring upon every opportunity to draw him to lewdnesse. This much troubled him, having been brought up Religiously by his Parents, whereupon he thought of returning home, but his Fathers Authority (who commanded his stay there) altred those thoughts, and so, through Gods assistance, he resisted that temptation! But presently fell into another.

His Tentations.

Gods mercy.

He is drawn to *Atheism*

For as he was reading over *Tully de Legibus*, there came a certain man to him using the words of the *Epicure, Nihil curare Deum, nec sui, nec alieni*; That God cares for nothing: And he so pressed it with such subtile Arguments, that he prevailed with him to suck in that damnable Principle, and so he gave up himself to vile pleasures for a year, and some-what more. But the Lord suffered him not to continue longer therein: For first in a Tumult in *Lyons* the Lord wonderfully delivered him from imminent death, so that he was compelled to acknowledge a Divine Providence therein: And his Father hearing the dangerous ways that his Son was misled into, sent for him home, where he carefully, and holily instructed him, and caused him to read over the *New-Testament*, of which himself writes thus, *novum Testamentum aperio, exhibet se mihi adspectu primo augustissimum illud caput. In principio erat verbum*, &c. When I opened the *New-Testament*, I first light upon *Johns* first Chapter: *In the beginning was the Word*, &c. I read part of the Chapter, and was suddenly convinced that the Divinity of the Argument, and the Majesty, and Authority of the Writing, did exceedingly excell all the Eloquence of humane Writings. My Body trembled, my Mind was astonished, and I was so affected all that day, that I knew not where, and what I was. *Thou wast mindfull of me, O my God, according to the multitude of thy Mercies; and calledst home thy lost Sheep into thy Fold.* And from that day forward he fervently bent himself to the study and practise of Piety, to the great joy, and comfort of his Father; VVho presently after sent him to *Geneva*, giving him only so much money as would bear his charges, intending to send more after him.

Gods mercy.

Iohn 1.

He is reclaimed.

He goes to *Geneva*.

But the Civill VVars presently beginning in *France*, he was hindred of his purpose: So that *Junius* when he came to *Geneva*, had onely so much money left as would buy him four Books, a Bible, *Calvins* Institutions, *Beza's* Confessions, and an *Hebrew Grammer*, which for a year together he studied with much diligence. At the end whereof he was solicited by some of his chamberfellows to travel with them into *Helvetia*, which he assented to, and went with them, having but little money remaining.

His travels.

In this journy he spent three weeks, and at *Bern* saluted *Musculus*, and *Hallerus*. At *Zurick*, *Martyr*, *Bullinger*, and *Gualter*: And at *Neocom*, *Farel*, and so returned to *Geneva* again.

Not long after he began to be pinched with want, and thereupon resolved each other day to dig in the Town-ditch to supply his Necessities withall. But it so fell out by Gods Providence, that a young man, a Tailor, whose Mother had formerly lived over against *Junius* his Mothers house in *France*, and had often been relieved by her, proferred him both money, and lodging in his house. VVith him therefore he lived almost seven Moneths (yet with much inconvenience to his studies) till a peace being made in *France*, his Father sent Mony to him.

His poverty.

A speciall Providence.

VVhilst he lived with his Host, to prevent his being burthensome to him, for four Moneths together he fasted from his Dinners, spending that time in walking, Meditation, and Prayer: And at Supper he never eat but two Eggs. But by this Abstinence, he so weakned, and dryed up his Body, that his strength was much decaied, till by the advice of his friends, changing his custome, and mending his Commons, he by degrees recovered it again.

He weakens his body by abstinence.

His

His Father, not willing that he ſhould ſtudy Divinity, ſent for him home; but he wrote to him, deſiring that for the improvement of his ſtudies, he would be-pleaſed to allow him alonger ſtay. But before his Letter came, his Father was cruelly Murthered: which ſad newes coming to him, he wrote to his Mother not to be ſollicitous for him, for that he would maintain himſelf by his own labors: And thereupon he Taught *Latine*, *Greek*, and *Hebrew*, to ſome Youths, and ſo followed his ſtudies beſides, that he brought his Body into a dangerous diſtemper.

His Father murthered.

His Induſtry.

It fell out alſo that about that time the Head-Schoolmaſter of *Geneva* dying, the Miniſter of *Noſocom* was ſent for to ſupply his room, and *Junius* was profered to Preach in his place, which he refuſed, excuſing himſelf, for that as yet he had not ſo fitted himſelf by his ſtudies for the work of the Miniſtry as he deſired.

Shortly after there came a Meſſenger from *Antwerp*, deſiring that a Miniſter might be ſent to the *French* Church that was gathered there, and *Junius* being judged fit for that ſervice, he was ſent thither, which fell out to be juſt at that time when the Navie went from thence to fetch a Bride for *Alexander Farneſius* Prince of *Parma*, by which means there was a great expectation of good both in *Flanders*, and *Brabant*; But it proved far otherwiſe, for the Navy ſhortly after returning, brought together with the Bride, the King of *Spaines* Letters Patents for the ſetling of the *Spaniſh* inquiſition in the *Belgick* Provinces.

He is choſen to *Antwerp*.

The inquiſition brought into the *Netherlands*.

For the preventing of which yoke, ſome of the Nobility met together at *Bruxels*, ſending for *Junius* to come to them; who coming, found but about twenty men together, to whom he Preached, and prayed that they might be delivered from that cruell yoke; After which they entred into conſultation how they might free themſelves from it, which was *Anno Chriſti* 1565. This firſt meeting was in the houſe of two Noblemen [Brothers] for which two years after they loſt their heads, and their houſe was pulled down to the ground.

Popiſh malice.

Junius was afterwards ſought for at his lodging in *Antwerp*, but it pleaſed God that juſt at that time he was gone to *Breda* to viſit the Church there, by which meanes God delivered him from that danger. Yet the enemies laid another ſnare for him, pretending a diſputation at a certain City in *Flanders*, at which *Junius* was requeſted to be preſent; but he was no ſooner come thither, and gone into his Inne, but a Townſman came running to him tell to him, that the Officers were coming to ſeize upon him: Whereupon he was conducted out at a back door, and led from one place to another, by which meanes he eſcaped the unjuſt violence of his adverſaries. Afterwards at *Gaunt* he was in like danger, yet the Lord wonderfully delivered him, ſo that he got to *Antwerp* in ſafety.

Miracles of mercy to him.

Another danger.

When he came back to *Antwerp*, he was not ſuffered to continue in his Paſtoral Office: Whereupon, by the advice of the Brethren, he went to *Limburg*, leaving his Clothes, and Library behind him, all which he there loſt: Yet neither was he there in ſafety, but ſo many ſnares were laid for him, that he eſcaped death very narrowly ſeveral times, the Almighty Lord ſtill protecting him.

He goes to *Limburg*.

There was near that place an old woman, having many children, that for thirteen years together had conflicted with grievous deſpair, crying out *that ſhe, and all her children were damned*; The *Prieſts* had often by their exorciſms ſought her cure: The neighbours had bound her in chaines, and beaten her, yet all in vain: for ſhe brake the chaines, and run into the Woods hiding her ſelf from the ſociety of all men, inſomuch that ſhe was thought to be poſſeſſed with the Devil. She being brought to *Junius*, he examined her in private of the cauſe of her diſtemper: She told him that all her Neighbours ſaid that ſhe was damned, becauſe ſhe had come ſo ſeldome to *Maſs*, whereas indeed ſhe was hindered from it by the care of her many ſmall children; *Junius* hereupon informed her out of Gods word that ſhe had not ſinned at all therein; for that it was according to Gods will, that ſhe ſhould take care of her children, who prefer's *mercy before ſacrifice*: And alſo that the *Maſs* was not the ſervice of God, *&c.* By which meanes ſhe was quieted in her conſcience, and went away ſatisfied, to the great aſtoniſhment of all her neighbors.

Strange tentations. A ſtrange example.

Gods mercy.

About this time the peace of the Church at *Limburg* was much diſturbed by the *Anabaptiſts*, and *Papiſts*: *Junius* went often to the *Anabaptiſts* and reaſoned with them

Anabaptiſts diſturb the Church.

them peaceably, and calmly, whereupon they quickly decreaſed, both in their number, and credit. But the *Papiſts* caſt aſperſions upon him to make him odious, and amongſt the reſt, that he was a Monſter, and had cloven feet; They came alſo to Church to diſturb him in his Sermons, but notwithſtanding all their endeavours his Auditory ſtill encreaſed. And when they had challenged him to Diſputations, they always pretended one excuſe or other when the time came, to evade the ſame. But from ſecret plots, they brake out into open violence; whereupon the Magiſtrates perſwaded him to retire himſelf from the danger, and in a dark rainy night they conveyed him out of the City, and ſo he went to *Heidleberg*, where he was courteouſly entertained by Prince *Frederick* the third, and afterward choſen Paſtor of the Church of *Schænavia*, which was near unto that City.

Popiſh Malice.

Flight in perſecution.

He goes to *Heidleberg*.

A great Plague.

But the year after, the peſtilence greatly afflicting that Church, he was ſent (though againſt his will) to the Camp of the Prince of *Orange*, who was going into the *Low-countries*, and (when meeting with many inconveniences in that employment) he would have returned into *Germany*, the Prince of *Orange* would not conſent, but detained, him to preach ſtill to him; yet at laſt he returned to *Heidleberg*, and endeavoured to compoſeſome differences that in his abſence were ſprung up in the Church of *Schænavia*.

He returnes to *Heidleberg*.

The Prince Elector *Palatine* often perſwaded him to goe back to the Prince of *Orange*, and he as often excuſed it; but at laſt he commanded him peremptorily to go; but it ſo fell out that as he was going over the bridge of *Heidleberg*, he was grievouſly bitten in his right leg by a dog, and ſo he obtained leave to ſtay.

Bible tranſlated.

He continued there to the year 1592, and aſſiſted *Tremelius* in Tranſlating the Bible out of *Hebrew*.

The Elector being dead, he was ſent for by Prince *Caſſimire* to *Neoſtade*; and afterwards was ſent for by the ſame *Caſſimire* (being Guardian to the young Prince) to *Heidleberg* again. Yet not long after, with the conſent of the Prince, he left *Heidleberg* to go into his own country: But when with his family he came to *Leiden*, he was much importuned both by the Magiſtrates and the Univerſity to ſtay there; and though he would fain have excuſed it, yet at laſt they prevailed, and made him the Profeſſor of Divinity in that Univerſity, which place he diſcharged with much diligence, and commendation for ten years ſpace. At the end of which, a great plague ſpreading all over *Holland*, he fell ſick of it, and quietly reſigned up his ſpirit unto God, *Anno Chriſti* 1602. and of his age 57.

He is made Profeſſor in *Leiden*.

His Death.

When *Gomarus*, his Colleague, came to viſit him in his ſickneſs, and had ſpoken comfortably to him, *Junius* told him, *that he quieted himſelf in God, who would do for him that which was moſt for his Glory, and his own good.*

His Works

His Works are theſe. *Commentarius in* Danielem. *In* Pſal. 101. *In* Apocalypſin. *In* Jonam *Prophetam.* With many others ſet down by *Verheiden.*

THE

The Life of Luke Trelcatius, *who died* Anno Chriſti 1062.

Luke Trelcatius was born at *Erinum*, *Anno Chriſti* 1542, and brought up by his Aunt, who was *Abbeſſe* of a *Nunnery*. His firſt Education was in the School at *Doway*, where (being of an acute wit) he profited exceedingly in the knowledge of the humane Arts: From thence he went to *Paris*, and whilſt he ſtudied there, it pleaſed God that he fell into acquaintance with *John Mercer* the *Hebrew* Profeſſor, and with *Peter Ramus*, by converſe with whom he was exceedingly affected with the love of their reformed Religion, ſo that he forſook his Aunt, and was maintained by the bounty of ſome Merchants of *Flanders*. His Birth and Education. He goes to *Paris*.

From thence he went to *Orleance*, and from thence to *Sancerra* in the 28th year of his age; and being driven from thence by the tempeſt of Civill Wars, he came into *England*; and at *London* he taught a School, by which he maintained himſelf eight years. Then was he called by ſome Merchants into *Flanders* to be their Paſtor; but enjoying little peace there, he went to *Bruxels*, where he continued in the exerciſe of the Miniſtry ſix years, and then, meting with oppoſition, he went to *Antwerp*, and that City being preſently after beſiged, he was forced to ſtay there for eight moneths. After which, being ſent for to divers places, at length he was, by the conſent of his Brethren in the Miniſtry, fixt at *Leiden*, where he was made Paſtor of the *French* Church, which place he ſupplied faithfully for the ſpace of ſeventeen years. He goes to *Orleance*. He comes into *England*. His ſeveral imployments.

He had ſcarce been there two years, when for his excellent parts and learning he was choſen Divinity-Profeſſor in that Univerſity alſo; and at laſt, having acquired much honour in both his offices, he dyed of the Plague, *Anno Chriſti* 1602, and of his age 60. His Death.



I. WHITGIFT

The Life of John Whitgift, *who dyed* Anno Christi 1603.

His Parentage. His Birth

John Whitgift came of the ancient Family of the *Whitgifts* of *Whitgift* in *Yorkshire*; His Father was a Merchant of great *Grimsby* in *Lincolnshire*. He was born *Anno Christi* 1530. His Uncle *Robert Whitgift* was *Abbat* of the *Monastery* of *Wellow* in the County of *Lincoln*, who would often tell him when he was a Boy, that neither he, nor his Religion, could stand

A prediction.

long, for that he had often searched the Scriptures, but could never find there that his Religion was of Divine institution; and therefore, according to *Christs* speech, *Every plant which his heavenly father had not planted must be rooted up*; which also came to pass shortly after, when King *Henry* the eighth demolished the *Abbeyes*.

His Education.

By this Uncle he was trained up in Learning in his childhood, who finding him of a prompt, & acute wit, sent him to *London* to Saint *Anthonyes* School in *Bennet Fink* parish, and when he had made a good progresse in Learning there, he went to Cambridge,

He goes to *Cambridge*.

and studied a while in *Queens* Colledge; but not liking that house, he removed to *Pembroke-hall*, where *Nicolas Ridley* was the Master, and Master *Bradford* was his Tutor; who informing Doctor *Ridley* of the ingenuity, diligence, and piety of this young *Whitgift*, he procured for him a Scholarship.

He is Fellow of *Peter-House*.

Anno Christi 1555. he was chosen Fellow of *Peter-House*, where Doctor *Andrew Pearn* was Master, who favoured him exceedingly, and sheltered him from danger all Queen *Maries* dayes. He took all his degrees, of Batchelor of Arts, Master of Arts, Batchelor of Divinity, and Doctor of Divinity, with great approbation.

The *Pope* is *Antichrist*.

When he commenced Doctor, he disputed upon this question, Papa *est ille* Antichristus; the Pope is that *Antichrist*. He was also a famous Preacher, and when Doctor

He is Master of *Pembrok-Hall*. And Margaret-Professor.

Hutton was preferred to the Arch bishoprick of *York*, he was chosen Master of *Pembrook Hall* in his room, and Doctor *Cox* Bishop of *Elie* made him his Chaplain: Afterwards he was chosen the Margaret-Professor, which place he discharged with such high

high commendations, that not long after he was made the Queens Professor; and Preaching before Queen *Elizabeth*, she liked him so well, that she made him her Chaplain, and Master of *Trinity*-Colledge in *Cambridge*. *Anno Christi* 1567. In which place he remained for ten years with the good approbation of all men, The Queen also made him Dean of *Lincoln*. He had many Noble men which were his pupils, and bred up also many learned men, which afterwards proved famous lights in the Church. His preferments.

Anno Christi 1577 the Queen made him Bishop of *Worcester*, and after the death of *Grindal Anno Christi* 1583, she removed him to the Archbishoprick of *Canterbury*. She had always a very high esteem of him, and used him so familiarly, that she called him her *black husband*. He was present with, and a great comfort to her at her death. And when King *James* came to the Crown, he also much reverenced Arch-Bishop, *Whitgift*. But he had laid the death of Queen *Elizabeth* so deeply to heart, that within some few moneths he fell sick, which when King *James* heard of, he went to him, and laboured to chear him up, but within a few days after he quietly departed in the Lord, *Anno Christi* 1603, and of his age seventy three; having been Archbishop about twenty years. His esteem with the Q. His sickness His Death.

He did many, and great works of Charity whersoever he lived, *viz.* at *Lincoln*, *Worcester*, *Wales*, *Kent*, and *Surrey*. One act of Justice done by him is scarce to be parallel'd; and may be read at large in the life of Mr. *Hugh Clark* at the end of my *Generall Martyrology*. His charity

Much Controversie there was between Mr. *Tho. Cartwright* and him about Ceremonies, as appears by the Books extant betwixt them.



T. BEZA

The Life of Theodore Beza,, *who dyed* Anno Chriſti 1605.

His Birth and Parentage.

His Education.

Theodore Beza was born at *Veſelia*, *Anno Chriſti* 1519. His Father was *Peter Beza*, Præfect of that Town; his Mother was *Mary Burdolet*, both of them Nobly born. As ſoon as he was weaned, he was ſent for by his Uncle *Nicolas Beza* to *Paris*; who was a Counſellor in the Parliament, and by him was tenderly and carefully Educated, and at five years old he placed him with *Wolmarus*, a famous Schoolmaſter at *Orleance*, with whom he lived ſeven years, and in that time Learned *Latine*, *Greek*, and all the Liberall Arts, ſo that there was no worthy Author either in *Greek* or *Latine*, which he had not turned over: Yea *Wolmarus* had alſo read Law to him. But that which was principal, he inſtructed him in the true Religion, drawn out of the Fountain of Gods VVord.

He ſtudies the Law.

His Poems.

Popiſh Malice.

Afterwards, when *Wolmarus* was returned into his Native Country in *Germany*, by the advice of his Friends, *Beza* was placed in *Orleance* to ſtudy the Civill Law, but diſliking their barbarous Language, he left thoſe, and betook himſelf to more Polite Studies. He alſo affected *Poetry* very much, and made all his Poems before he was twenty years old; and imitating *Catullus* and *Ovid* therein, he writ more wantonly than afterwards he approved of; and indeed endeavoured to have ſuppreſſed his *Poems*, but the *Papiſts*, hating him for his Religion, often printed them, ſeeking thereby his diſgrace all that poſſibly they could.

Anno Chriſti 1539. he went to *Paris*, where he was entertain'd by his kindred and friends, with all the expreſſions of Love and Reſpect that might be, but above all, he was moſt welcome to another of his Uncles (for the former was now dead) who was *Abbat* of *Frigidmont*, and who deſigned him for his Succeſſor, the profits of which place were worth above Five thouſand Crowns *Per annum*, beſides

Beſides two Benefices belonging to the ſame, worth Seven hundred Crowns more.

Beza, by his Uncles means, abounding with eaſe, money, and all things, but good Counſel, began to find himſelf compaſſed about with infinite ſnares of Sathan: For though he hated thoſe vices which diſcovered open Impiety, and were diſgracefull, yet he ſquandred away Precious Houres in Paſtimes, and began to be puffed up with that Applauſe which he gat by his forementioned *Poems*, and by his hopes of the great Preferments which his Uncle reſerved for him. His tentations.

Yet it pleaſed God that thoſe Seeds of Piety that were ſown in him in his Childhood, began to appear afreſh, ſo that diſcerning his danger, and the Snares of Sathan, he made a Vow to renounce the Errors of *Popery*, and leſt he ſhould be over come by fleſhly Luſts, he privately marryed a VVife, having only two of his faſt Friends, preſent at his Marriage; yet at the ſame time he faithfully promiſed that within a certain ſpace of time, breaking through all impediments, he would have her to the true Church of God, and there publickly confirm the Marriage, and that in the mean time he would take none of the *Popiſh* Orders: Both which he Religiouſly performed afterwards. His converſion. His marriage.

And yet the VVorld heaping more honours and profits upon him by the death of his Elder Brother, and the *Abbat* his Uncle giving him all his goods, he was long in reſolving what to do, and ſlower in performing his Vow than he ſhould have been: But whilſt he thus delayed, the Lord ſtruck him with a ſore Diſeaſe that he almoſt deſpaired of life; and it continued long upon him, he was at laſt humbled by it, and abhorred himſelf for his delayes, and with many tears begged pardon of God for the ſame, ſaying, *Lord bring my Soul out of Priſon that I may praiſe thy Name.* And the Lord heard, and reſtored him. New Tentations. Gods mercy to him by Sicknes. Affliction ſanctified.

And as ſoon as ever he had recovered his Health, according to his former engagements, he took his Wife, and leaving Friends, Honours, Riches, and Country, he went to *Geneva Anno Chriſti* 1548, where according to his former Vow, he publickly ſolemnized his Marriage. About the ſame time alſo there came to *Geneva* one *John Criſpin*, an Antient and intimate Friend of *Beza's*, and ſo both of them conſulted together what courſe of Life to betake themſelves to, purpoſing to ſet upon the Art of Printing, which their excellent Learning and Induſtry did much fit them for. But God had appointed *Beza* to another imployment; For before they could bring their purpoſe to maturity, *Beza* would needs take a journey to *Tubing*, where his old Maſter *Wolmarus* lived, being now a Counſellor to the Prince of *Wirtemberg*; and as ſoon as he was returned to *Geneva*, dreaming of no ſuch matter, he was called to be the *Greek*-Profeſſor in the Univerſity of *Lauſanna*, and by the Senate of *Bern*, admitting that Election, was brought into that ſociety. He leaves all for Chriſt. A ſpeciall Providence.

Beza therefore looking upon it as a call from God, embraced it, and went to *Lauſanna*. In which place he found many excellent men, as *Peter Viret* the Paſtor, *John Ribbit* the Divinity Profeſſor, *John Raimund Merlin* the *Hebrew* Profeſſor, *&c.* by all whom he was kindly entertained, and ſo dearly beloved, that each ſeemed to live in the other. His remove to *Lauſanna*.

At his firſt coming to that Univerſity, that he might the better arme himſelf againſt thoſe manifold perturbations which all men, eſpecially the Godly are moleſted withall, he often, and ſeriouſly meditated upon the Hiſtory of *Abraham*. And as often as he had any leiſure, he went to *Geneva* to converſe with *Calvin*, by whom he was much quickned to improve his parts for Gods Glory and the Churches good. And upon this he undertook that truly golden Work, begun by *Marot*, but finiſhed by him, of turning the *Pſalms* into *French* Metre, which he finiſhed *Anno Chriſt* 1561, and which were often printed in ſundry parts of *France*. His prudence. He turnes the Pſalms into *French* metre.

About this time many Godly men and women flocked out of *France* to *Lauſanna*, which occaſion *Beza* taking as ſent from God, expounded to them the Epiſtle to the *Romans*, and afterwards the two Epiſtles to *Peter*, which were the Foundation of that excellent work which afterwards he compleated, of turning the *New-Teſtament* into *Latine*, with Annotations upon the ſame. His expoſitions.

About

He falls sick of the Plague. Gods goodness.

About that time the Plague waxing hot in *Lausanna*, *Beza* fell sick of it, but *Christ* (who intended him as an Instrument of his Glory in his Churches good) restored him to Health again. Shortly after which, he wrote a Book *de Hæreticis à Magistratu puniendis*, occasioned by the Aspersions raised by *Lælius Socinus* against *Calvin*, and the Magistrates of *Geneva* for burning *Servetus* for his *Heresie* and Blasphemy.

His Works

He also wrote an Explication of Christianity out of the Doctrine of Eternall Predestination. He also answered *Joachim Westphalus*, about the Sacrament of the Lords Supper; and afterwards published two Learned Dialogues upon the same Argument. He answered *Sebastian Castalio*, who sought to overthrow *Eternall Election*.

Persecution in *France*.

Anno Christi 1557. when the *Sorbonists* in *Paris* had raised that Persecution against the Church of *Christ*, wherein four hundred of them being met together in the night to hear the Word, and receive the Lords Supper, seven of them were afterwards burnt in the fire, and the rest cast into chains and prisons. The best means thought on to procure their release was, by obtaining the Protestant *Germane* Princes to become Intercessors for them to *Henry* the second of *France*. And thereupon *Beza*, with some others, were sent to the *Germane* Princes to engage them herein, which also he obtained from them, though it proved to little purpose, in regard of the Implacable malice of the *French* Courtiers against the Servants of *Christ*. In that journey he grew acquainted with *Melancthon*, and they took much delight in the Society of each other.

Popish malice. Friendship.

His remove to *Geneva*.

Having spent ten years at *Lausanna*, as the *Greek* Professor, with the good leave of the Senate of *Bern*, he went to *Geneva Anno Christi* 1559, and lived with *Calvin*, from whose side he seldom parted, and was his great assistant, both in matters of Doctrine and Discipline: and that in the mean time he might not be wanting to the Schools, he publickly interpreted *Demosthenes* Orations, and part of *Aristotle* to the young Students.

He is chosen Pastor.

And not long after, upon the death of *Claudius Pontanus*, he was chosen Pastor into his room. He was also chosen the first Rector of the School in *Geneva*, at which time he made an excellent and eloquent Oration in commendation of Learning, in the presence of many grave and Learned men, both to encourage youths to the love of it, and the Senators of *Geneva* to make a further progresse in the Advancement of it. For whereas the City of *Geneva* did at this time conflict with innumerable difficulties both at home and abroad, which did almost swallow it up, yet by the perswasion of that great *Calvin*, it took so much courage, that in that very juncture of time, the Senate founded, and endowed that publick School which was a great Ornament to the City, and out of which issued, abundance of Godly and Learned men to the great benefit of the Churches of God.

Learning advanced in troublesome times.

He deals with the King of *Navar*.

Shortly after, at the request of certain Noblemen of *France*, *Beza* was invited to visit *Anthony*, King of *Navar*, who at this time was at *Nerac* in *Aqvitane* to confer with him about some weighty matters, but especially, if it were possible, through Gods Mercy, to confirm his mind in the true Religion: For it was hoped that if that King, who was the principal man of the Royall Blood, and like to govern the Affairs of State in the Minority of King *Francis* the Second, could be confirmed in the Truth, it would much conduce to the peace of the Churches, and to the preservation of the lives of many who were cruelly burned by the *Papists* in sundry parts of the Kingdom. Neither did this design want effect: For *Anno Christi* 1561. the King of *France* dying at *Orleance*, the King of *Navar*, joyning with the Prince of *Conde*, the Admirall *Coligni*, *d'Andelot*, and other Noble men caused the *Popish* party to give over the butcheries, and executions which they had formerly done upon many of *Christs* faithful Servants.

Persecution stopped.

A Conference about Religion.

Charles the Ninth coming to the Crown, there were various Actings about Religion, whilst the *Pontificians* would advance their own, and root out the Reformed; And on the contrary, they of the Reformed Religion contended with all their might to promote their own; and therefore lest these severall Parties should cause Commo-

tions

tions, there were Edicts publiſhed in the Kings name, requiring all, upon ſevere penality, to abſtain from Arms, and to keep the peace, till certain ſelect perſons of each party, at a certain time and place nominated, ſhould meet together, to conſider of the litteſt way and means to preſerve the publick peace; many not onely of the common people, but of the Nobility, inclining to the Reformed Religion.

Who repair to it.

Hereupon the King of *Navar* ſent Letters and Meſſengers to the Senate of *Geneva*, requeſting that *Beza* might be ſent to that great meeting, where ſuch weighty matters ſhould be tranſacted. The Prince of *Conde* alſo requeſted the ſame. *Beza* upon this, ſet forward, and came to *Paris*, *Auguſt* the twentyeth. And the Queen-Mother wrote alſo to the ſame purpoſe to the Senate of *Zurick* to ſend *Peter Martyr* to her, which accordingly they did, and *Martyr* came to *Paris*.

The *French* Miniſters.

The chief of the *Pontificians* alſo repaired to this meeting, though they had declared that ſuch as had been long agoe condemned for *Hereſie*, ought not to be conferred withall. There came alſo many Miniſters of the Reformed Churches in *France*, as *Nich. Gallaſius*, *Auguſt. Marlorat*, *John Raimund Merlin*; *Francis Sampaulius*, *Francis Morellus*, *Jo. Malotius*, *Jo. Spinæus*, *Claudius Boſſierus*, *Nich. Folius*, *Mat. Virellus*, *John Tornæus*, and *N. Barbaſtus*: For they had the *publick Faith* given them for their ſafe coming, ſtay, and return, at their pleaſures.

Auguſt the three and twentyeth, they met together at Saint *Germans*, where the Proteſtants debating who ſhould ſpeak for them, they unanimouſly choſe *Beza*, as a man every way fitted for that employment, and in the evening he was had into the King of *Navars* chamber, where were preſent the Queen-Mother, the Prince of *Conde*, the Cardinals of *Bourbon* and *Lorrain*, with many of the Nobility.

Beza's ſpeech.

Beza briefly declared the cauſe of his coming (though it was not unknown unto them) and the Queen chearfully anſwered, that ſhe much deſired that the publick peace might be principally promoted: And the Cardinal of *Lorrain* exhorted him to ſtudy the wayes of peace, and concord: For (ſaith he) in your abſence you have been the author of many ſtirs, and tumults, therefore it beſeems you by your preſence to endeavour to compoſe them, which is that which we all deſire.

His conference.

To this *Beza* replyed, that he was too mean and obſcure a perſon to raiſe commotions in ſo large and potent a Kingdom: That he was alwaies an enemy to tumults, and that his ſtudies and endeavours ſhould alwaies be bent to promote the Glory of God, and the happineſſe of his King and Country.

Then did the Queen ask him if he had ever publiſhed any thing in *French*? Nothing (ſaid he) beſides the *Pſalmes*, and a ſhort writing oppoſed to the Confeſſion of the Duke of *Summerſet*. Upon this occaſion *Lorrain* ſaid, that he had read in a Book publiſhed in *Beza's* name, That *Chriſt* was in the ſame manner to be ſought in his Supper, as he was before he was born of the bleſſed Virgin: And that *Chriſt* was ſo in his Supper as he is in the dung. To this *Beza* anſwered, That this latter ſpeech was Blaſphemy, and that he thought that no Chriſtian had ever ſpoken or written any ſuch thing. As for the former ſpeech (ſaith he) if it be taken in a good ſence, its true; for the Church hath alwaies been congregated by one Mediator, *Chriſt*, God-man, therefore the Communion of the faithfull with *Chriſt*, is not to be confined to the time of his incarnation, for the force and efficacy thereof was alwaies preſent to the eye of Faith: For *Abraham* ſaw his day, and rejoyced: The Fathers did eat of the ſame ſpiritual meat, and drank of the ſame ſpiritual Rock, *viz. Chriſt*; and that he was the Lamb ſlain from the foundation of the world. To which the Cardinal aſſented.

Then was there another queſtion ſtarted about the ſence of thoſe words, *This is my body*. Whereunto *Beza* anſwered learnedly and briefly, laying down the Reformed opinion, and againſt *Tranſubſtantiation*. Whereunto the Cardinal anſwered, that for his part he would not contend about *Tranſubſtantiation*, being of *Beza's* mind; and withall told the Queen, that *Beza* had given him great ſatisfaction in that point, and that he hoped their conference would come to a good iſſue if things were handled peaceably, and with right reaſon.

When the company was departed, the Cardinal ſpake very lovingly to *Beza*, ſaying, *Now that I have heard you ſpeak, I rejoyce, and invite you to the conference by the immortall*

Cardinal of *Lorrains* ſpeech to *Beza*.

immortall God, hoping that weighing the reaſons on both ſides, ſome way may be found out for the ſetling of a firm peace. *Beza* returned him hearty thanks, intreating him to perſevere in the ſtudy, and endeavour of procuring publick concord: Profeſſing for his own part, that according to the abilities God had given him, he would promote it.

The firſt meeting.

September the fourth they met together in the large Hall of the *Monaſtery* at *Poſſy*, where were preſent, the King, the Queen Mother, the Duke of *Orleance*, the Kings brother, *Margaret* the Kings Siſter, the King and Queen of *Navar*, the Prince of *Conde*, and the reſt of the Nobility, and States of *France*. On the *Popiſh* party were the Cardinals, Arch-Biſhops, and Biſhops, to the number of fifty, accompanyed with many Doctors of *Sorbon*, and Canoniſts. For the Reformed Churches were the Miniſters before named.

Baza's Oration.

After the King had in a few words, opened the cauſes why he had called them together, and *Michael Hoſpitalius*, the great Chancellor of *France*, had opened them more largly, *Beza* in the name of all the Proteſtants made an excellent Oration, which he pronounced with ſuch a grace, as drew the attention, and cauſed admiration in all that were preſent. In it he compriſed the ſum of the pure Religion, which was profeſſed in the Reformed Churches of *France*; Only this is to be noted by the way, that when *Beza* in his ſpeech ſayd, That *Chriſt* was as far from the Sacrament as the higheſt Heavens are from the earth, the *Popiſh* Doctors made a great murmur, which at laſt being over, he went on to the end of his ſpeech. Then *Turnevius*, Dean of the Colledge, being in a great paſſion againſt the Miniſters, whom he called *new Profeſſors*, made ſome objections, and exhorted the King that he would not ſuffer himſelf by any perſwaſions to be withdrawn from his old Religion, and that he would ſuſpend his aſſent till he had heard the anſwers which the Prelates would give to that which had been ſpoken; for then he ſhould be able to diſcern a difference between the truth and lies. Then did *Beza* humbly preſent to the King a *Confeſſion of Faith* in the name, and with the conſent of all the Reformed Churches, which had been drawn up in the year 1555.

A Confeſſion of faith preſented to the King

But when the Miniſters perceived that the minds of the *Pontificians* were exaſperated, they reſolved that *Beza* ſhould write his private Letters to the Queen, wherein he ſhould explaine things more fully than he was ſuffered to doe the day before, which accordingly he did.

The ſecond meeting.

September the ſixteenth, the conference began again in the preſence of the ſaid great perſonages. And the Cardinall of *Lorrain* made a tedious ſpeech, wherein he defended the *Popiſh* Religion, perſwading that nothing ſhould be altered in the ſame. And when he had done, *Beza* humbly entreated the King, that he might have liberty to anſwer *ex tempore*: For the Proteſtants feared that after this day they ſhould be ſuffered to meet no more: For there was a conſtant report that the *Pontificians* after that day, would have no more to doe with the Proteſtants, but would preſently excommunicate them. Beſides, there was ſome fear that the crafty Prelates would evade any further diſputation, by ſetting the *French* and *Dutch* Churches together by the ears, about the matter of the Sacrament: But he could obtain nothing that day, the conference being adjourned to another, and procraſtinated by many delaies.

The Third meeting.

Yet at laſt, upon an humble ſupplication to the King from the Proteſtants, they obtained that the conference Should goe on. And accordingly, *September* the twenty fourth, it was again begun in the ſame Audience, and *Lorrain* proteſted that this meeting was appointed, that ſo the Proteſtants, if they had a minde to it, might freely anſwer to what had formerly been ſpoken by him. Then did *Beza* diſcourſe excellently, and clearly about the Church, and the Supper of the Lord, which two heads were principally inſiſted on by *Lorrain*.

The ſeveral conferences

Then *Eſpenſæus*, a *Sorboniſt*, being appointed by the Cardinall, took up *Beza*, begining about the Vocation of Miniſters both ordinary, and extraordinary, and ſo proceeding to Traditions, and the Lords Supper. *Beza* was about to anſwer him, but another *Sorboniſt* [*Sanctæſius*] riſing up, and repeating ſowerly, what *Eſpenſæus* had ſaid, interrupted him.

He

He insisted principally upon Traditions, which he affirmed to be certainer than the holy Scriptures, quoting something out of *Tertullian*: But *Beza* shewed that this froward speech of the *Sorbonist* made little towards setling the peace of the Church, and therefore intreated the Queen that such unreasonable clamours might hereafter be restrained. After which he answered *Espensæus* about the calling of Ministers, and Traditions: Whereupon *Sanctesius* beginning again his clamours, would have thrust in divers other questions; but *Lorrain* fearing that the Queen would be offended at it, put an end to that question, and propounded a new one about the Supper of the Lord, which unlesse it were determined, he protested for himself, and his associates, that he would not change another word with the Ministers; and thereupon he asked them if they were all ready to subscribe the *Augustane Confession*? *Beza* replyed, *And are you all ready to joyn with us therein*? But the Cardinal, instead of an answer, produced a Writing of the Opinions of some *German* Divines, which he said was lately sent to him, importunately urging the Ministers that they also would set down their opinions.

This was craftily done of him, that if the Ministers should refuse to doe it, he might set them, and the *Germans* at variance; and if they Should doe it, he might insult over them as a conquerour. *Beza* therefore to shun this Rock, said, that he, and his Colleagues were come thither to defend the Confession of Faith published by their Churches, and that they had nothing else in command; and that the Disputation was to be continued about the points contained therein, as the likeliest way to come to an happy issue: And that the best Method was, to begin with such things as were most easie; and that since the Sacraments depended upon the Doctrine, that it was fittest to begin with the Doctrine. *Popish* subtilty. *Beza's* answer.

But when the Cardinal would by no means alter his former resolution, the Ministers suspecting, that if they wholly resisted him, he would thence take occasion to dissolve the conference, and to transfer the fault upon them, they desired that the writing might be produced, and that they might have time to consider of it, which being granted, the meeting was dissolved for that day.

September the six and twentyeth the conference began again, and *Beza* again discoursed of the Calling of the Pastors of the Church, and then of the Lords Supper: But *Lorrain* being netled about some expressions which *Beza* used about the vitious calling of their *Ecclesiasticks*, cried out, *That the Majesty of the King was violated.* Then *Beza* replyed, That he had said nothing which might be justly blamed, for that Kings had therefore drawn the choice of *Ecclesiasticks* into their own power, because it had been so long abused: *Lorrain*, passing by that subject, asked the Ministers why they refused to subscribe the *Augustane Confession*? To which it was answered, That if the *Pontificians* also would admit it, there were hopes that ere long they might agree: *But* (saith *Beza*) *if you refuse to assent to this Confession, its unequall that we should be pressed every way to approve of it.* Then the speech of the Lords Supper being again renewed, *Espensæus* quoted a speech of *Calvin*, *That we receive the substance of Christs Body.* To which was answered, That by substance we are not to understand the fleshly eating of *Christ*, but it signifies the spiritual, and true feeding upon him, as opposed to the Imaginary, and phantasticall: upon which occasion *Peter Martyr*, because he could not speak *French*, produced many things in *Italian.* Though *Lorrain* often interrupted him, saying that he would not dispute with men of a strang Language. Yet had *Peter Martyr* for his speech, the testimony of *Espensæus*, That of all the Divines of that age, none had handled that question about the Lords-Supper so fully, and clearly as he. The fourth meeting.

Whilst the Ministers were preparing to answer *Espensæus*, a certain *Spaniard*, that was General of the *Jesuits*, standing up, for an hour together declamed in *Italian*, calling the Ministers *Dissemblers*, *Apes*, *Foxes*, *&c.* saying, that they were not to be heard there, but to be commanded to the Council of *Trent*: And so proceeding to the question about the Lords-Supper: He said that *Christ* was present as a Prince, who having gotten a victory, will have the memory of it to be continued by some Anniversary Prayes, which himself would be over: And so by an unusuall impudence he laboured to

ſtir up the Queen againſt the Miniſters, till he provoked ſome to laughter, others to indignation.

But *Beza* adviſed him to keep his reproaches to himſelf. Told him that the Queen had no need of the Counſell of a *Fryar*, who would wiſely govern Affairs according to the cuſtom of the Kingdom; And that he ſpake of the Lords Supper as if it were a Stage-Play, wherein *Chriſt* ſhould Act the firſt part: And ſo leaving him, he turned to *Eſpenſæus*, ſaying; As it's ſaid, *This is my Body*, ſo it's ſayd, *This is the Cup of the New-Teſtament*, which cannot be underſtood without a Figure: For Sacraments ſhould not be Sacraments, if they ſhould not reſemble thoſe things whereof they are Sacraments, and Signs, as Saint *Auguſtine* teacheth.

But (ſaid *Eſpenſæus*) if our Sacraments ſhould be Signs, they would not much differ from the *Jewiſh* Sacraments, and they would be Signs of Signs, which is abſurd. But *Beza* ſhewed that there was no abſurdity when the Apoſtle compared Circumciſion with Baptiſm, *&c.*

Then ſaid a *Sorboniſt*; In this Propoſition, *This is my Body*, What doth *This* ſignifie? *Beza* anſwered, It ſignifies both the Bread, and *Chriſts* Body. The *Sorboniſt* replyed, That it was againſt the Rules of *Grammer*, that *Hoc*, *This*, ſhould be applyed to the Bread; but that it was *Individuum vagum*. *Beza* took away this anſwer, and told him that his *Individuum vagum* was unknown to all Learned Antiquity. Then one of the *Sorbon* Doctors, holding up his finger to *Beza*, in a threatning manner, ſaid, *Oh! if we could once catch thee within the Walls of* Sorbon, *thou ſhouldſt not get out again.* Thus the day being ſpent, the Conference was diſſolved. And ſeeing nothing could be effected this way, ſome thought of another, which was, that *John Monluc*, Biſhop of *Valentia*, and *Eſpenſæus*, who were counted middle, and moderate men, ſhould tranſact theſe buſineſſes privately with *Beza*, and *Galaſius*; which being aſſented to, they met *September* the ſeventeenth at Saint *Germans* in a private houſe, being commanded by the Queen, that if it were poſſible they ſhould agree upon ſome Form about the Lords Supper; which might give content to both parts, which after much debate they did, and the Form was this.

A way of reconciliation propounded.

The Form of the Agreement.

Confitemur Jeſum Chriſtum *in Cœnâ nobis offerre, dare, & vere exhibere ſubſtantiam ſui corporis, & ſanguinis operante ſpiritu ſancto: Noſq; recipere, & edere ſpiritualiter, & per fidem verum illud corpus quod pro nobis mortuum eſt, ut ſimus oſſa ae oſſibus ejus, & caro de carne ejus; ut eo vivificemur, & ea quæ ad ſalutem noſtram ne ceſſaria ſunt, percipiamus. Et quoniam fides innixa verbo Dei, res percepias facit præſentes; per illam verum, & naturale corpus, & ſanguinem* Jeſu Chriſti *per virtutem Spiritus Sancti comedi, & bibi fatemur, eoq; reſpectu præſentiam corporis, & ſanguinis* Chriſti *in S. Cœnâ agnoſcimus.*

Both parties had agreed, that not a word of this Writing ſhould be divulged till it was Communicated to the great Perſonages at *Poſſie*; but contrary thereto, divers Coppies were immediately diſperſed through the Court, and were received with much Applauſe, as if now both parties were agreed in the chiefeſt point of the Controverſie. And the Queen ſending for *Beza*, thanked him, and told him that what they had agreed on was very gratefull to her. She alſo with joy ſhewed it to the Cardinall of *Lorrain*, who when he had read it, ſaid, That he never believed otherwiſe; and that he hoped all the reſt of the Great ones at *Poſſie* would readily embrace the ſame.

The Form rejected by the *Pontificians*.

But it fell out far otherwiſe; For when on the fourth of *October* it was exhibited to them, they rejected, and damned it, reproaching *Eſpenſæus* for conſenting to it, and *Lorrain* for not oppoſing it. And thereupon preſently drew up another Form, which if *Beza* and his Aſſociates ſhould defer to Subſcribe, they declared that it was a great wickedneſs to treat with them any further, and that as incorrigible, they were to be excommunicated, and puniſhed by the King.

The conference ends.

This was the Iſſue of that great Conference at *Poſſie*, ſo famous all over *Europe*, which yet anſwered not mens expectations: And ſo every one returned to his own place:

place: Onely the Queen ſtayed *Beza*, ſaying, Since you are a *Frenchman*, *France* deſires your help to ſtop future troubles as much as may be. But *Beza*, though he foreſaw the ſeeds of thoſe factions which ſhortly after brake out, and his ſingular love to *Geneva* continually put him upon a deſire of return, where alſo he was earneſtly deſired, and much longed for, yet was he neceſſitated to ſtay there whether he would or no. The Church increaſeth.

From that day forward there was a wonderfull encreaſe of the Goſpellers in *France*, and Sermons began to be preached publickly every where, yea, in ſome places they took away Churches from the *Papiſts*, till by the Kings command, and their Miniſters intreaty, they reſtored them again.

Beza in the mean time preached often, ſometimes in the Queen of *Navars* houſe, ſometimes in the Prince of *Condies*, and other ſometime in the ſuburbs of *Paris*. And in *January* following there was an Edict procured, that the Proteſtants might freely meet together for the ſervice of God in the ſuburbs of all Cities. This provoked the *Guiſian* Faction, who by all means ſought the hinderance of it: But the firſt thing they attempted, was to draw the King of *Navar* to their party; which *Beza* ſuſpecting, and finding him wavering, endeavoured by all means to confirm and keep him in the true Religion; to whom the King anſwered, *Quod Pelago ſe non ita commiſſurus eſſet quin quando liberet, pedem referre poſſit*, That he would not launch ſo far into the ſea, but that when he pleaſed he might return ſafe to the ſhore again. And accordingly he fell off from the Proteſtants, and *Beza* went to him no more. Carnal policy. The King of *Navar* falls to the *Papiſts*.

Another Diſputation was appointed by the Queen-Mother about Images, the reſult of which was, that the *Popiſh* Doctors condemned the making of the Images of the *Trinity*, or of the Father, or Holy Ghoſt; and agreed that all Images ſhould be removed out of the Churches but that of the Croſs; and that no Images ſhould be worſhiped. But preſently after the Civil War began to break forth, which was occaſioned by this means. *Papiſts* againſt Images.

Whereas many Proteſtants were met together at *Voſſi* to hear the Word preached, the Duke of *Guiſe* with a party of ſouldiers, ſet upon them, ſlew forty five of them, and wounded many more. Hereof *Beza* made complaint, but without any redreſs; whereupon both parties betake themſelves to Arms, and the Prince of *Conde* by his importunity prevailed with *Beza* to ſtay with him in thoſe dangerous times. *Beza's* earneſt longings to be with his people at *Geneva*, diſſwaded him; but the importunate deſires of ſo godly a Prince prevailed, ſo that he ſtayed with him all thoſe firſt Civil Wars: At which time *Orleance* was the chiefeſt place of the Proteſtants refuge; and for the better regulating of *Eccleſiaſtical* Diſcipline in thoſe troubleſome times, a *Synod* was called in that City, at which *Beza* vvas preſent. Shortly after the peſtilence waxed hot in *Orleance*, whereof many dyed, and amongſt the reſt, *Conrade Badius*, a Paſtor in *Orleance*, who from his very childhood had been moſt dear to *Beza*; yet did not *Beza* intermit his publick preaching, nor private viſiting of the ſick. The *Proteſtants* murdered. *Beza* ſtayes in *France*. A *Synod*. A Plague.

A few moneths after fell out that memorable Battel, in *Druiden* fields where *Beza* was preſent, and by his prayers and exhortations did much encourage the ſouldiers, yet they loſt the day, and the Prince of *Conde* was taken priſoner, whom *Beza* by his Letters much comforted, and exhorted the reſt not to give way to deſpondency, but to perſevere in the defence of the Cauſe, and to commit the ſucceſs of it unto God. The *proteſtants* beaten. *Beza* comforts the Prince.

Not long after peace enſuing, *Beza* got leave to goe back to *Geneva*, from which he had been abſent 22 moneths, in which time he had gone through many troubles and dangers both of Body and mind.

At his return to *Geneva* he fell upon his former employment in the Schools and Church: *Calvin* undergoing the burthen one week, and he the other, and they continued in thoſe mutual labours, till *Calvins* death, and then he had *Nicolas Collodonius* for his Colleague, and after him *Lambertus Danaus*, and after him *Anthony Fagius*. His return to *Geneva*. His imployments.

He relates the miseries of the *French* Churches.

Presently after his return, in the first sermon that he preached to the people, he filled the mindes of the hearers with incredible sorrow and grief, by relating to them the miserable condition of the Churches of *France*, whereof himself had been an eye-witness, and which therefore he painted out to the life, which he did for this end, to stir up all to commiserate, and heartily to pray for their Brethren that suffered such great afflictions.

He confutes *Heretick*s & *Lutherans*.

Shortly after he wrote an answer to *Sebastian Castellio*, who had inveighed against his Translation of the *New Testament* into *Latine*. He also published an answer to the railings of *Francis Balduinus*, who followed the steps of *Ecebolius*, both of them teaching, *That men might change their Religion as the state changed.* Then did he confute the errors of *Brentius*, and *James Andreas*, who held the Omnipresence of the Body of *Christ*: After this he published an excellent Catechism.

Civil wars in *France*.

Anno Christi 1567. the Civil Wars breaking out again in *France*, he was much affected with it, and by writing, admonishing, and exhorting, both at home and abroad, endeavoured to assist with his counsell those whom he could not by his presence.

Geneva a refuge to the godly.

Also *Anno Christi* 1568, that war waxing hot, many out of sundry parts of *France* fled to *Geneva* as to a safe harbour, amongst whom was *Nicolas Beza*, Præfect of *Vezelia*, Brother to *Beza* by the Fathers side, who living a while in *Beza's* house, shortly after dyed of the Plague. And not long after *Beza's* wife fell sick of it, yet it pleased God to restore her to health again. The same year, in the midst of many troubles, he wrote his Books of *Polygamie*, and *Divorces*, against *Bernard Ochin*, who a little before had published his Dialogues upon these subjects, stuffed with errors. He wrote also against *Flacius Illricus*.

He is sent for into *France*. Moderates in a *Synod*.

Anno Christi 1571, peace being setled, he was sent for by the Queen of *Navar*, the Admiral, and the general vote of the Churches of *France* to *Rochel* to a *Synod*, where he was made the Moderator, and at which, the Confession of Faith of the *French* Churches was confirmed, and subscribed by the Queen of *Navar*, her son (afterwards King *Henry* the fourth) and the Prince of *Conde*. And the year after he was sent for to *Namures* to another *Synod*, where the Book of the *French* Church-Discipline was established.

1572.

The Massacre at *Paris*.

Anno Christi 1572, after that bloody Massacre at *Paris*, many of the godly that escaped fled to *Geneva*, amongst whom were the Pastors of fifty Churches that were wholly dispersed. These being stript of all, and in great want *Beza* by his Letters into *Germany* and *England*, procured such relief for them, that for three years space in which they lived there, they were plentifully and comfortably provided for.

He provides for the afflicted. Charity.

In that Massacre God was pleased wonderfully to preserve *Henry* of *Burbon*, son to the great *Lodwick* Prince of *Conde*, who thereupon retired into *Germany* for shelter, and staying a while at *Strasborough*, he sent for *Beza*, and employed him to Prince *Cassimire*, the Administrator of the *Palatinate*. And afterwards as this Prince returned into *France*, he went by *Geneva*, where he conferred with *Beza* about many weighty matters.

His great imployments.

Beza went on indefatigably in his publick employments, revised his Translation and Annotations upon the *New Testament*, and enlarged them; wrote against *Pappus* about the *Hypostaticall Union*; against the railings of *Holderus*; against the calumnies of *Andreas*: Made his *Harmony* of the Law out of the Books of *Moses*. He wrote also of the *Notes, and Authority of the Catholick Church, &c.*

A Plague. Friendship amongst the Pastors.

Shortly after the Plague breaking forth in *Geneva*, *Beza* was much afflicted for the sad condition of the Common-wealth, yet he cheared up himself much with the hearty and sincere love, and society which he had with all the Pastors thereof, whose unity, and unanimity was a great means, under God, to preserve the happiness of *Geneva*.

Anabaptists converted.

About the same time five *Anabaptists* (Mechanicks) began privately to sow the seed of their errors in *Geneva*, whereupon *Beza*, *John Pinaldus*, *Charles Perrot*, and *Anthony Fains*, were chosen to confer with them, and after confutation of their errors, they recanted, and reformed; onely one of them left the City, and was heard of no more.

A Disputation.

Anno Christi 1586 there was a Disputation appointed at *Mombelgard* between the *German*

German and *Helvetian* Divines about the difference betwixt them in ſome points, unto which *Beza* was ſent for, and the whole Diſpute was betwixt Doctor *Andreas* and him; But in concluſion nothing was effected by it; yet they parted lovingly without bitterneſs. This was after publiſhed by *Beza*. No good comes of it.

The year after his wife dyed, with whom he had lived with much comfort forty year, which was a great grief to him; yet afterwards by the advice of his friends he married another, one *Katharine Plania*, a godly Matron, who was a great comfort to him all his life after. About the ſame time he was called to a *Synod* held at *Bern*, wherein divers controverſies were debated, and the errors of *Alberius*, who ſaid, That we are juſtified at Gods Tribunal by inherent righteouſneſs; alſo of *Huberus*, about Predeſtination, and eternall Election, were condemned. Shortly after he wrote about the Sacraments againſt *Hoffman*; Publiſhed in *French* his Sermons about the Paſſion of *Chriſt*; alſo on the *Canticles*, which he turned into *Lyrick* verſe; Anſwered *Genebrands* calumnies, and reviſed his tranſlation of the *New Teſtament*. His wife dyes. His ſecond marriage. His great labours.

Anno Chriſti 1589, *France* being full of broils, *Geneva* alſo was moleſted by the ſame; whereupon publick prayers were appointed twice a week extraordinary, which burthen *Beza* willingly took upon himſelf; whereupon the other Paſtors freed him his daily Sermons which he uſed to preach before; only he preached once on *Sabbath* mornings betwixt eight and nine a clock. Prayer in Danger.

Not long after he began to be troubled with a diſſineſs in his head, inſomuch as being to preach on Whitſonday *Anno Chriſti* 1597 before the Sacrament, as ſoon as he had made Confeſſion of Sins after their uſuall manner, he was fain to give over, and come out of the pulpit, whoſe place *Fagius* preſently Supplied. His weakneſſe.

The like happened to him the week following alſo, whereupon he gave over publick preaching, only now, and then praying publickly, yet would he not be idle, but went on teaching daily in the Schooles; yet at laſt becauſe of his dulneſs of hearing, he abſtained from the publick Diſputations, and Conſiſtoral meeting. His diligence.

And to ſatisfie ſome Noblemen, *Germans*, *Bohemians*, and *Polonians*, who would needs hear him read ſome Lectures, he began a brief *Analyſis* upon the Epiſtle to the *Romans*, but after he had done it twice, he was fain to leave off. Yet did he not wholly deſiſt from preaching till the year 1600, when he preached his laſt Sermon in *January*, being eighty one years old, upon the third Petition of the Lords Prayer; *Thy will be done in earth as it is in Heaven.* He had often in his mouth that ſaying of *Veſpaſian*, *Imperatorem decet ſtantem mori.* His laſt Sermon.

Not long after being preſent at a Conſiſtory, he invited all his Brethren to ſupper, but they at firſt refuſed, becauſe there was to be a publick Faſt that week, and the Magiſtrates had forbidden all Feaſting; but he told them, that he would get leave of the Magiſtrates, and that he intended not a Feaſt, but a frugal ſupper, rather to feaſt their minds with their mutual love and ſociety, then their Bodies with dainties: Then they all aſſented, and were entertained by him with all the expreſſions of Brotherly love that could be. He invites his Colleagues. Frindſhip amongſt brethren.

Many Noblemen and others that came from other countries to ſtudy at *Geneva*, would alwaies deſire to ſojourne with him, that they might enjoy his ſociety.

That year there was a rumor ſpread abroad all over *Europe* by the *Jeſuits*, that *Beza* was dead, and turned *Papiſt* before his death; which lye the Paſtors of *Geneva*, and himſelf alſo by publick writings confuted: And diſcourſing with his friends of it, he ſaid, *That the* Jeſuits, *and he, had both one deſire, but not for the ſame end: The* Jeſuits (ſaid he) *wiſh my end, but for an evill end: I wiſh for it alſo, but that by death I may paſſe to eternall life, purchaſed for me by the merits of* Chriſt. *Popiſh* lyes. Confuted. Death deſired.

Anno 1599 the King of *France* and the King of *Navar* lying in ſiege before the Caſtle of Saint *Katharines* in *Savoy* near to *Geneva*, *Beza* went to viſit them, and was entertained with abundance of courteſie by them, and being asked by the King of *France* if he had any requeſt to make to him, he anſwered, That he had nothing, but to commend his ſacred Majeſty to the bleſſing of the great God, and to pray that his He viſits the Kings.

Majeſty

His requeſt for the Church at *Lions.*

Majeſty to the Bleſſing of the Great God, and to pray that his Majeſty might Govern his people in Peace. Onely he requeſted, that ſeeing the Church at *Lyons* had not yet enjoyed the Benefit of his Majeſties Edict, that he would be pleaſed to think of them, which the King promiſed, and upon their Petition, granted their deſire.

His meditations.

About the time of his return, he began to be much troubled with want of ſleep; but lying awake in the nights, he deceived the time in Holy Meditations. And ſpeaking to his Friends of it, he uſed that ſpeech, *Pſalms* 16. verſe 7, 8. *My Reins alſo inſtruct me in the night ſeaſon. I have ſet the Lord always before me, in whoſe Favour is Life.* And that of *Pſalm.* 63. *My Soul is filled as with marrow and fatneſſe, when I remember thee upon my Bed, and meditate on thee in the night Watches.* Many came out of the Kings Camp to *Geneva* to ſee the City which was now ſo famous, but eſpecially to ſee *Beza*; all whom he corteouſly entertained with holy and ſavoury diſcourſes, and ſo diſmiſſed them well pleaſed.

He is viſited by many.

Anno Chriſti 1602. *Maurice* the Lantgrave of *Heſſe* came to *Geneva* to ſee him, but diſguiſed, for whch *Beza* was very ſorry after, that he had not known him. Finding himſelf to draw near to his end, he reviſed his *Will*, and ſo eaſing his mind of all wordly thoughts, he wholly betook himſelf to expect the time of his departure, which he much longed for.

Preparation for Death.

He often uſed that ſaying of the Apoſtle, *We are his Work-manſhip, created in* Chriſt Jeſus *to good Works.* And that of St. *Auguſtine, Diu vixi, diu peccavi, ſit nomen Domini benedictum:* I have lived long, I have ſinned long, Bleſſed be the Name of the Lord. And that alſo, *Domine, quod cæpiſti, perfice, ne in portu naufragium accidat*, Lord perfect that which thou haſt begun, that I ſuffer not ſhipwrack in the Haven; And that of *Bernard, Domine, ſequemur te, per te, ad te: te, quia veritas; per te, quia via; ad te, quia via:* Lord, we follow thee, by thee, to thee: Thee, becauſe thou art the Truth: By thee, becauſe thou art the Way: To thee, becauſe thou art the Life.

Epheſ. 2 10.

His. Sickneſſe.

Anno 1605. there came ſome Noble and Learned men from *Boruſſia* to ſee him, with whoſe ſociety he was much pleaſed. But diſeaſes encreaſing upon him, the Paſtors of *Geneva* agreed amongſt themſelves, that every day two of them ſhould viſit him by turns, and ſometimes all of them came together, and prayed moſt fervently with him.

His Death.

October 13. being the *Sabbath-day*, he roſe in the morning, and prayed with his Family, and then deſiring to goe to Bed again, he ſate him down on the ſide of his Bed, and asked if all things were quiet in the City: They anſwered him, yea; but perceiving that he was near to his end, they ran for a Miniſter, who immediately coming, whilſt he was praying with him, without the leaſt pain or groaning, he quietly yeelded up his ſpirit unto God, *Anno Chriſti* 1605. and of his Age 86. and of his Miniſtry 46.

James Lectius made this Epigram of him.

Vezelii genuere, pia tenuere Gebennæ;
Aſtra tenent: vixi non mihi, ſed populis.

Aliud

Si qua fides famæ, proles mihi defuit omnis:
At varia, & vera prole beatus ego.
Me Populi, & Miſtæ, & Reges dixere parentem:
Multa virum genui millia, Chriſte, *tibi.*
Quin Populi, & Myſtæ, Reges naſcentur & ex me:
Chriſte *tibi, & toto dum legar orbe frequens.*

His Character.

He was a thick ſet man, and of a ſtrong Conſtitution, inſomuch that he uſed to ſay, that he never knew what it was to have his Head ake: He was of an excellent wit, an accurate judgement, a firm memory, very eloquent, affable, and courteous; ſo that he wascalled the *Phœnix* of his time.

In his Teſtament he gave Thanks, 1. That

1. That God at ſixteen years old had called him to the knowledge of the Truth, though for a while he walked not anſwerable to it, till the Lord in mercy brought him home, and carryed him to *Geneva*, where under that great *Calvin*, he learned *Chriſt* more fully. Thankſg iving for five things.
2. That being infected with the Plague at *Lauſanna*, and aſperſed with grievous calumnies, the Lord had delivered him from them both.
3. That coming back to *Geneva*, he was there choſen Paſtor, when as he deſerved not to have been one of the Sheep.
4. That not long after he was made Colleague to that excellent man *John Calvin* in reading Divinity.
5. That being called into *France* in the firſt Civill War, and toſſed there up and down for twenty two Moneths, God had preſerved him from ſix hundred dangers, *&c.*

A *Papiſt* objecting to him his youthly Poems; *This man* (ſaith he) *vexeth himſelf, becauſe* Chriſt *hath vouchſafed to me his Grace.*

Though there was ſo great worth in this man, and his Labours were extraordinary; yet he had but Fifteen-hundred Florens *Per annum* for his ſtipend, which amount but to ſeven or eight and fifty pounds ſterling by the year, beſides 20 Coups of Corn, and his houſe. His ſmall means.

His Works are theſe. *N. Teſtamenti nova verſio, cum Annotationibus. Confeſſio Chriſtianæ fidei. De* Hæreticis *a civili Magiſtratu puniendis. Summa totius Chriſtianiſmi. De Cœna Domini. De Hypoſtatica duarum in* Chriſto *naturarum unione. De unitate eſſentiæ Divinæ, & tribus ſubſiſtentibus perſonis. Tractatio de Polygamia, & Divortio. Epiſtolæ Theologicæ.* With many others ſet down particularly by *Verheiden*; and mentioned in this narrative of his Life. His Works

At the Conference in the *Monaſtery* of *Poſſie* (before-mentioned) when a *Spaniſh Jeſuit* called the Proteſtant Divines, *Alinos, Vulpes, Simias*, &c. *Beza* anſwered, *Nos non magis credimus quam* Tranſubſtantiationem: We believe it no more than we do your Doctrine of *Tranſubſtantiation.*

THE



D. RAINOLDS

The Life of John Rainolds, *who dyed* Anno Chriſti 1607.

His Birth & Education.

His brothers are *Papiſts.*

His excellent parts.

His humility.

His preferments.

Gods Providence.

His Death.

John Rainolds was born in *Devonſhire, Anno Chriſti* 1549, and brought up in *Corpus Chriſti* Colledge in *Oxford*, and for his excellent learning was choſen a Fellow of that Houſe, and afterwards Commenced Doctor in Divinity. (He had divers Brothers that were all *Papiſts*, which procured him much ſorrow, eſpecially his elder Brother [*William Rainolds*] who wrote ſeditious and peſtilent Books againſt that renowned Queen *Elizabeth*, and her flouriſhing Kingdome: He was ſo eminent for piety, and for his knowledge in the more myſterious parts of Divinity, that one ſaith of him, that he was, *Academiæ lumen: Europæ decus: Divinæ gloriæ buccinator: ſanctitatis eximium exemplar, & diligentiſſimus in Pontificios ſcriptor:* The Light of the Univerſity: The Glory of *Europe*: the Trumpeter of Gods glory: An admirable example of holineſs; and a diligent writer againſt the *Papiſts.*

Indeed what he wrote againſt them is altogether unanſwerable. He was withall ſo humble, that he would never accept of any great preferment in the Church, only (being much importuned) he took the Deanry of *Lincoln*, which he quickly grew weary of, and therefore paſſed it away to another. He was choſen Preſident of *Corpus Chriſti* Colledge, and made the Profeſſor of Divinity, which places he diſcharged with admirable learning, and ſedulity to the end of his life. Gods great providence in watching over him doth excellently appear by this example.

Being at *London Anno Chriſti* 1602, he deſired to refreſh himſelf by walking abroad into the open air, and for that end, went into *Finsbury* fields, where many Archers were ſhooting with their long bows, and it ſo fell out that one of their arrows met him, and ſtroke him upon the very breaſt, which in all probability would have pierced through his body; But behold the admirable providence of God! the arrow piercing the outſide, ſtopped againſt the quilted lining, and ſo leaped back without doing him the leaſt hurt. But the ingrateſull world being unworthy of ſuch a ſtar, it pleaſed God that he fell ſick, and was taken away by an immature death *Anno Chriſti* 1607, and of his Age 58.

When the Heads of the Houſes in *Oxford* came to viſit him in his laſt ſickneſs, which he

he had contracted meerly by his exceeding great pains in his ſtudy (whereby he brought his body to be a very *Sceleton*) they earneſtly perſwaded him that he would not *perdere ſubſtantiam propter accidentia*, loſe his life for learning: He with a ſmile anſwered them with this verſe of the Poet.

Nec propter vitan vivendi perdere cauſas.

Biſhop *Hall* ſaith thus of him, *He was a welfurniſhed Library: full of all Faculties, of all Studies, of all Learning: whoſe Reading, whoſe Memory was neer to a* Miracle. *He was a living Library A third Univerſity.*



JOS: SCALIGER

The Life of Joſeph Scaliger, *who dyed* Anno Chriſti 1609.

Joſeph Scaliger the ſon of *Julius Cæſar Scaliger*, wos born at *Aginum Anno Chriſti* 1540, and at nine years old was ſent by his father to School at *Burdeaux*; But after three years ſtay there, the Plague breaking forth, he returned to his Father again, who ſet him every day to make an Oration, whereby he attained to ſuch an exactneſs in the *Latine* tongue, that not long after, he compoſed that excellent Tragedy of *Oedipus*, which cauſed his friends to admire ſuch ripeneſs of wit in ſuch tender years. His Birth and Education.

At nineteen years old (his Father being dead) he went to *Paris* to learn the *Greek* tongue, where for two moneths ſpace, he applyed himſelf to the Lectures of that learned man *Adrian Turneby*, but wanting other helps, he loſt moſt of that time; which cauſed him to ſhut himſelf up in his ſtudy, and there by extraordinary diligence, joyned, with his naturall aptneſs, he began to ſuck in the firſt rudiments of the *Greek* tongue; and before he had well learned all the conjugations, he gat him an *Homer*, and in one and twenty days he learned it all over; ſrame dfor himſelfa *Greek Grammar*, and never uſed the help of any other. He learned the other *Greek* Poets in four moneths more. He goes to *Paris*. His Induſtry.

He ſtudies *Hebrew*.

Having thus beſtowed two years in the ſtudy of the *Greek*, he grew very deſirous to add the knowledge of the *Hebrew* to it; though he knew not one letter of it, yet he attained to the knowledge of it without any other help. He wrote much in verſe in both thoſe languages, but to avoid the repute of ambition, would not ſuffer them to be printed. He read over many *Hebrew* and *Greek* Authors, and ſpent much time in interpreting them, and clearing of them from Errors.

His humility.

His travels.

Anno Chriſti 1563, he began to travel into divers Countries, and made little ſtay any where, till he was called to the Univerſity of *Leiden*, *Anno Chriſti* 1593, to be Profeſſor there, in which place he ſpent ſixteen years, making the place famous both by his Lectures and Writings, and at laſt dyed of a Dropſie, *Anno Chriſti* 1609, and of his Age ſixty nine. The aforementioned *Turneby*, who was an excellently Learned man himſelf, called this *Scaliger*, *Portenoſi ingenii juvenem*; A young man of a ſtupendious wit.

He is made Profeſſor at *Leiden*.

His Death.

The Life of Amandus Polanus *who dyed* Anno Chriſti 1610.

His Birth and Education.

Amandus Polanus, was born at *Oppavia* in *Sileſia*, of honeſt Parents, *Anno Chriſti* 1561. In his Childhood he was brought up by the care of his Parents in the Free-ſchool belonging to that place, where he learned the Grounds of the Liberall Arts: And from thence, *Anno Chriſti*, 1577, he was ſent to *Uratiſlavia*, where he ſpent ſix years, and where his ingenuity, quickly diſcovered themſelves, to the great ſatisfaction of his Maſters: And then for his farther inſtruction he went to *Tubing* and reaped much benefit by the Lectures of *Theod. Snepfius*.

He goes to *Tubing*.

But afterwards, in a publick Diſputation, wherein Doctor *Andreas* was Moderator; being invited to confer about *Election*, he conſtantly adhered to that of the Apoſtle, *Rom.* 9. 11. *The children being not yet born, neither having done any good, or evil, that the purpoſe of God according to Election might ſtand, not of Works, but of him that calleth*, &c. And afterwards being conferred with in private about it, adhering to his former Opinion, many began to be angry, and to withdraw themſelves from him: Whereupon by the advice of a Doctor of *Phyſick*, his ſpecial Friend, he left *Tubing*, and went to *Baſil*, carrying Letters of commendation from that Doctor, to *James Grynaus*, *Anno Chriſti* 1583, where, being admitted into the Univerſity, he wholly applyed himſelf to the ſtudy of Divinity. And after a while he viſited *Geneva*, and *Heidleberg*; and in *Moravia*, and ſome other places he was Tutor to divers young Noblemen, eſpecially to one *Zerotinius*.

He goes to *Baſil*.

He commenceth Doctor in Divinty.

Anno Chriſti 1590, at the importunity of ſome Noblemen, he commenced Dr. in Divinity at *Baſil*, and ſix years after he was made Profeſſor, for interpreting the *Old Teſtament* in that Univerſity, which place he faithfully diſcharged for fourteen years ſpace, expounding *Daniel*, *Ezekiel*, and a good part of the *Pſalms*, beſides his extraordinary Lectures, which he read every *Thurſday* and *Saturday*, and his publick Diſputations, and other excerciſes.

Is made Profeſſor.

Thus *Polanus*, was an excellent Ornament to the Univerſity of *Baſil*, adding a great luſtre to it by his wit and writings. Afterwards falling ſick of a Feaver, he wholly reſigned up himſelf to the Will of God, comforted himſelf with divers pregnant Texts of Scriptures, and ſo departed quietly in the Lord, *Anno* 1610. and of his age 49.

His Death.

His Character.

There met in this man, true piety and ſolid Learning. He had both a good wit and ſound judgment: Was well skilled both in the Tongues and *Eccleſiaſtical* Antiquities. In his office he was very diligent. He twice bore the chiefeſt office in the Univerſity of *Baſil*, and that to his own credit, and the profit of the Schools. He kept correſpondence with the chiefeſt Divines of thoſe times, who were his ſpecial Friends, as *Beza*, *Dan. Toſſanus*, *George Sohnius*, *Will. Stuckius*, *Pareus*, *Pitiſcus*, &c. He had two Wives, the firſt was *Mary*, the daughter of *James Grynæus*, who dyed in childb[illegible]; The other was *Salome Waſſerhunia*, who dyed the ſame year with himſelf.

Scripſit

Scripsit Commentarium in Danielem *contra* Bellarminum. *Analysin* Hosea, *cum Orationibus Historicis, & Dialecticis. De morte* Christi, *pro quibus eam subierit. De quatuor Monarchiis apud* Danielem. *Analysin* Malachiæ. *Partiones Theologicas. Syntagma Theologiæ*, &c. His Work

The Life of Thomas Holland, *who dyed.* Anno Christi 1612.

THomas *Holland* was born in *Shropshire, Anno Christi* 1539. and brought up in *Exceter* Colledge in *Oxford*, where he took his Degrees with much applause. Afterwards he Commenced Doctor in Divinity, was chosen Master of the Colledge, and for his excellent learning was preferred to be the *Regius Professor*, or Doctor of the Chair, wherein he succeeded Dr. *Humfreid*, and so deported himself in the same, that he gat the approbation, and admiration both of that of *Oxford*, and of Forreign Universities also. His Birth and Education. His Preferments.

He was like *Apollos*, a man mighty in the Scriptures, and as one saith of him, *Adeo cum Patribus familiaris, ac si ipse Pater, et cum Scholasticis, ac si Seraphicus Doctor*: i. e. He was so familiarly acquainted with the Fathers, as if himself had been one of them; and so vers'd in the School-men, as if he were the *Seraphick* Doctor. He was also a faithful Preacher of the Truth, and one that adorned it by his holy life and conversasion; A zealous defender of the true Religion, and a great hater of superstition and Idolatry: Insomuch that when he went any journey, calling the Fellows of the Colledge together, he used to say to them, *Commendo vos dilectioni Dei, & odio Papatus, & superstitionis*: I commend you to the Love of God, and to the hatred of *Popery*, and superstition. He continued Doctor of the Chair twenty years, and was every way as famous for his Religion, and holyness of life, as he was for his Learning. His great Learning. His zeal.

When in his old age he grew weak, and sickly, he spent all his time in fervent prayers, and Heavenly meditations, and when his end approached, he often sighed out, *Come, O Come Lord* Jesus, *thou morning Star: Come Lord* Jesus, *I desire to be dissolved, and to be with thee*: and so he quietly departed in the Lord, *Anno Christi* 1612. and of his age 73. Preparation for Death. His Death.



I. DRVSIVS

The Life of John Drusius, *who dyed* Anno Christi 1616.

His Birth and Education.

John Drusius was born at *Aldenard Anno Christi* 1550, and first brought up to School in the City of *Gaunt*, and from thence went to the University of *Lovain*: But whilst he was following his study hard there, his Father was proscribed for Religion, & thereby deprived of all his estate, which caused him to fly into *England*, taking this his son along with him.

He goes into *England*.

When he came to *London* he met with *Celaverius*, lately come thither, that was exceeding skilfull in the *Hebrew*: His Lectures therefore he attended upon both in publick and private; and when *Cevalerius* was sent to *Cambridge* to be the Professor there, *Drusius* went along with him, applying himself especially to the study of *Greek*. Afterwards when *Cevalerius* was called back into *France*, *Drusius* still accompanyed him, and fell hard to the study of the *Hebrew*: He also privately read the same to two young *English* Gentlemen.

He studies *Hebrew* & *Greek*.

He goes into *France*.

After a while he returned to *London* again, and when he was purposed to goe back into *France*, he heard of that bloody Massacre at *Paris*, which made him alter his minde: and having preferment profered to him, either in *Oxford*, or *Cambridge*, he chose *Oxford*, where, for the space of four yeares, he read *Hebrew*, *Chalde*, and *Syriack* with great commendation. After which time he went back to *Lovain*; but not long enjoying peace there, he returned to *London* again; where he continued till the peace was concluded at *Gaunt*, and then went over into *Flanders*, and from thence into *Zeland*, where the States of *Holland* chose him to be the Professor in *Hebrew*, *Chalde*, and *Syriack* in the University of *Leiden*, *Anno Christi* 1577.

His return into *England*.

He is Professor in *Oxford*.

He is Professor in *Leiden*.

During his abode there he married a Wife, and the States of *Frisland* having newly erected a University at *Franequer*, they called him thither: In which place he continued taking great paines for the space of thirty one yeares; and at length resigned up his spirit unto God, *Anno Christi* 1916, and of his age sixty and six.

His marriage.

His Death.

The

The Life of John James Grynæus, *who dyed* Anno Christi 1617.

John James Grynæus was born at *Berne* in *Helvetia*, *Anno Christi* 1540. His Father was first a Professor in *Basil*, and afterwards removed to a Pastoral charge at *Ratela*, who died of the Plague *Anno Christi* 1564. His birth, Parentage and Education.

His Mother was *Adelheida Stuberina*, both of them godly persons. His father took the care of his first learning, educating him under his own wings, and afterwards *Anno Christi* 1547, he was sent to School to *Basil* under *Thomas Plater*, an excellent School-master, with whom he profited so much, that *Anno Christi* 1551, upon examination he was admitted into the University under *Boniface Amerbachius*, and the very next year the Plague being hot in *Basil*, he fell sick of the plague, but it pleased God to restore him again, and he followed his study hard. Gods Providence.

He heard his own Father reading *Greek* and *Latine*, *Huld. Coccius* reading *Logick*, and *John Nisæus* reading *Poetry* and *Rhetorick*.

Anno Christi 1556, his Father was called to a Pastoral charge at *Ratela*, but our *James* stayd still at *Basil*, joyning the study of Divinity with that of *Philosophy*.

One of the Professors of Divinity at that time, was *Simon Sulceras*, who being an *Ubiquitarian*, misled our *Grynæus* into the same error, as himself confesseth; adding that he continued in it for ten years, and misled others likewise, till at length, through Gods mercy, he was brought into the way of truth.

Anno Christi 1559 he began to preach, and was ordained Deacon by *Sulcerus*, who was the *Superintendent* of those Churches, which office he supplyed till the year 1563, at which time by the advice of his father and friends, he went to *Tubing* for the further improvement of his learning, though himself had rather have gone to *Wittemberg*, where *Charles* Marques of *Baden* having heard him preach, and being taken with him, had profered him an exhibition, of an hundred *Florens per annum*. He is ordained Deacon.

When he came to *Tubing*, he delivered his Letters of commendation to Doctor *Andreas*, and so was admitted into that University, where he heard *Andreas*, *Heerbrand*, *Snepsius*, and *Brentius* for Divinity, *Samuel Hailand* for *Philosophy*, and others for the other Arts; and it pleased God that he met with *William Stuckius* of *Zurich*, whom he had formerly known, and who now became a partner in his studies, and remained his intimate friend ever after. His remove to *Tubing*.

Anno Christi 1564, when by the advice of their friends these two persons were minded to leave *Tubing*, Doctor *Andreas* stayed them, and put them upon a Disputation, upon certain *Theses* about the *Ubiquity*, and *Eucharist*, endeavouring to draw *Grynæus* to his own opinion; But in the disputation, *Grynæus* was so baffled by *Stuckius*, that he was almost non-pluſt, and was driven to doubt of that opinion. Having in this disputation, given reasonable satisfaction, to the Divines of *Tubing*, he was put upon reading Lectures upon *Daniel*, and so a while after, was made Doctor in Divinity. He doubts of the *Ubiquity*.

Anno Christi 1565 his Father dyed of the Plague, and he was chosen by *Charles*, Marques of *Baden*, to succeed in the Pastoral charge at *Ratela*, where besides his ordinary labours he read privately to the Deacons twice a week, and God blessed his labours exceedingly. He is chosen Pastor of *Ratela*.

Anno Christi 1569 he married a wife, with whom he lived contentedly 40 years, and had by her seven children. His marriage.

About that time the form of *Concord* being much pressed, he fell hard to the study of the Scriptures, and of Antient and Modern Divines, whereby it pleased God that light

light began to appear to him, for hitherto he had been a *Lutheran*: And modeſtly declaring his judgement about the *Ubiquity* of *Chriſts* body, he began to be hated of many. Yet during his abode there, at the requeſt of the Printers, he corrected for the Preſs, *Euſebius*, *Origen*, *Irenæus*, *Eraſmus* his *Adagies*, and other Books.

He denies the *Ubiquity*

He is ſent for to *Baſil.*

Anno Chriſti 1575 he was ſent for to *Baſil*, to be a Profeſſor interpreting the *Old Teſtament*, and with the conſent of the Marqueſs, he removed thither with his family after he had been ten years Paſtor at *Ratela*; yet before his going, the Marqueſs conditioned with him, that he ſhould be overſeer of his Churches, and that his Brother ſhould ſucceed him in his charge at *Ratela*, and withall, he aſſigned him a ſtipend of twenty *Florences per annum.*

His remove to *Baſil.*

When he was come to *Baſil* he made an Oration of the difficulty of the work whereunto he was called. He began with the explication of *Geneſis*, but before he had gone through it, at the requeſt of his Auditors, he left it, and fell upon the *Pſalms*, and ſome of the *minor Prophets*. He alſo voluntarily read ſome *Hiſtory* Lectures.

He met with ſome reproaches from the *Lutherans*, becauſe he taught otherwiſe than they would have had him about the Lords Supper; But the Lord ſaw it good thus to exerciſe him, whoſe labours yet both in publick, and private he bleſſed exceedingly, and made him an happy inſtrument of cloſing up, and healing ſome breaches that had been between the Churches of *Zurick* and *Baſil.*

His friends.

He maintained friendſhip with *Eraſtus*, *Amerbach*, *Plater*, *Zuinger*, *Urſtiſius*, and others. He had many Noblemen, Gentlemen, Citizens, Doctors, and other learned young men, that came out of other countries to ſojourn with him.

Anno Chriſti 1583, *Lodwick* Prince Elector *Palatine* dying, Prince *Caſſimire* ſucceeded as Adminiſtrator in the minority of the young Prince, whoſe care was to reform the Churches of the *Palatinate*, and the Univerſity of *Heidleberg*, and adviſing with *Daniel Toſſanus*, and other godly Divines about the ſame, he was directed by them to chuſe *Grynæus* for one of the Profeſſors.

He removes to *Heidleberg.*

And accordingly *Anno Chriſti* 1584 he ſent, to *Baſil* for him, whereupon (with the conſent of the Senate) he removed to *Heidleberg*, where for two years ſpace he read *Divinity* and *Hiſtory*, taking care both of the Church, School, and Univerſity. He met with many oppoſitions from the *Lutheran* Faction, had many diſputations with them, whereof that was the moſt famous, which was held in the preſence of the Prince *Anno Chriſti* 1584, and wherein *Grynæus* was Moderator, the iſſue whereof was this, That thoſe Divines and Scholars which would not be convinced and reformed, but continued to make factions and diviſions in the Univerſity, were gently diſmiſſed: After which the *Orthodox* Doctrine of the perſon of *Chriſt*, and the Sacraments was quietly preached in the *Palatinate.*

The *Lutherans* removed.

Anno Chriſti 1585, *Sulcer* being dead, by the earneſt deſire of the godly, he was called back to *Baſil*, to undertake the Government of that Church, and thereupon *Anno Chriſti* 1586 he removed to *Baſil*, and was entertained with the great applauſe of the whole Church, and having preached twice, he went back to *Heidleberg*, to take his leave of the Prince, Church, and Academy: After which he was courteouſly diſmiſſed by the Prince, who provided for the carriage of his houſhold, and gave him his *Effigies* in Gold, as a remembrance of his love.

His return to *Baſil.*

His great Pains.

He continued in the faithfull diſcharge of his office at *Baſil*, all the remainder of his life, promoting the honour and profit of the Church, School, and Univerſity, by his care, diligence, and induſtry. In the Church he was a faithfull Paſtor, feeding his people with the Bread of life, comforting the afflicted, viſiting the ſick, & diligently removing whatſoever might hinder the progreſs of the Goſpel: For which end, *Anno Chriſti* 1594, he viſited all the Churches in his Dioceſs, endeavouring to preſerve, and nouriſh love amongſt Brethren, and reforming what was amiſs.

In the *Grammar* School, he with ſome others, was careful to provide fit Schoolmaſters, examined the proficiency of the Scholars, and helpt to maintain ſuch as were poor.

His imployments abroad.

In the Univerſity he went through the greateſt honors and labours.

Anno

Anno Christi 1588, he was twice sent to *Mulhusen*, first to settle an able Ministry, and then to be present in a *Synod*. The same year he went to *Bern*, to a conference for composing the Controversies in Religion. He grows weak.

At length he began to grow weak and sickly, and his eye-sight waxed very dim, and in the 72 year of his age he was almost quite blind, yet his intellectuals and memory continued very good. He lost also most of his friends, with his brothers, sisters, wife, and chidren, (all but one daughter, and his son-in-law *Polanus*) whom he much desired to follow. He was oft tormented with the *Collick*, yet bore all with admirable patience; and in the midst of his pains, he said, His patience.

Ut nunc triste mori est, sic dulce resurgere quondam,
Christus *ut in vita, sic quoque morte lucrum est:*
In terris labor est, requies sed suavis in urna,
In summo venient gaudia summa die.

As death's sweet, so to rise is sweet much more,
Christ as in life, so be in death is more:
On earth are troubles, sweet rest in the grave,
At last day we the lasting'st joyes shall have.

After that he was eased of the Collick and Stone, he fell sick of a Feaver, which almost took away his Senses, but he betook himself wholly to Prayer, and tasted the joyes of Heaven in his Soul, continually wishing that he might be dissolved, and be with *Christ*; which desire God shortly after satisfied; when he had lived seventy seven years, *Anno Christi* 1617. The Ministers of *Basil* carried his corps to the grave. His Sickness. Prayer. Death desired. His Death.

A little before his death, he professed to Doctor *Meier*, that he dyed in the same Faith that he had taught others; That he had earnestly besought God, to provide his people of an able and faithful Pastor, *&c.* concluding, *O præclarum illum diem, cum ad illud animarum concilium, cælumq; proficiscar, & cum ex hac turba, & colluvione discedam:* O happy day, when I may depart out of this troublesome and sinful world, and go to Heaven to those blessed Souls before departed. His speech to *Meier*.

He used to say, *Pontifici* Romano Erasmum *plus nocuisse jocando, quam* Lutherum *stomachando:* Writing to *Chytræus*, he said, *Si non amplius in his terris te visurus sum, ibi tamen conveniemus, ubi* Luthero *cum* Zuinglio *optime jam convenit:* If we never see one another again in this world, yet we shall meet in that place where *Luther*, and *Zuinglius* agree very well together. His sayings.

He used to be up at his study, Winter and Summer, before sun-rising, and spent all the day in Prayer, writing, reading and visiting of the sick. He was so famous that many Princes, Noblemen, and young Gentlemen came from forreign Countries to see and hear him. His diligence and Industry.

He was very dutiful to his parents, libral to a poor Brother which he had: Temperate in food and apparel all his life long: Courteous and affable to every man; respectful to all degrees; studious of love and concord amongst the good, especially Schollars, as his many Epistles shew. Many desired to sojourn with him, whose bodies he fed with food, and minds with pleasant and profitable discourses, and sage *Apothemes*. In bearing wrongs, he was very patient, never seeking reveng. His Character.

Scripsit Epitomen Bibliorum. Charact. Christianorum. Enarrationes aliquot Psalmorum, *& Prophetarum, ut* Haggaia, Jonæ, Habacue, Obadiæ, Malachiæ, Danielis 5 *priorum cap. Explanationem* Mat. *Exeg. Epistolæ ad* Romanos, Col. Heb. Joh. *Historiam Ecclesiasticam.* Chron. *Historia Evangelicæ.* His Works.

THE



R. ABBAT

The Life of Robert Abbat, *who dyed* Anno Chriſti 1603.

His Birth and Education.

His degrees

Robert Abbat was born at *Guilford* in the County of *Surrey*, *Anno Chriſti* 1560, of honeſt Parents, who carefully educated him in learning, and when he was fit, they ſent him to *Oxford*, where he was admitted into *Baliol* Colledge, in which place he followed his ſtudies very hard, took all his degrees till he commenced Doctor in Divinity, and for his excellent Learning, and exemplary life, he was choſen, firſt Maſter of the Colledge; and afterwards the *Regius Profeſſor*, in which place he ſucceeded Doctor *Thomas Holland*; and for five years ſpace performed his office ſo excellently, that *Anno Chriſti* 1615, he was by King *James* preferred to the Biſhoprick of *Salisbury*.

His Works

Whilſt he was there, he made that learned and ſolid work *De gratia, & perſeverantia Sanctorum*: He was alſo very diligent, and faithfull in the execution of his office: But partly by reaſon of the burthen and care of his place, partly by his ſedentary life, being ſo hard a ſtudent, he had a ſtone bred in his kindneys, which put him to intollerable pain, yet he bore the ſame with invincible patience.

His patience.

His Sickneſſe.

Till finding his end to approach, he called his Family together, and began to make before them a Confeſſion of his Faith, yet with ſome pauſes by reaſon of his pains and faintneſs, whereupon ſome of his friends told him, that he need not put himſelf to that trouble, having ſo fully declared the ſame in his learned and *Orthodox* writings. This counſel he approved, and therefore ſaid to them, *That Faith which I have publiſhed, and defended in my writings is the truth of God, and therein I die*, and ſo preſently after he yeelded up his ſoul to God *Anno Chriſti* 1618, and of his age 58.

His Death.

The

The Life of William Cowper, *who died* An. Christi 1619.

William Cowper was born in *Edenborough*, and at eight years old was sent by his Father to *Dunbar*-School, where in four years he learn'd the whole course of *Grammar*, and profited above his equals, and at that time did God began to reveal himself to him. Many times when he was in the School he used to lift up his heart unto God, begging of him knowledge and understanding; and always as he went to Church, he sent up this Ejaculation to Heaven, *Lord, bow mine ear that I may hear thy word.* His birth & education. His conversion.

At his entry into his tirteenth year, his father sent for him home to *Edenborough*, and presently after, he went to Saint *Andrews*, where he continued to his sixteenth year in the study of *Philosophy*, but made no great progress therein; yet the seed of Grace was still working in him, inclining him to a careful hearing and penning of Sermons, and other *Theological* Lectures. He goes to S. *Andrews*.

During his abode at Saint *Andrews*, Sathan, working upon corrupt nature, sought oft to entrap him in his snares, but as himself testifies, the Lord in mercy forgave all the vanities, and ignorances of his youth, and preserved him from such falls, as might have made him a shame to the Saints, and a reproach to his enemies. His te tations. Gods mercy.

At the Age of sixteen years, he returned to his parent at *Edenborough*, who propos'd to him sundry courses of life; But his heart was still enclined to the study of the Holy Scriptures, whereupon he resolved to goe into *England*, and the Lord provided him a place at *Hoddesdon*, eighteen miles from *London* (just as he had spent all his money which he brought with him out of *Scotland*) where he was entertained by one Master *Guthrie*, a Scotchman, to assist him in teaching of a School. There he remained three quarters of a year, and then having occasion to goe to *London*, he was unexspectedly called to the service of Master *Hugh Broughton*, with whom he continued a year and a half, and daily exercised himself in the study of Divinity. He goes into *England*. Gods providence. He serves Mr. *Hugh Broughton*.

At nineteen years old he returned again to *Edenborough*, where he lived with his Elder Brother [then one of the Ministers in that City] who much furthered him in his former studies; and at last he was required to give a proof of his gifts privately, which he did in the New Church before Master *Robert Pont*, and Master *Robert Rollock*, and some others, by whom he was commanded to preach in publick also. His return to *Edenborough*. He preaches privately.

Being twenty years old he was sent, by the Authority of the General Assembly, which then was met at *Edenborough*, to be the Pastor at *Bothkenner* in *Sterlingshire*; but when he came thither, he found in the Church, besides ruinous wals, neither roof, nor doors, nor pulpit, nor seats, nor windows, yet it pleased God to give such a Blessing to his Ministry, that within half a year, the Parishioners of their own accord, built, and adorned the Church in as good a quality as any round about it. His calling to the Ministry. Power of the Word.

There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetnesse of the Soil, and moistnes of the Air; and in that time did God begin to acquaint him with his terrors, and with inward tentations, so that his life was almost wasted with heavines, yet thereby he learned more, and more to know *Christ Jesus*. He is sickly. Assaul ed. with tentations.

About that time there was a General Assembly of the Church at *Perth*, unto which some that lived in the North of *Scotland*, sent to desire that a Minister might be sent unto them; whereupon the Assembly appointed Master *Cowper* for that place, and accordingly wrote to him by Master *Patrick Simpson*, who coming to *Sterling*, delivered to him the Letters from the Assembly, and those from the Town, containing his calling to the work of the Ministry in that place: And so shortly after, the Town sent their Commissioners to transport him and his Family thither. His remove.

In that place he continued, doing the work of the Lord, for ninteen years together, where he was a comfort to the best, and a wound to the worser sort. Besides the *Sabbath* days, he chose thrice a week to convene to people together in the Evenings, *viz. Wednesdays*, *Frydays*, and *Saturdays*, for a preparation to the *Sabbath*; upon which His painfulnes in the Ministry.

daies thay had no Preaching in the Morning; concerning which meetings himself writes, *That it would have done a Christians heart good, to have seen those glorious, and joyful assemblies, to have heard the zealous cryings to God amongst that people, with sighings and tears, and melting hearts, and mourning eyes:* And concerning himself he saith, *My witnesse is in heaven, that the love of* Jesus *and his people made continual preaching my pleasure, and I had no such joy as in doing his work.* And besides that, he preached five times a week, he penned also whatsoever he preached; many of which holy and godly Sermons are extant in print.

The success of his Ministry.

His zeal.

His works.

All the time of his abode there (except some little intermissions, and breathing times) the Lord still exercised him with inward tentation, and great variety of spiritual combats, the end of all which (through Gods mercy) was joy unspeakable, as himself testifies. *Yea once* (saith he) *in greatest extreamity of horror, and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright, and lightsome countenance of God, proclaming peace, and confirming it with invincible reasons: O what a change was there in a moment; The silly soul that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in* Christ Jesus, *and from this day forward my soul was never troubled with such extremity of terrors: This confirmation was given unto me on a* Saturday *in the morning; there found I the power of Religion, the certainty of the word, there was I touched with such a lively sense of a Divinity, and power of a Godhead, in mercy reconciled with man, and with me in* Christ, *as I trust my soul shall never forget: Glory, glory, glory be to the joyfull deliverer of my soul out of all adversities for ever.*

His tentations.

Joy unspeakable.

In the middest of these wrestlings with God he wanted not combats with wicked men also, but the greatnesse of his inward conflicts, made him lightly regard all their outward contradictions, and to esteem them but as the bitings of a Flea. It was no marvel to see Satan stir up his wicked instruments to molest him, since he professed himself a disquieter of him, and his Kingdom. Yet this much supported him, that he never had a controversie with any of them but for their sins: And the Lord assisting him, the power of the Word did so hammer down their pride, that they were all of them at last brought to an acknowledgement of their evil wayes.

His outward troubles.

Power of the word.

But at length (as God turned the heart of *Pharoah*, and his people from the *Israelities*, when the time drew on for their remove) so by little and little did the zeal and love of most of that people fall away, so that his last conflict was, not with the prophane, but with *Justitiaries*, and such as were unrebukeable in their lives. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former; and they which should have been his greatest comfort, were his greatest cross.

The apostasie of his people.

Presently hereupon God called him to the Government of the Churches in *Galloway*, in the *South-West* parts of the Kingdom, being chosen by the Assembly, and presented by the King thereunto. This was done without his privity, or ambitious seeking after it; yea, he was so far from it, that eighteen weeks passed betwixt the Kings Presentation, and his Acceptation of it.

He is made Bishop of *Galloway*.

His humility.

In that place he was very carefull to advance the Gospel, and to adorn his Ministery: Concerning the frame of his spirit thus he writes, *My soul is alway in my hand, ready to be offered to my God: Where, or what kind of death God hath prepared for me, I know not: But sure I am, there can no evil death befall him that lives in* Christ, *nor sudden death to a Christian Pilgrim, who* (*with* Job) *waits every hour for his change. Yea* (saith he) *many a day have I sought it with teares, not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearfull to fall into it.*

His desire of death.

Death why desired.

This faithful servant of God who had alwaies been faithfull and painful in his Ministery, when sickness grew daily upon him, was no way deficient in the duty of his ordinary preaching: Taking great pains also to perfect his work upon the *Revelation* which he desired greatly to finish before his death.

He grows sickly.

He had also much grief by reason of some that disturb'd the peace of the Church which he alwayes sought to procure; so that his infirmity encreasing he was compelled,

pelled to keep home; yet as his weakneſs permitted, he applyed himſelf to reviſe his writings, and to diſpoſe of his worldly eſtate, that he might be ready for his paſſage, which every day he exſpected; and ſome ten days before his deceaſe, he maniſeſted to his Friends, what great contentment he had in his approaching death. Preparation for Death.

Many repaired to him in his ſickneſſe, whom he entertained with moſt holy, and Divine Conferences, expreſſing a great willingneſſe to exchange this life for a better; and at laſt, feeling his ſtrength and ſpirits to decay (after he had conceived a moſt Heavenly Prayer in the company of thoſe that were by) he deſired to goe to bed, in which alſo, after he had moſt devoutly commended himſelf unto Almighty God, he took ſome quiet reſt. After which time he ſpake not many words, his ſpeech failing, though his memory and underſtanding were perfect; and ſo about ſeven a clock at night he rendred his Soul unto God in a moſt quiet and peaceable manner *Anno Chriſti* 1619. Some of his private meditations were theſe. His Sickneſſe. His Death.

Now my Soul beglad; for at all parts of this priſon the Lord hath ſet to his Pioneers to looſe thee: Head, Feet, Milt, and Liver are faſt failing; yea, the middle ſtrength of the whole Body, the Stomach is weakned long ago. Ariſe, make ready, ſhake off thy fetters, mount up from the Body, and goe thy way.

I ſaw not my Children when they were in the Womb, yet there the Lord fed them without my knowledge; I ſhall not ſee them when I goe out of the Body, yet ſhall they not want a Father. A ſweet ſpeech.

Death is ſomewhat drierie, and the ſtreams of that Jordan *between us and our* Canaan *run furiouſly, but they ſtand ſtill when the Ark comes. Let your Anchor be caſt within the vail, and faſtned on the Rock* Jeſus. *Let the end of the threefold cord be buckled to the heart, ſo ſhall ye go thorough.*

His Works are bound up together in one Volume. His Works

Soli Deo Gloria.



A. WILLET

The Life of Andrew Willet, *who dyed* Anno Chriſti 1621.

His Birth and Education.

Andrew Willet, was born in *Ely* in *Cambridgeſhire* *Anno Chriſti* 1562. His Father was a Miniſter, who carefully brought him up in the School of that City, where by his extraordinary pains and diligence he profited ſo much, ſthat at fourteen years old he went to *Cambridge*, and was admitted into *Peter*-houſe; yet not long after was tranſplanted to *Chriſt*'s Colledge, where Doctor *Down-ham*, and Maſter *William Perkins* were of his own ſtanding.

He goes to *Cambridge*

His proficiency.

There he applyed himſelf ſo ſeriouſly to his ſtudies, that in ſhort time he gained a good meaſure of knowledge in the learned tongues, and Arts; yea he attained to ſuch a meaſure of perfection therein, that at twenty two years old he publiſhed his Book, *De animæ natura, viribus*, wherein he did *Philoſophically Theologize* in five ſubtil, and abtruſe queſtions. About that time alſo he was made Miniſter, and began ſometimes to Preach, being furniſhed with Piety, Learning, and gravity beyond his years: Inſomuch as an accident befalling a Proctor of that Colledge, he ſuddenly undertook his place at the Commencement, and ſo well, and dexterouſly performed it, that thereby he gained the applauſe, yea, the admiration of all his Auditors.

He is ordained Miniſter.

He is Prebend of *Ely*.

His marriage.

Having thus ſpent thirteen years in the Univerſity, by the favour of Queen *Elizabeth*, he was made a Prebend in *Ely*, where alſo he married a Wife, by whom he had eleven ſons, and ſeven daughters. But his Wife being a carefull yoak-fellow, his houſhold affairs troubled him not, ſo that he purſued his old courſe of ſtudy, which was his delight, and of which never he was weary.

His ſtudiouſneſs.

His piety.

His Manner was to riſe early in a morning, and to get half way on his journey ere others could ſet out. At the hour of Prayer he came down, and took his Wife and Family with him to Church, where he had publick Prayers, to the great comfort of his Pariſhioners: Prayers being ended, he returned to his ſtudy till near dinner time, vvhen his manner was to recreate himſelf either upon a little Organ, which he had

in

in his houſe, ſinging to it; or ſporting with his young Children: Sometimes alſo he would cleave Wood for his Health-ſake. His recreations.

At his Meals he uſed pleaſant diſcourſe, ſeaſoned with ſome profitable application: After dinner he uſed to ſit and diſcourſe a while, or walk abroad, and then to his ſtudy again, ſo that (without extraordinary avocations) he ſpent eight hours a day in his ſtudy: By which means he read over the Fathers, Councels, *Eccleſiaſtick* Hiſtories, a great part of the Civil and Canon Law: *Polemick* Controverſies between *Rome* and us; and moſt Commentaries upon the Holy Scriptures; In his Papers he had couched the whole ſubſtance of his reading: So that he might ſay. His great Reading.

Exiguis Patres arctantur pellibus omnes,
Quos mea non totos Bibliotheca capit.

Lo here few leaves th'old Fathers all infold,
Whom whole at once, my ſtudy ne'r could hold.

He improved his Talent for the publick good, ſo that every year he either publiſhed a new Book, or reprinted ſome old, with a new Edition. He is one of thoſe, concerning whom Doctor *Hall* ſaith, *Stupor mundi clerus* Britannicus: The *Engliſh* Clergie is the Worlds wonder. In his younger time he preached the Lecture for three years together in the Cathedral Church of *Ely*: And for one year in Saint *Paul*'s at *London*, in both, with a moſt ſingular Approbation of a frequent Auditory. Sometimes he preached in *Cambridge*, and therein diſcovered himſelf the Man, *quem rus non inſuſcavit*, whom the Country had not ſtained. His Works. His Miniſtry.

When he was once called to a Paſtoral charge at *Burley* in *Herfordſhire*, he was always conſtant in Preaching, inſtructing his people in a plain familiar way, applying himſelf to their capacity. He would alſo ſometimes ſharpen his ſtile, & cut them up roundly for their ſin: But when he ſpake words of conſolation, he was wholly compoſed of Sweetneſs: In denunciations of Judgments, he would put on the Bowels of Compaſſion, and the ſpirit of meekneſs, ſugaring every bitter Pill, that it might go down more pleaſantly. His very preſence was powerful and perſwaſive (mildneſs mixed with gravity ſitting in his countenance) inſomuch as one word from him was able to effect more than thouſands from ſome others. But eſpecially his Godly converſation, exemplifying what he gave in charge out of Gods Word, did moſt of all convince his peoples judgments, and ſubdue their Affections to Obedience, ſo that the Lord bleſſed his Labours much to them. He is made Paſtor. Preachers pattern. His holy Life.

His houſe was a little Model of a Church, and Houſe of God: Here, morning and evening Sacrifices were offered to God daily: His Children after ſupper read ſome part of the Holy Scripture, and he required of every one preſent, that they ſhould remember ſome ſentence or other, and afterwards he would repeat the ſame, adding ſome Expoſition, and ſometimes ſomething of Application to them: Yea he made himſelf an exact pattern and example to all his family. His Family well governed.

His Charity will eminently appear, if we conſider *quantum ex quanto*, how much out of how little means he freely gave to the poor and needy. He maintained two of his near Alies (being faln into want) many years at his own table; and maintained, for the moſt part, a Son of either of them at the Univerſity; and though his many Children might have reſtrained his bounty; yet he was of *Cyprian*'s mind, *The more children, the more Charity.* He gave a Dole of Bread to the Poor, on the *Corronation* and *Powder-Treaſon* days: At *Chriſtmaſs* he gave Corn to ſome, Money to others, and to the reſt of his Neighbours liberal and loving entertainment. In the Harveſt he would ſay to the Poor, as *Boaz* did to *Ruth*, *Go not to clean in another Field*, &c. And when at any time himſelf came into the Field, he would ſcatter of his heaps with a full hand; ſo that the Poor would be ready to leap for joy at his coming. His charity.

When he ſet any on Work, he payd freely, and ſpeedily: When the poor bought Corn of him, they were ſure to gain, both in price and meaſure; and yet as Wels drawn, ſpring more freely, ſo his Subſtance encreaſed with his Bounty. He took much pains in compoſing the Differences amongſt his Neighbours. He was eſpecially careful to His juſtice. He was a Peace maker.

to do good to poor Miniſters, his Fellow-labourers. Some that lived near him taſted of his bounty oft, to whom he ſent Wheat, or Malt, in no ſcant proportion.

s hoſpi-ty. He was much given to Hoſpitality, and Strangers out of other Nations, hearing his fame, reſorted to him for his acquaintance.

e breaks s Leg. About *December*, *Anno Chriſti* 1621. having been at *London*, as he was returning home, his Horſe by the way ſtumbling, threw him down, and in the fall brake his Leg, but being holpen up, he rode to a Town called *Hodſon*, where in an Inn, he ſent for a Bone-ſetter, by whom, after his Leg was ſet, he was directed to keep his Bed ten days, which he willingly ſubmitted to.

As he lay he imployed one of his Sons who waited on him, to write from his mouth ſome Heavenly meditations upon the Song of *Hezekiah*, when he had been ſick, and recovered of his ſickneſſe, *Iſaiah* 38. eſpecially upon the 9, 10, 13, and 15 verſes. Thus he continued to the tenth of *December*, when early in the morning, being awakened by the toleing of a paſſing Bell (which probably occaſioned in him a ſtrong Apprehenſion of his own approaching death) he fell into a diſcourſe with his Wife (who lay in the chamber by him ſince that accident firſt befel him) concerning death, and our bleſſed hopes expected after death: And amongſt other things, touching the mutual knowledge that the Saints have one of another in glory: Which comfortable diſcourſe being ended, they began to ſing an *Hymn* (of his own compoſing) giving thanks to God for their reſt that night, and praying for a Bleſſing upon them and theirs in the day enſuing: And then having repeated one verſe of the 146 *Pſalm*, he preſently brake out into theſe words, *Oh! This is a moſt ſweet* Pſalm; and ſo went on, but pauſing at the end of every ſtaff, he delivered a ſhort Paraphraſe upon it; and coming to theſe words, *ver.* 7, 8. *And looſe the fetters ſtrong; and the lame to Limbs reſtore*; he applyed both to himſelf, calling the ſplints upon his Leg his fetters, and comforting himſelf with this, that God would reſtore him from his lameneſſe; But having occaſion for ſome eaſe to ſtir himſelf, he ſuddenly fetched a deep groan, and ſo fell into a Trance.

His prepa-ration for Death.

He faints.

His wife crying out, and ſome coming in, they uſed means, and he began to rouſe himſelf a little, and to look about: And uttered theſe his laſt words; *Let me alone, I ſhall do well: Lord* Jeſus —— and ſo gave up his Soul to God, *Anno Chriſti* 1621, and of his age 59.

His Death.

His Works are, *Synopſis Papiſmi. A ſixfold Commentary upon* Geneſis, Exodus, Leviticus, Samuel 1, & 2. Daniel, Romans. *Eccleſia triumphans; Theſaurus Eccleſiæ. A Comment upon the Epiſtle of* Jude. *The Proteſtants Diet.*

THE



D. PAREVS

The Life of David Pareus, *who died* Anno Chriſti 1622.

David Pareus was born in *Sileſia*, *Anno Chriſti* 1548. His Parents were Citizens of good rank; when he was about three years old, he fell ſick of the ſmall pox, whereof he was like to die, and though it pleaſed God that he recovered, yet he had thereby a blemiſh in one of his eyes, which continued ſo long as he lived. About that time his Mother died. His Birth, Parentage and Education.

When he grew up to riper yeares, his Father, perceiving a natural promptneſſe in him to learning, ſet him to School in his own City, where one of his Maſters was very rigid, and ſevere in his carriage unto him, and there he learned *Grammar*, *Muſick*, and *Arithmatick*.

But when he was fourteen years old (by the inſtigation of his ſtep-mother) his father placed him with an Apothecary at *Uratiſlavia*; which courſe of life he could not well reliſh, and therefore after a moneths ſtay, he returned home again, which his ſtep-mother was much offended with, yet his tender father reſolved to keep him at School, and when he diſliked the ſeverity of his former Maſter, he ſent him to *Hirſchberg*, to one *Chriſtoper Schillingus*, who was much affected with his ingenuity and towardlineſſe. The chief Magiſtrate alſo of that City took a great liking to him, for ſome verſes which he made at his ſons Funeral, ſo that he gave him his diet in his family. He is made a Prentice. He returnes to ſchool.

When he had been there about two years, the Paſtor of that place, who was a *Lutherane*, fell out with his Schoolmaſter, for that, in Catechiſing of his ſcholars, he had taught them, that *Chriſts* body being aſcended into heaven was there to remain till his coming to judgement, and that in the Sacrament we fed upon it onely ſpiritually by faith, *&c* And his ſpleene was ſo great, that he would not be ſatisfied till he had driven him away from the City. His Maſter is driven away.

Pareus, having to his great grief loſt his Maſter, returned home; yet neither there was

Malice. was he in quiet, ſome talebearers ſuggeſting to his Father, that his School-maſter had infected him with his errors, and ſo far they prevailed, that his Father intended to diſinherit him. Hereupon *Pareus* reſolved to go into the *Palatinate*, which his Father much diſliked, and ſought by all means to hinder; yet at laſt, through Gods mercy, by importunity, he got his fathers conſent, who ſent him away with little money in his purſe.

His poverty. Thus forſaking his friends and fathers houſe, he went to *Hirſchberg*, where he met with his Maſter, and ſome of his School-fellows, and ſo they travelled together towards the *Palatinate*, through *Bohemia*. By the way, his money failing, he went to a *Monaſtery* to beg an Alms, and the *Abbat* pitying him, relieved him. Going from thence to another *Monaſtery*, he met with an ignorant *Fryar*, and asking an Alms of him in *Latine*, he returned this anſwer; *Nos pauperi fratres, nos nihil habemus; an piſcimus, an caro, an panis, an miſericordia habemus.* Yet at length it pleaſed God to bring them ſafely to *Amberg* in the upper *Palatinate*.

He goes into the *Palatinate*. There his Schoolmaſter ſtayed, and ſent *Pareus*, with ten more of his Scholars, to *Heidleberg*, where they were admitted into the Colledge of *Sapience*: There he was a diligent hearer of *Urſin*, *Boquin*, *Tremelius*, *Zanchy*, and the other Profeſſors, under whom he profited both in the Arts and Tongues to admiration. Then he betook himſelf to the ſtudy of Divinity, having fitted himſelf for the work of the Miniſtry, he was choſen by the Elector to preach in a village within his juriſdiction, which he was then about to reform.

He enters into the Miniſtry.

Not long after, he was called back to *Heidleberg*, and made a Publick Lecturer, where he continued till the death of *Frederick* the third, and then by the *Heterodox* party, he with the other Profeſſors was driven from thence; But moſt of them were entertained by Prince *Caſſimire*, who erected a Univerſity at *Neoſtade*, appointing *Urſin*, *Zanchy*, *Toſſan*, *Junius*. *Piſcator*, and others to be the Profeſſors in it. He appointed alſo a *Synod* therein, to conſider how to provide for the other exiles. *Toſſan* was choſen Moderator, and *Pareus* the Scribe of it.

He is driven from *Heidleberg*.

He returns home. In that *Synod Pareus* gat leave to goe viſit his country and Friends, and in three weeks ſpace came ſafely to them, where he was received with much joy, and at the requeſt of the Senate, he preached the *Sabbath* following upon *John* 3. 16. And that with great applauſe, and general approbation. His Father alſo was ſo well pleaſed with him, that preſently after the Sermon, he cancelled the writing whereby he had diſinherited him. The Senate alſo deſired him to undertake a Paſtoral charge in that place, but he choſe rather to return into the *Palatinate* again; and coming to *Neoſtade*, he was appointed to preach in a village hard by, where he continued till Prince *Caſimire* (as Guardian to the young Prince Elector *Palatine*) ſent for him to be a Preacher in the great Church in *Heidleberg*, and not long after he was made Maſter of the Colledge of *Sapience* in that Univerſity.

His return into the *Palatinate*.

His preferment there.

Anno Chriſti 1587, according to the Statutes of the Colledge he commenced Maſter of Arts, and afterwards, by the perſwaſion of his friends, Doctor of Divinity alſo.

He commenceth Doctor in divinity. *Lutherans* malice. *Anno Chriſti* 1594, at a Convention of States at *Ratisbone*, the Divines of the *Palatinate* were accuſed by the *Lutherans*, as holding opinions neither conſonant to the Scriptures, *Auguſtane Confeſſion*, nor to their own Catechiſm. But *Pareus*, at the appointment of the *Palatine*, eaſily wiped off thoſe aſperſions, and vindicated the innocency of them.

A great plague. *Anno Chriſti* 1596, there brake forth a great Plague in the Univerſity of *Heidleberg*, whereof the learned *James Kimedontius* (*Pareus* his intimate friend) died, and ſome other Profeſſors alſo; and the Students by reaſon of it, were driven away, yet *Pareus* ſtayd, and it pleaſed God to preſerve his Colledge free from the infection.

He is made Profeſſor. Not long after he was choſen Profeſſor of the *Old Teſtament* in the room of *Kimedontius*, and preſently after Rector of the whole Univerſity.

Gods mercy *Anno Chriſti* 1596, he was extremely troubled with a Catarrh, inſomuch as he deſpaired of life, yet it pleaſed God after a while to reſtore him.

Anno

Anno Chriſti 1602, upon the death of *Daniel Toſſan*, he was made Profeſſor of the *New Teſtament*; and grew ſo famous, that many reſorted out of *Hungarie*, *Boruſſia*, *France*, *England*, *Scotland*, *Ireland*, and *Germany* to ſee, and hear him. His fame.

Anno Chriſti 1615, his Wife ſickned, and died, which was a great grief to him. His wife dies.

Anno Chriſti 1618, the *Low Countries* being exceedingly indangered by the growth of *Arminianiſm*, the States appointed a *Synod* at *Dort*, for the curing of that diſeaſe, and amongſt other famous Divines, *Pareus* was choſen by the Elector Palatine to goe to it, but he being grown very old, and infirm, deſired to be excuſed, and ſo *Paul Toſſan* was ſent in his room. He is choſen to *Synod* at Dort.

February the ſecond, *Anno Chriſti* 1620, as *Pareus* was comming out of his ſtudy, the ſteps being ſlippery with the froſt, his foot ſlipt, and fell down ſixteen ſteps, and yet it pleaſed God by a wonderful providence, that he light upon his feet, and received no hurt by the fall; which made him think of that promiſe, *Pſal.* 91, *He will give his Angels charge over thee*, &c. Gods providence.

By his Doctrine, and Counſel he was admirably advantageous to the Church of God in many places. He ſtrongly aſſerted the truth of God againſt its adverſaries. He was a great ſtudier, and promoter of the Churches peace; labouring that they which agree in the Fundamentals, ſhould not jar about matters of an inferiour nature. He wrote many excellent Works, whereof ſome were printed by himſelf, others remained with his ſon *Philip Pareus*, who hath ſince publiſhed them to the great benefit of the Church. Peace maker. His works.

About that time the *Spaniards* came into the *Palatinate* with their Army, which brought great miſeries upon that poor Country, which *Pareus* foreſaw, both by Prodigies and Dreams. Then did his Friends, both in *Heidleberg* and other places, perſwade him to retire himſelf to ſome other place of ſafety; to whom he yeelded, that ſo he might not fall into the hands of thoſe bloody *Papiſts*, whom he had irritated by his writings againſt them. At his departure, he cried out, O Heidleberg! O Heidleberg! *but it's better to fall into the hands of God, than of men, whoſe tender mercies are cruelty.* The Spaniards come into the *Palatinate*. He goes to *Anvilla*.

He went to *Anvilla* where he ſpent his time in Prayer, Study, and Meditation, waiting, and longing for the time of his change. There alſo he wrote his *Corpus Doctrinæ*; which when he had finiſhed, he ſaid, *Lord, now let thy ſervant depart in peace, becauſe he hath finiſhed that which he deſired.* Preſently after he felt his ſtrength much to decay, and he fell into a Feaver; and finding that the air in that place agreed not with him, he went thence to *Neapolis*; earneſtly begging of God, that if it were his holy will he might yet returne to *Heidleberg*, and lay his bones there. Death deſired. His ſickneſſe.

He made his *will* alſo, finding his former catarrh to return upon him again; yet, through Gods mercy, and by the help of *Phyſitians*, he recovered, whereupon he reſolved to goe to *Heidleberg*, and taking his Grand-ſon, young *Daniel Pareus* with him, whom he loved dearly, he came ſafely to *Heidleberg*, where he was received with wonderfull acclamations of joy; About which time Prince *Frederick* came thither alſo from his Exile; and the *Sabbath* following they received the Sacrament of the Lords Supper together, with much comfort. But three dayes after, his former diſeaſe returning, he was ſenſible of his approaching death. The Profeſſors, and Miniſters reſorted to him, much bewailing their own loſs; amongſt whom was *Henry Alting*, to whom he freely opened his mind both concerning Gods houſe, and his own, and preſently after quietly departed in the Lord, *Anno Chriſti* 1622, and of his age 73. His return to *Heidleberg*. His death.

His Works are bound up together in three volumes. His works.

The Life of Thomas Erpenius, *who dyed.* Anno Christi 1624.

His Birth and Education. He goes to *Leiden.*

THomas *Erpenius* was born at *Gorcome* in the *Low Countries*, *Anno Christi* 1584, of honest Parents. In his childhood he was bred in the School of *Leiden*, and admitted into that University at eighteen years old, and in the twenty fifth years of his age, he commenced Master of Arts. (Then he fell to the studies of Divinity, and of the Oriental Languages under *Joseph Scaliger*, who, observing his ingenuity, and promptnesse, often foretold what an eminent man he would prove in time to come.

His travels.

From thence he travelled into *England*, *France*, *Italy*, and *Germany*, in which peregrinations he profited exceedingly both in learning, and prudence.

At *Paris* he became intimately acquainted with *Isaac Causabon*, and went with him to *Samure*, where he fell hard to the study of *Arabick*, and profited so exceedingly therein, that *Causabone* had him in great admiration, and estimation for the same.

His great Learning.

From thence he went to *Venice*, where by the help of some learned *Jews* and *Turks*, he learned the *Turkish*, *Persian*, and *Ethiopick* languages, whereby he gat so great esteem in *Italy*, that he was profered a Pension of five hundred Duckats by the year to imploy himself in the version of some *Arabick* Books into Latine. He spent four years in travel, and was famous every where for his learning.

His returne to *Leiden.* He is made Professor at *Leiden.*

At *Paris*, and some other places he bought many *Arabick* Books, and so returned to *Leiden Anno Christi* 1612. About which time there was a purpose to have called him into *England*, and to have allowed him an honourable stipend, but the year after he was chosen Professor of the Oriental languages in *Leiden*; and presently after he set up (though with extraordinary charges) a Press for those Languages, whereby he published many antient Monuments both of his own, and other mens.

His marriage

Anno Christi 1616 he married a Wife, by whom he left three children surviving him.

Anno Christi 1619 he was made Professor of the *Hebrew* also, and though he had so many, and great employments, yet he went through each of them with so great exactnesse. as if he had nothing else to attend upon.

Dr. *Rivet* brought to *Leiden.*

Anno Christi 1620, he was sent by the Prince of *Orange*, and the States of *Holland* into *France*, to procure *Peter Moulin*, or *Andrew Rivet* to come to *Leiden* to be the Divinity Professor, and though he prevailed not at that journey, yet they sent him again the year after to *Andrew Rivet*, and the *French*-Church to obtain of them their consents for his comming, which businesse he transacted with so great prudence, that he brought *Andrew Rivet* along with him, to *Leiden*: *Erpenius* his fame was so great, that the King of *Spain* wrote to him making him exceeding great promises if he would come into *Spain*, to interpret some antient writings, which never man yet could doe.

His great esteem.

The King of *Morocco* also did so exceedingly admire the purity of his *Arabick* stile in some of his Epistles, that he shewed them to his Nobles, and other learned men, as some great Miracle. He was also highly esteemed of by the Prince of *Orange*, and the States of *Holland*, who often made use of his labours in translating the letters which they received from Princes in *Asia*, and *Africa* out of *Arabick*, or other Languages: But

His death.

whilst he was thus busily imployed in publick, and private, it pleased God that he fell sick of the Plague, whereof he dyed, *Anno Christi* 1624, and of his age forty.

The



A. SCVLTETVS

The Life of Abraham Scultetus, *who died* Anno Christi 1624.

Abraham Scultetus was born at *Grunberg* in *Silesia*, *Anno Christi* 1566. His Parents were of good rank, who carefully brought him up at School, where he profited exceedingly; and *Anno Christi* 1582 he went to *Uratislavia*, where he had for his fellow-Students *Pitiscus*, *Polanus*, and *Pelargus*, men who after proved eminent in the Church of God. His Birth and Education.

Having studied there some time, he went thence to *Freistade* to hear *Melancthon*, *Bucolzer*, and some others: But his active spirit could not long be contained within the bounds of his own country, and therefore being assisted by the bounty of a Noble Knight, he went to *Wittenberg*, and from thence to *Dessavia*, to acquaint himself with *Peter Martyr*, and *Casper Bucer*. His goes to *Freistade*. His travels.

Anno Christi 1590 he went to *Heidleberg*, where he heard *Daniel Tossan*, and *Francis Junius*: There also he read Lectures of *Logick Oratory*, and *Astronomy* to divers young Noblemen, and the year after, Commenced Master of Arts: Then he betook himself to the study of Divinity, thereby to fit himself for the Ministry, which from his childhood he had devoted himself to: And preaching before the Elector Palatine, he so flowed with eloquence and sweetnesse of speech, that the Prince, and all his Courtiers were much delighted in him: which caused the Elector to make him visitor, both of the Schools and Churches: Yea many other Princes made use of his help in reforming their Churches in *Juliers*: *Brandenburg*, and *Hannovia*: He was also sent to the *Synod* of *Dort*. He studies Divinity. His eloquence. His employments. He goes into *England*.

Anno Chr. 1612 the Prince Elector Palatine tooke him into *England* with him where he was much esteemed, and respected by King *James*, and other learned men. At his return to *Heidleberg* he was made Professor in the University, and Doctor in Divinity, *Anno Christi* 1681: But about that time, grievous Wars breaking forth (the miseries He is made Doctor and Professor.

His afflictions.

He is called to *Embden.*

His Death.

His Works

whereof were dispersed afterwards over all *Germany*) he was forced to leave *Heidleberg*, and travelled into *Bohemia*; yet there also he met with many Afflictions, and dangers, so that having been long tossed up and down in several Countries, the Lord at last provided him a quiet Station at *Embden*, where he was chosen a Preacher of the Gospel: But being thus worn out with travels, sorrows, and pains in the Work of the Ministry, he quietly there slept in the Lord, *Anno Christi* 1624, and of his Age 58.

What admirable Endowments he had, his Works do sufficiently declare, especially his *Medulla Patrum*, which is so much esteemed by Learned men.

The Life of John Piscator, *who dyed* Anno Christi 1625.

His Birth and Education.

John Piscator, was born at *Strasborough*, *Anno Christi* 1546, at which time *Germany* was on fire with Civill Wars: Yet that hindred not, but he followed his studies very hard, and profited exceedingly in Learning.

When he came to the study of *Logick*, with great felicity he joyned *Ramus* and *Aristotle* together: And afterwards having made a good progresse in the study of Divinity, he was called to *Herborn* to be the Professor there, and his Labours were so grateful to young Students, that many flocked thither out of *Germany*, *France*, *Hungary*, *Poland*, and other Nothern Countries.

He is Professor at *Herborn.*

His works.

Bible translated.

His Death.

He wrote many things with great diligence, and labour, scarce affording any rest to himself. He translated the whole Bible with great pains, and faithfulness into the *Germane* Tongue; Besides his *Logical*, and *Theological* Analysis of the greatest part of it. He died at *Herborn*, *Anno Christi* 1625, and of his Age 80.

THE



R BOLTON

The Life of Robert Bolton, *who dyed* Anno Christi 1631.

Robert Bolton was born at *Blackborn* in *Lancaſhire*, *Anno Chriſti* 1572, His Parents finding in him a great promptneſſe to learning, though they had no great means, yet they intended him for a Scholar, the rather, having an opportunity of a good Schoolmaſter in the Town, where he profited exceedingly, and at twenty years old he went to *Lincoln* Colledge in *Oxford*, and was Maſter *Randal*'s Pupil (afterwards a famous Preacher) there in a ſhort time (being well grounded before, and induſtrious) he became an excellent *Logician*, and *Philoſopher*. His Birth and Education. He goes to *Oxford*.

But about that time his father dying, and his means failing, he took exceſſive pains, and wanting Books, he borrowed of his Tutor, and others, read them over, and abridged them; and to perfect his knowledge in the *Greek*, he wrote out all *Homer* with intollerable pains, ſo that he could with as much facility diſpute in the Schools in *Greek*, as in *Latine*, or *Engliſh*. His poverty His Induſtry.

From thence he removed to *Braſen-noſe* Colledge, becauſe the Fellowſhips in that houſe belonged to *Lancaſhire*, and *Cheſhire* men; yet for want of acquaintance, he ſtayed long without a Fellowſhip, which made him to languiſh through want; But his deſerts being known, Doctor *Bret*, and ſome others, together with ſome ſmall ſtipends he had for his Lectures in that houſe, ſupported him, till he gat a Fellowſhip, about the thirtieth year of his age; then alſo he Commenced Maſter of Arts, and being choſen Lecturer, he performed it with ſuch exactneſs, that he grew very famous. He is made a Fellow.

His Diſputations in the Univerſity were performed with ſuch acuteneſs of wit, and profound learning, that he was choſen by the Vice-chancellor (at King *James* his firſt coming to the Univerſity) to be one of the Diſputants before him; & to read *Natural Philoſophy* in the publick Schools: He was alſo well ſtudied in *Metaphyſicks*, *Mathematicks*, and *School Divinity*; yet all this while, he had nothing in him for Religion, he loved Stage-playes, Cards, Dice, was a horrible ſwearer, *Sabbath*-breaker, and boon-companion; he neither loved goodneſs, nor good men. His Prophaneſſe.

Yet

His judgement of Mr. *Perkins.*

Yet hearing the fame of Maſter *Perkins*, he went to *Cambridge* at a Commencement, that he might hear him Preach, and having heard him, ſaid, *That he was a Barren empty fellow, and a paſſing mean Scholar*; But when God changed his heart, he changed his tune, and ſaid, *That Maſter* Perkins *was as Learned and Godly a Divine, as our Church hath in many years enjoyed in ſo young a man.*

His tentations.

He had familiar acquaintance with one Maſter *Anderton*, a good Scholar, his Countryman, and formerly his School-fellow, but a ſtrong *Papiſt*, yea a *Prieſt*; This man knowing Mr. *Bolton*'s good parts, and outward wants, took that advantage to perſwade him to go over with him to the *Engliſh Seminarie* at *Rome*, where he ſhould be furniſhed with all neceſſaries, and have Gold enough. This Motion he accepted of, and a day, and place was appointed in *Lancaſhire*, to take ſhipping from thence, and be gone.

A ſpecial providence. His converſion.

Thither Mr. *Bolton* repaired at the time prefixed, but *Anderton* came not, whereby eſcaping that ſnare, he returned to *Oxford*, where he fell into acquaintance with Mr. *Peacock*, a Learned and Godly man, whereby it pleaſed God to bring him to Repentance, but by ſuch a way as the Lord ſeldom uſeth, but upon ſuch ſtrong Veſſels, as he intended for ſtrong Encounters, and rare employments; For the Lord ran upon him as a Giant, taking him by the neck, and ſhaking him to pieces, as he did *Job*; beating him to the Ground as he did *Paul*, by laying before him the ugly Viſage of his ſins, which lay ſo heavy upon him, that he roared for anguiſh of heart; Yea, it ſo affrighted him, that he roſe ſometimes out of his Bed in the night, for very anguiſh of Spirit; and to augment his Spiritual Miſery, he was aſſaulted with ſoul Temptations, *Horribilia de Deo, terribilia de fide*, which *Luther* called, *colaphum Satanæ.*

His terrors.

His comfort.

He is ordained Miniſter.

This continued for many Moneths, but God at laſt gave a bleſſed iſſue, and theſe grievous pangs in his New-Birth produced two admirable Effects in him: An invincible Courage in the cauſe of God; and a ſingular dexterity in comforting Afflicted Spirits. Hereupon he reſolved to enter into the Miniſtry, and was accordingly Ordained the thirty fifth year of his Age; and about two years after, the Parſonage of *Broughton* in *Northamptonſhire* falling voyd, Serjant *Nicols*, the Patron, prefered him to it.

Gods providence. His marriage.

About the fortieth year of his Age he married Miſtriſs *Anne Bois*, of an ancient Family in *Kent*, and to her care committed the ordering of his owtward Eſtate, & applyed himſelf wholly to his ſtudies, and the Work of the Miniſtry, and for twenty years together, Preached twice every *Lords-day*, and Catechiſed; and on every *Holy-day*, and *Fryday* before the Sacrament, he Expounded a Chapter, whereby he went over moſt of the *Hiſtorical* Books of the *Old*, and *New-Teſtament*; and therein prepared nothing for his people, but what might have ſerved a very Learned Auditory.

His great Labors.

In all his preaching next after Gods Glory, he aimed at the Converſion of Souls, and God crowned his Labours by making him an Inſtrument to beget many Sons, and Daughters unto Righteouſneſſe.

The ſucceſs of his Miniſtry.

He had an excellent Art in relieving Afflicted Conſciences, ſo that he was ſought too far, and near; yea divers that lived beyond Sea deſired his Reſolution in divers Caſes of Conſcience. Though in his Preaching he was a Son of Thunder, yet to thoſe that mourned in Spirit, he was a ſweet Son of Conſolation, with a tender Heart, pouring the Oyl of Mercy into their bleeding Wounds. He had a ſingular skill in diſcovering Sathans ſleights, and in battering down his Kingdom.

Preachers pattern.

In all his Sermons he uſed to diſcover the filthineſs of ſin, and to preſſe hard upon the Conſcience the Duties of Sanctification; Yea, he would ſpare none, great or ſmall in their ſins; yet in reproving ſin, he never perſonated any man to put him to ſhame.

His holy life. His frequent prayers. Chriſt preferred before health.

His life was ſo blameleſſe that he could not juſtly be taxed by any, of any ſcandalous ſin. He prayed conſtantly ſix times a day; twice with his Family, twice with his Wife, and twice in ſecret. He kept many days of private Humiliation; always before the Sacrament, and upon the occaſions of the Miſeries of the Church at home, and abroad, which he performed with much Ardency of Spirit; and being adviſed by *Phyſitians*, for his Healths-ſake, to break off the ſtrong Intentions of his ſtudies, he rejected their Counſel, accounting it greater riches to enjoy *Chriſt*, by thoſe fervent Intentions of his mind, than to remit them for his healths ſake. He

He was of a comely presence, his Countenance was so mixed with Gravity, and Austerity, that it commanded respect from others. He oft refused preferment, that he might not be divorced from that Country where his Ministry found such entertainment, and effect. He was Universally bountiful; but especially he exceeded in those publick Distresses of *Germany*, *France*, *Bohemia*, &c. He alwaies spent all the Revenues of his Living (which was of good value) in the maintainance of his Family, Hospitality, and Charity.

His humility.

His Charity.

He fell sick of a Quartane Ague in *September*, *Anno Christi* 1631, whereupon finding his Disease to get strength, and his vigor to grow weaker, he revised his *Will*, and then wholly retired himself from the World, and solaced his Soul with the Meditation of the joyes of Heaven, and having compiled a Discourse *De quatuor Novissimis*; of Death, Judgment, Hell, and Heaven; having Preached over the three former, he told his people, that the next day he would Preach of Heaven, but the *Saturday* before, he fell so sick that he never Preached after.

His sickness

Preparation for death.

Though his sickness was long and sharp, yet he bore it with admirable Patience; often breathing forth these speeches, *Oh! when will this good hour come! When shall I be dissolved! when shall I be with* Christ? Being told that it was better for the Church (if God would) for him to stay here, He answered, *If I shall find favour in the Eyes of God, he will bring me again, and shew me both it, and his habitation, and if otherwise, lo here I am, let him do what seemeth good in his Eyes, 2 Sam.* 15. 25, 26. And being asked of another, if he could be content to live if God would grant it him; he said, *I grant that Life is a great Blessing of God; neither will I neglect any means that may preserve it, and do heartily desire to submit to Gods Will; but of the two, I infinitely more desire to be dissolved, and to be with* Christ.

His patience

Death desired.

His submission to God.

To those that came to visit him in his sickness, he gave very Godly, and wise Exhortations. He thanked God for his wonderful Mercy in pulling him out of Hell, in sealing his Ministry by the Conversion of Souls, which he wholly ascribed to his Glory.

His Thanksgiving.

A week before his death he called for his Wife, and desired her to bear his Dissolution with a Christian Fortitude; and turning to his Children, he told them, that they should not now expect that, in regard of his weakness, he should say any thing to them; He had formerly told them enough, and hoped they would remember it, and he verily believed that none of them durst think to meet him at the great Tribunal of *Christ*, in an unregenerate State.

His admonition to his children.

Some of his Neighbours mowed, that as he had in his Ministry discovered to them the exceeding Comforts that were in *Christ*, so he would now tell them what he felt in his Soul: *Alass! said he, do you look for these now from me, that want breath and power to speak? I have told you enough in my Ministry; yet to satisfie you, I am, by the wonderfull Mercies of God, as full of Comfort as my heart can hold, and feel nothing in my Soul but* Christ, *with whom I heartily desire to be.* Then seeing some weeping, he said, *Oh! what a deal to do there is before one can die.*

His joy unspeakable.

When the very pangs of Death were upon him, some of his dear Friends coming to take their leave of him, he caused himself to be raised up, and after a few gapings for Breath, he said to them, *I am now drawing on a pace to my Dissolution; hold out Faith, and Patience, your Work will quickly be at an end.* Then shaking them by the hand, he desired them to make sure of Heaven, and to remember what he had formerly taught them, protesting that it was the Truth of God, as he should answer it at the Tribunal of *Christ*, before whom he should shortly appear: And a dear Friend taking him by the hand, askt him if he felt not much pain: *Truly no* (said he) *the greatest I feel, is your cold hands.* And then being laid down again, not long after he yeelded up his Spirit unto God, *Anno Christi* 1631. and of his Age sixty.

His speech to his friends.

His Death

He was one of a thousand for Piety and Courage, which were so excellently mixed with Wisdome that they who immagined mischief against his Ministry, were never able by all their Plottings to doe him any more hurt, than only to shew their Teeth.

He wrote a Discourse of true Happiness, Directions for a Comforable walking with

His Works

with God. Inſtructions for comforting afflicted Conſciences. A threefold Treatiſe, of the Word, Sacrament of the Lords, Supper, and Faſting. *De tu quator novisſimis.*

Laus Deo.



W. WHATELIE

The Life of William Whately, *who dyed* Anno Chriſti 1639.

His Birth, parentage, and Education.

Illiam Whately was born at *Banbury* in *Oxfordſhire*, *Anno Chriſti* 1583, of godly and religious Parents: His Father, Maſter *Thomas Whately*, was oft Mayor of that Town. His Mother Miſtris *Joyce Whately* carefully bred him up in the knowledge of the Scriptures from a child.

He goes to *Cambridge*.

He was alſo trained up in learning in the beſt Schools in thoſe parts, and being of a quick apprehenſion, a clear judgement, and a moſt happy memory; He profited ſo much both in *Latine*, *Greek*, and *Hebrew*, that at fourteen years old he went to *Chriſt Colledge* in *Cambridge*. There he was an hard Student, and quickly became a good *Logician*, and *Philoſopher*, a ſtrong Diſputant, and an excellent *Orator*. He ſtudied alſo *Poetrie*, and *Mathematicks*. He was a conſtant hearer of Doctor *Chaderton*, and Maſter *Perkins*: And his Tutor calling his Pupils to an account what they had learned, when any was at a ſtand, he would ſay, *Whately, what ſay you?* And he would repeat as readily as if he had preached the Sermon himſelf.

His excellent memory.

His marriage.

Being Batechelor of Arts, his Father took him home, yet there alſo he followed his ſtudy. Afterwards he married a Wife, the Daughter of Maſter *George Hunt*, an eminent Preacher, who perſwaded him to enter into the Miniſtry; and therefore going to *Oxford*, he Commenced Maſter of Arts, and preſently after he was called to be a Lecturer at *Banbury*, which he performed with good approbation for four years, and then was called to the Paſtoral charge there, in which place he continued untill his death.

He is called to *Banbury*.

He

He was of a quick understanding, of a clear, and deep judgement, of a most firme memory; and of a lively spirit. He was naturally Eloquent, and had words at will: He was of an able body, and sound lungs, and of a strong and audible voice. And according to his matter in hand, he was a *Boanerges*, a Son of Thunder; and yet upon occasion, a *Barnabas*, a Son of sweet Consolation; and which was the Crown of all, God gave him an heart, sincerely to seek his Glory, and to aime at the saving of all their Souls that heard him. His speech and preaching, *was not in the inticing words of mans Wisdom, but in the Demonstration of the Spirit and Power*: He was an *Apollos*, Eloquent, and mighty in the Scriptures. He Catechized, and Preached twice every *Lords-day*, and a weekly Lecture besides, yet what he Preached, was before well studyed and premeditated.

His character. His Eloquence. Preachers pattern. His great labours.

He usually penned his Sermons at large; and if he had but so much time as to read over what he had written, and to gather it up into short Heads, he was able to deliver it well near in the same words.

His Sermons were plain, yet very Scriptural, and according to the Rules of Art and right reason. He made use of his *Grammer*, learning in *Greek* and *Hebrew* to examine his Text by: Then of *Rethorick* to discover what formes of speech in his Text were genuine, and used in their proper signification, and what was elegantly cloathed in Tropes and Figures, that he might unfold them. Then by a *Logicall* examining of the context, he searched out the true scope of the Holy Ghost in the words.

The method in Sermons.

His Doctrines, which he insisted on, were naturall, not forced. These he first proved by Scriptures, then by other arguments, and reasons; and in his Applications, he either confirmed some profitable truth which might be questioned, or convinced men of some Error, or reproved some vice, or exhorted to some duty, or resolved some doubt, or case of Conscience, or comforted such as needed Consolation: And if his reproof, or exhortation needed pressing home upon the Conscience, he would enlarge himself, by shewing motives to urge the duty; or dissuasives from the vice, taking his Argument from duty to God, decency, or shamefulnesse, pleasure or pain, gain or loss.

Sometimes also he would shew the effectual means of attaining the Grace, or power to perform the duty exhorted to. As also the Remedies against Vices: And when he fell upon any Common place, or Head of Divinity, he used to prosecute it very judiciously, and profitably. So that by all this it appears that he made good use of his Learning, yet without affectation. He used to read Books most swiftly, and yet not cursorily; being able, when he had done, to give an account of the substance, and most remarkable passages of what he had read.

His manner of Reading.

Though he preached often, yet what he preached was beforehand well studied, and premeditated. And it pleased God to put a Seal to his Ministry, in the converting, confirming, and building up many thousands in the course of his Ministry. He was a diligent visitor of the sick under his charge, without respect of persons. He was a great Peace-maker amongst any of his flock that were at variance. He had an Heavenly gift in Prayer, both for aptnesse, and fulnesse of Confessions, Petitions, Supplications, Intercessions, and Praises, together with fervency of spirit, to pour them out to God in the name of *Christ*.

Conversion wrought by him. Peace-maker. His excellency in Prayer.

When he had read a *Psalm*, or Chapter in his Family, in his Prayer he would discover the scope, meaning, and chief Notes of observation, and their use, so that his Prayer was an excellent Commentary thereupon; and this, not only in the plainer, but in the harder Texts of Scripture also. In his Prayers also after Sermon he could collect into a short sum all that he had delivered to his hearers, and make it the matter of his prayer unto God, that they might be inwardly taught of God, and become believers and doers of what was taught them.

His Family Duties. His prudence.

His constant practice was, besides Family-Prayer twice a day, and sometimes Catechizing, to Pray also with his Wife, and alone, both morning and evening.

He set a part private days of Humiliation for his Family upon special occasions, and oft for their preparation to the Lords Supper; at which time he would exceed himself in pouring out his soul to God with many tears. He was much in days of private fasting,

His fasting.

and humbling himself alone before God, which impaired his health, but made much for the health of his Soul. He was very able, and very ready to confer with, and to resolve the doubts of such as came to him.

His humility.

He bare such a tender love to that great people over which God had set him, that, though his means was small, and he had many offers of great preferment in the Church, yet he would not leave them. He was daily inquisitive after the affairs of Gods Church, and *sympathized* with Gods people, both in their weal and woe. He was much grieved when he saw that difference in opinions bred strangeness amongst Christians, that agreed in the same Fundamentall Truths. He was judiciously charitable to such as shewed the power of Godlinesse in their lives, though they were not of his judgement in all things. He was glad when any of the righteous smote him, and would take it well, not from his Superiours onely, but from his Equals, and far Inferiours; and would really shew more testimonies of his love to such afterwards then ever he did before.

His charity.

He abounded in workes of Mercy, he was a truly liberal man, one that studyed liberal things, seeking out to find objects of his mercy, rather then staying till they were offered: He did set apart, and exspend for many years together for good uses, the tenth part of his yearly commings in, both out of his Temporal, and *Ecclesiastical* means of maintenance. He entertained some poor Widdows, or necessitous persons, weekly at the least, at his Table; and his estate prospered the better after he took this course; and in his sickness he comforted himself with that promise, *Psal.* 41 1, 2. *Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble, the Lord will strengthen him upon the bed of languishing*, &c.

He gained by falls.

The truth of grace in his heart was discovered by nothing more then by his slips and and strong tentations: For hereby he was made more watchfull over himself, more humble, and more to loath his originall corruption, and sinfull nature; and so to cry out with the Apostle, *O wretched man that I am, who shall deliver me from the body of this death?* Yea, this made him more earnest in his prayers unto God, and more pitifull unto others: And he was alwayes the first espier of his own faults when the world could not, or did not take notice of them. enjoying no rest in himself till he had sought, and regained pardon, and peace with God.

His last days were his best days, for then he grew exceedingly in humility, and in heavenly-mindedness. And a good while before his latter end, God gave him victory over his greatest corruptions, which for a long time kept him in continual exercise.

His sickness.

His exhortation to his friends.

About eight weeks before his death, he was much troubled with a cough, and shortness of breath, which much weakned him, yet he preached divers times, till his increasing weakness disabled him. In his sickness he gave heavenly and wholsom Counsel to his people, neighbors, and friends that came to visit him, exhorting them to labour to redeem the time, to be much in reading, hearing, and meditating upon the word of God, much in prayer, brotherly love, and communion of Saints, and that they would be careful to hold that fast that he had taught them out of the Word of Truth, and that whilest the means of Salvation was to be had, they would neither spare paines nor cost to enjoy it.

His patience.

His pains towards his end were very great, yet he bore them patiently. He was much in ejaculations, and lifting up his heart to God in behalf of the Church and State, and for himself also, wherein he was most frequent and earnest.

His death.

A little before his death, a godly friend and Minister praying with him, that if his time were not expired, God would be pleased to restore him for the good of his Church; or, if otherwise, that he would put an end to his pains, if he saw good; he, lifting up his eyes stedfastly towards heaven, and one of his hands, in the close of that prayer gave up the Ghost, shutting his eyes himself, as if he were fallen into a sweet sleep, *Anno Christi* 1639, and of his Age 56.

Note.

God took him away a little before the Civil Warres began, and before the sad desolations that fell upon the Town of *Banbury* in particular.

His works.

He wrote *Prototypes*, Gods Husbandry. A Treatise of the New-Birth. The Redemption of time. A Care-Cloth. The Bride-Bush, *&c.*

THE

The Life of Anthony Wallæus, *who dyed* Anno Christi 1639.



Anthony Wallæus, was descended of the ancient family *de Wale* in the City of *Gaunt*, where his Predecessors had born sundry Offices from the year 1345, to that present time; His Father was *James Wallæus*, who was brought up in the Family of Count *Egmond*, who lost his Head by the *Spanish* Tyranny. His Mother was *Margaret Wagenaer*, a Beautifull and Pious Matron, of an Illustrious Family, and powerfull Kindred. Our *Anthony* was born *October* 3. *Anno Christi* 1573, in the City of *Gaunt*, just at the same time when the Duke *de Alva* (after all his Cruelties exercised in the *Low-Countries*) returned into *Spain*. His Parentage. His Birth

His Mother in his Childhood was very carefull to traine him up in the Rudiments of Piety, and good Manners, and his Father was as carefull to give him Liberall Education: For which end, when he could read, and write reasonable well, at eight years old he committed him to the care of *Titus ab Edingen*, a Minister, to be taught the *Latine* Tongue. The Boy was very beautifull, of a ruddy Colour, of a sweet, and and pleasing Conversation, and therefore his Master loved him above all his other Scholars. His Education.

Not long after, this *Titus* of *Edingen* was called into *Holland* to be Minister at Saint *Hildegond* near to *Harlem*, whereupon our *Anthony* was necessitated to return to his Parents at *Gaunt*, and was by his Father committed to the care of *Samuel Lansberg*, a Minister in that City, to be by him further instructed in the *Latine* Tongue.

About this time the City of *Gaunt* was full of Factions, and Divisions, so that his Father (for favouring the Prince of *Orange*) was clapt up in Prison; whereupon our *Anthony* returned home to his Mother, and by his Prompt Obedience, sweet Manners, and Childish Blandishments, was a great Comfort to her, during the time of her Husbands close Imprisonment: But at last his Father was set free, who considering the Troublesome State of the City, and not knowing what might be the Issue, sent away all his most precious moveables to *Delph* in *Holland*.

Shortly after, *Gaunt* was besieged by the Prince of *Parma*, which being foreseen by *Ja. Walleus*, he had made such provision before hand, that he lived quietly, & comfortably during all the siege: But at last the City was to be surrendred upon Articles, amongst which this was one, that six such Cirizens should be delivered up to the Prince, as he should nominate, *James Walleus*, upon good grounds, suspecting that he should be one of the six, few dayes before the surrender, privately stole out of the City, and went to *Walochria*: His Wife *Margaret* staying at *Gaunt* to dispose of goods, was so vexed, and abused by the Citizens, that she resolved rather to leave part of them, and goe her wayes, then to stay there any longer; and because all were forbidden to depart from the City, taking her son *Anthony*, who was now ten years old, and her two daughters, they stole away in the night, and went on foot to *Philippine*. And shortly after, not onely the Citizens of *Gaunt*, but of all the neighbouring places, did so molest, and abuse the Protestants, that they forced them to leave their habitations, & to seek for refuge in other Countries, most of which went into *Zeland*, which of all other places shewed the most humanity, bounty, and hospitality to these poor exiles. Yet lest under pretence of flight the enemies should mingle themselves amongst the Protestants, & so make some attempt upon the Isles of *Zeland*, the *Zelanders* sent some ships of War to *Philippine* under the conduct of *James Wallæus*, with a special charge, *Gaunt* besieged. A Persecution in *Flanders*.

that none ſhould be brought out of *Flanders* into *Zeland*, but ſuch as he ſhould approve of.

In the mean time *Margaret*, and our *Anthony* went to *Delph* in *Holland*, to fetch away their goods which formerly were ſent thither; but their friend to whom they had ſent them, denyed that great part of them ever came to his hands, and they wanting ſufficient proof, were faign to take ſuch as he acknowledged, and ſo they returned to *Middleborough*.

James Wallæus had ſo well demeaned himſelf in the aforementioned imployment, that the Preſident of *Zeland*, who had formerly known him at *Gaunt*, committed to his care the cuſtody of the *Magazine* for Proviſion and Ammunition; and becauſe he would not wholly truſt his ſervants in ſo weighty a buſineſſe, he imployed his ſon *Anthony* to have an overſight of them, who, though he was but Eleven years old, yet was ſerious and prudent above his Age.

His place was to ſee ſuch things as his Father bought, laid up in the Publick Granary and Armory; as alſo to ſee them delivered out and divided to the ſeveral Cities as he was appointed, and to acquaint his Father where there was any want: And thus he was imployed for two years, at the end whereof his Father reſolved to ſettle him with his Mother at *Middleborough*, that he might be fitted for ſome honeſt courſe of life: But having loſt much of his Eſtate by his Exile, and his Family being encreaſed by the birth of two ſons, he durſt not think of training him up in Learning, as formerly he had determined: wherefore that he might be fitter for any future imployment, he placed him with *Jodocus Larenus*, a Publick Notary, a man of much experience, of a great judgement, and of unſpotted honeſty, with whom by his daily practiſe he attained to much ſwiftneſs in writing: and as things were related to him, he could readily apprehend, fitly word them, and draw them into a publick inſtrument in good order: which ſome Merchants taking notice of, each of them ſtrove to get him into his Family, profering him good pay, for his pains.

But our *Anthony* being not yet reſolved what courſe of life to follow, continued three yeats with *Larenus*. At the end whereof, lying one night with his Father on the ſtraw, he had a ſudden inſtinct that God had deſigned him for the Work of the Miniſtry, and theſe thoughts did ſo follow him night and day whereſoever, and about whatſoever he was, that he could not blot them out of his memory. Hereupon at laſt he reſolved to dedicate himſelf to his ſtudies: and having gotten leave of his Father, he went to the *Grammar* School in *Middleborough*, the chief Maſter whereof, was *James Gruter*, a painful man, and well verſed both in *Greek* and *Latine*: He had alſo for his aſſiſtant *John Murdiſon*, who was an acute and ſolid *Philoſopher*. This *Murdiſon* lived with *Gruter*, who being deſirous to find out the ingenie of our *Anthony*, he placed him at *Gruters* Table, yet leaſt he ſhould be drawn aſide by rude lads, his Parents would have him daily to come home to ſupper.

He goes to ſchool.

With theſe Maſters he lived ſix years, and profited ſo much under them that he could make elegant Verſes, and pronounce Orations publickly, which *Gruter* thought fit both for his own and his Scholars credit to publiſh in Print: Neither did he profit leſs in the *Greek* Tongue, ſo that he made excellent *Greek* Verſes which alſo were printed: He laid ſolid foundations alſo of *Philoſophy*, ſo that his Maſters cauſed him to keep publick Diſputations about ſundry controverſies in *Philoſophy*: He was ſo ſtudious, that in that time which other boys ſpent in play, he refreſhed himſelf by variety of ſtudies.

His proficiency.

His Maſters now finding him fit, reſolved to ſend him to the Univerſity, where he might better be inſtructed in the Arts than he could be in that School. For which end he went to *Leiden* in *April*, *Anno Chriſti* 1596. and ſojourned in the houſe of *Thomas Spranckhuſius*, Miniſter of *Leiden*: and preſently began to conſider how he might beſt imploy himſelf for the advancement of his ſtudies, whereas other boys uſed to ſpend the firſt year in looking about them: And he reſolved to go on in this method: Firſt, to perfect his knowledge in the Tongues, then of *Philoſophy*, and at laſt to proceed to the ſtudy of *Divinity*: And that he might perfect his skill in the *Greek*, he reſolved to read over the *Poets*, who beſt expreſs the *genius* of the Language, and amongſt them, he made

He goes to *Leiden*.

The method of his ſtudies.

made choice of *Homer* becauſe he uſeth every *Dialect*, his ſpeech flows pleaſingly, and he makes his Reader more wiſe: and that he might better pierce into the profundity of that Language, upon every occaſion he conſults with *Joſeph Scaliger*, a man of ſtupendious Learning, to whom *Wallæus* was always very dear, and he was much delighted with his wit.

Afterwards from *Greek* he proceeded to the ſtudy of *Hebrew*, wherein he was aſſiſted by *Francis Raphelingius*, a very courteous man: But he, ſhortly after dying, and *Francis Junius* being choſen into his room, our *Wallæus* profited ſo much under him, that he could underſtand the Books of the *Old Teſtament* without an Interpreter: He proceeded not to the ſtudy of the *Rabbins*, becauſe he judged that they that beſtow much time in the ſtudy of the Tongues, are very ſeldom good Artiſts. For mans mind cannot contain all things: The knowledge of the Tongues will take up the whole man: and therefore our *Wallæus* whilſt he ſtudyed the Languages laid aſide all other ſtudies, only ſometimes for recreation-ſake, he would read over ſome old *Latine*, Authors, *Hiſtorians*, *Poets*, and *Orators*.

When he was well furniſhed with the Tongues, he went to the ſtudy of *Philoſophy*, But finding that *Leiden* at that time was not well furniſhed with *Philoſophers*, he attended the Lectures of *Raph Snel.* the *Mathematick* Profeſſor, under whom he learned *Geometry*, *Aſtronomy*, and the *Opticks*, which proved very uſeful to his future ſtudies. In his ſtudy of *Logick* he made uſe of *Keckerman*, to whom he added *Zabarel*, *Monlor*, and ſome others: In *Phyſicks* he uſed *Tolet*, *Zabarel*, *Picholhomini*: In *Ethicks* he was moſt taken with *Accicalas*: yet he read *Picholomini*, *Magirus*, *Muret*, *Quarſius Metaphyſicks*: He read over alſo *Thomas* and *Scotus*, after which he proceeded to *Plato* and *Ariſtotle*, whom he read in their own Language wherein they are moſt perfect. To theſe he added *Plotinus*, *Ficinus*, *Simplicius*, *Aprodiſæus*, and *Averrhoes*. The Authors which he read.

And in theſe ſtudies he could the better proceed without help, becauſe he had been well grounded in all the parts of *Philoſophy* by his Maſter *Mardiſon*; and indeed he made ſuch a progreſs therein that he exceeded all his contemporaries, ſo that in his Diſputations he often gravelled the Moderators themſelves: For he was prompt and ſubtile in Invention, clear in Explication, and ſharp in preſſing home his Arguments.

The chiefeſt ſcope which he propoſed to himſelf in the ſtudy of *Philoſophy* was to further him in *Divinity*, and therefore judging it neceſſary to have the advice and aſſiſtance of ſome able Divine, with the good leave of *Spranckbuſius*, he removed to the table of *Francis Gomarus*, hiring a chamber in the next houſe, till he could get a lodging in *Gomarus* his houſe, which fell out within ſome few moneth after.

At this time *Francis Junius* was made Profeſſor of *Divinity*, a Divine of profound Learning, Grave, and of a deep Judgement: as alſo *Luke Trelcatius*, the Father, a ſolid Divine: and *Francis Gomarus* a man of much Learning and fervent Piety: But *Wallæus* preferred *Junius* above all, and therefore endeavoured to follow his example. He ſtudies Divinity. Yet taking *Gomarus* his counſel, he did not begin his ſtudy of *Divinity* by reading *Common places*, leaſt being led with other mens opinions, and thereby prepoſſeſſed with prejudice, he ſhould be led aſide from the Truth: But he firſt read the ſeveral forms of *Concord* of the reformed Churches, the *Catechiſm* of *Heidleberg*, and the *Belgick* Confeſſion of Faith, and ſo wholly betook himſelf to the reading of the ſacred Scriptures which he read with great attention and aſſiduity, getting the chiefeſt head of Doctrine by heart: So that when he was old he could repeat without Book the Epiſtle to the *Romans*, the ſecond to the *Corinthians*, to the *Galathians*, *Epheſians*, and *Philipians*: But he read them all in the Originals, ſo that in his Sermons he was very ready in the words of Scripture. He learns the Scriptures by heart.

Yet finding that by reading the Scripture alone, he could hardly comprehend in his mind the whole Body of Doctrine, being now well verſed in the Scriptures, he betook himſelf to the *Theological Inſtitutions* of *Bucanus*, that ſo he might at once ſee into the whole *compendium* of *Divinity*: yet did he not ſtay long upon a *Compendium*, but proceeded to the ſtudy of *Calvins Inſtitutions*, and *Peter Martyrs Common-places*: yet He ſtudies the body of Divinity.

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was he beſt pleaſed with *Martyr*, becauſe he handled the whole Doctrine plainly, diſcourſed largely of Controverſies, and anſwered them ſolidly.

Whilſt he was thus buſied, *Luke Tralcatius* firſt, and after him *Francis Gomerus* began privately to read *Common places*, whom he reſolved to hear, becauſe in private, they handled all things more familiarly and largely then in publick: yet eſpecially he attended the publick Lectures, becauſe they were more accurate and learned; and if after the Lectures he doubted of any thing, he repaired to them in private for further ſatisfaction.

He ſtudies Commentaries

When he had profited well in the ſtudy of *Common places*, he proceeded to the reading of *Commentaries* upon the ſacred Scriptures: and firſt he read over *Piſcators Analyſis*, whereby he might get the whole context of each part of Scripture into his mind: Then for the ſenſe of the Scripture he read *Calvin*, whom he uſed to call *A Divine Interpreter*. To whom in his reading of the *New-Teſtament* he adjoyned *Beza*: and in reading of the *Old Teſtament*, *Mercer*, and *Arias Montanus*, whereby he might attain to the knowledge of the Governments and Rites amongſt the *Jews*, without the knowledge whereof it is impoſſible to attain to the ſenſe of many texts of Scripture.

His publick Diſputations.

Wallæus having now read much, and heard long, began to prepare himſelf for action, and diſputed publickly three times: *De vera Theologia*, *De Myſterio Trinitatis*, *Et de* Chriſti *mediatoris Officio*: By which Diſputations he procured to himſelf much admiration: For being excellently verſed in *Philoſophy*, he anſwered to the terms appoſitly: and being very ready in the ſacred Scriptures, he always cloſed up his anſwer with ſome ſutable Text, which was very grateful to the hearers.

His firſt ſermon.

He alſo ſometimes preached in private, being directed therein by *Luke Tralcatius*, an Eloquent Preacher: and the firſt publick Sermon which he preached was at *Voorſchoten*, in a great concourſe of people, who expected no ordinary thing from him. And ſo *Wallæus* was now judged fit by his Maſters to enter into the Miniſtry: But though he abundantly ſatisfied others, yet could he not ſatisfie himſelf: whereupon he reſolved before he undertook that great and difficult work, that he would conſult with other learned men, and viſit Forreign Univerſities, and ſee into the Government of other Churches, eſpecially of *Geneva* and *Helvetia*, whence Reformation at firſt proceeded; and therefore getting one *Apollonius Schot* for his companion, who was the *Conſuls* ſon of *Middleborough*, *Anno Chriſti* 1590. he ſailed from *Fluſhing* into *France*, where he viſited *Roan*, and ſome other Cities, and ſo came to *Paris*: In which City he made ſome ſtay, inquiring into the Government of *France*, and wondered that the King could exerciſe ſuch an abſolute Juriſdiction, and yet have ſo much love from his People. But eſpecially he attended to their *Philoſophical* and *Theological* Lectures, which yet he diſliked, becauſe they followed the Schoolmen ſo much, though contrary to the ſacred Scriptures, to ſound Reaſon and Senſe.

His travels into *France*.

After ſome little ſtay here, he went to *Orleance*, *Biturg*, *Lyons*, and *Vienna*: at which place he viſited the Paſtors, and found that through the commendations of *Junius*, he was better known there then he expected: For ſome of the Neighbour-Churches much importuned his ſtay amongſt them, profering him a good ſtipend, and a Coadjutor if he would read *Philoſophy* and *Divinity* amongſt them: But *Wallæus* conſidering their propinquity to *Geneva* and *Lauſanna*, thought that there was no great need of his imployment there: beſides he thought that amongſt ſtrangers he ſhould be expoſed to envy, where he could not have the aſſiſtance of his friends; and his deſire was to have ſome ſuch imployment in his own Country, and therefore leaving them (his mony beginning to fail him) he went to *Gratianople*, and ſo to *Geneva*.

He goes to *Geneva*.

At *Geneva* he ſought out ſuch a place to ſojourn in, where he might beſt advance his ſtudies, and therefore made choice of *Charles Parrots* houſe, who was a Miniſter of the Word, and alſo Profeſſor of *Divinity*. Whilſt he abode there, his firſt care was to perfect himſelf in the *French* Tongue, which he attained to by converſe with the Citizens, and reading *French* Writers, ſo that he many times preached in *French*.

At

At this time the *Divinity* Profeſſors in *Geneva* were *Theodore Beza*, *Anthony Faius*, and *Charles Perrot*: *Beza* was now above 80 years old, and had given over reading: *Faius* had good Learning, but was neither a good Expoſitor, nor quick Diſputant. *Perrot* was very learned, and had more in him then he promiſed: yet each of theſe ſcarce read one Lecture in a week: therefore he ſpent moſt of his time in hearing Sermons, which were more frequent in *Geneva* then in other places: But above all, he moſt admired *Beza's* Sermons, who though he was ſo old, yet excelled in vigor of Mind, profound Learning, ſharp Judgment, and man-like Eloquence, for which the World much wondred at him.

He profited alſo very much by their *Friday*-meetings, wherein one of the Miniſters explained ſome texts of Scripture; and when he had done, the other Miniſters (if it needed) either gave further explanations, reſtrictions, or emendations: only when it came to *Beza's* turn to begin, the other Miniſters reverenced what he had ſaid by their ſilence: He alſo profited exceedingly by his frequent conferences with *Beza*.

His converſe with *Perrot*, by how much it was more frequent and familiar, by ſo much the more grateful was it to him; for he did not endeavour ſo much to ſeem as to be truly godly and learned. He never held much correſpondence by Letters with learned men, judging that courſe to tend more to oſtentation then to edification.

He liked the Government of the Church of *Geneva* very well, where neither Wives nor Widows were ſhut up in their houſes, but dayly attended the publick Prayers and Sermons, and where vices were not only puniſhed, but the occaſions of them taken away, by removing luxury and rigor.

At this time there lived a *Divine* in *Geneva* that excelled all the reſt in the knowledge of the *Hebrew*; who perſwaded *Wallæus* that he attained to his skill in a very ſhort time by the *Art of Memory*; whereupon he applyed himſelf to him, and in ſix weeks ſpace learned by heart the whole *Epitome* of *Pagnine*, with ſuch excellent ſucceſs, that thereby he was enabled well to interpret any place of the Holy Scriptures, and to give a fit reaſon of it: But for ſome reaſons, diſliking this way of Learning, he laid it aſide, and made little further uſe of it.

He ſtudies of Art of *Memory*.

About this time *Henry Steven* dyed, and being in debt, his Books were publickly ſold for a little to ſatisfie his Creditors, upon which occaſion *Wallæus* bought a whole Library of *Greek* Authors, in reading whereof he much refreſhed his mind after his more ſerious ſtudies.

Not far from *Geneva* is the mountain of *Jura*, whoſe top is much above the clouds, whereupon *Wallæus* had a great deſire to go to the top of it to ſee what was done in the other Region of the Ayr: Therefore, joyning to himſelf the company of *Charles Perrot*, the City Secretary, and a third friend, in the longeſt days in *May*, they went to the foot of this hill where they lodged all night: and very early next morning, two Shepheards leading them by the hands, they began to climbe up the Mountain, and about noon began to enter into the middle Region of the Ayr, where they found it extream cold, and the Mountain was covered with great hils of Ice, only on the *South* ſide ſome paths appeared, by which they aſcended, and towards the Evening came to the top; which contained about ten Acres of land: The *Precipice* was ſo great, that they were afraid to look down, but when they lay along upon the ground, from whence the Villages ſeemed no bigger then Walls, and other Mountains ſeemed like Molehils: In this top there was neither Ice nor Snow: The Ayr was very cold, yet thin and pure: And being all *Muſical*, they began to ſing, which ſounded far more ſweetly then in any part of the lower World.

The mountain of *Jura* above the clouds.

He goes up the mountain.

At laſt as on one ſide they beheld *France*, and on the other ſide *Italy*, they obſerved vapors to aſcend out of the Lake of *Leman* which ſtayed about the Mountain, then gathered together; and at laſt became a thick cloud, ſo that it wholly took away their ſight of the Earth: and when night was come, they began to deſcend, and after a while entred into the cloud, where they could waſh their hands; and when they had paſſed this cloud, it was diſſolved into rain, which wet them through; and ſo at laſt

they

Their deſcent. they came to the Shephards coats, where they reſted, and the night following came to the bottom of the Mountain; for they could not go ſo faſt down as they went up.

Not long after *Wallæus* taking along with him *Adrian Mammaker*, who was afterwards Preſident of *Zeland*, went to ſwim in the Lake of *Leman*; and as he was ſwiming, he obſerved a ſtranger that was ſwiming a good way off, ſuddenly to ſink, and ready to be drowned: whereupon (being very tender hearted) he haſted to him, drew him out of the water, and carried him to the ſhore: by whom (after he was recovered) he underſtood that he was a Cobler of *Holland*; who as he was ſwiming fell into this diſaſter.

A ſpecial providence.

After a while, having attained his end for which he went to *Geneva*, he removed to *Lauſanna Anno Chriſti* 1600. and finding nothing there that might occaſion his ſtay, he went to *Bern*, from whence he went to *Zurick*, and *Schaphuſen*, where he ſaw the *Cataracts* of the River *Rheine*, like to the *Cataracts* of *Nilus*.

His further travels.

At *Zurick*, the Magiſtrates, being informed by their Miniſters of the excellent Learning of *Wallæus*, to ſhew their reſpects to him, invited him to a great Feaſt.

Whilſt he was at *Bern*, he grew into familiar acquaintance with *Zendererus*, the chief *Præfect* of the Colledge, who gave him great hopes of preferment if he would ſtay there: but *Wallæus* having diſpatched his buſineſs there, haſted to *Baſil*, where *James Grynæus* and *Amandus Polanus* were Profeſſors of *Divinity*: *Grynæus* was a very wary and prudent man, and of excellent Learning, but one that much addicted himſelf to Civil affairs, ſo that *Baſil* ſeemed wholly to be governed at his diſcretion. He read *Hiſtory* Lectures which he had brought down to his own time.

He goes to *Baſil*.

Polanus was a very learned man, and at that time was reading upon the Doctrine of *Predeſtination*. But *Wallæus* moſtly applyed himſelf to the Lectures of *John Buxtorf*, who was *Hebrew Profeſſor*, and was moſt skilful of the *Genius* of that Language, and in the Antiquities of the *Jews*: At this time he was expounding the Commentaries of the *Rabbins* upon the twelve *minor Prophets*.

Wallæus obſerving that he was often fruſtrated in his expectation, finding every thing leſs then he hoped for, he reſolved to adventure to do ſomthing publickly himſelf, which he rather choſe to do abroad then at home, becauſe in caſe there ſhould be any miſcarriage, it might not blemiſh his credit, nor hinder his future promotion. And he choſe *Baſil* to perform it in, becauſe ſcarce in any other Univerſity were Students ſuffered to ſupply the place of Profeſſors.

Therefore to give them ſome taſte of his Learning, he made ſome Verſes and publiſhed them: He made alſo ſome *Theſes* about the Providence of God, framed of Scripture phraſes, concerning which he diſputed publickly with *Polanus*: In which he did ſo orderly repeat, appoſitely anſwer, and ſolidly prove, that by the paw they might eaſily know the Lyon; whereupon he had the Profeſſors chair allotted to him, out of it publickly to diſpute himſelf, and to moderate at the Diſputations of others: which alſo he frequently performed, in ſo much as when *Polanus* or *Grynæus* had any other buſineſs, they preſently had recourſe to *Wallæus* to diſpute in their rooms: whereby he procured ſo much love and eſteem, both from the Profeſſors and Students, that when he went away, they would needs ſignifie the ſame to the *Belgick* Churches under the Seal of their Univerſity.

His exerciſes at *Baſil*.

Wallæus his courſe in his travels was this; In the *Summer* time he uſed to go through Countries, view Cities, Fields, Rivers, Mountains, and to enquire what in Nature or by Art was obſervable in them. In *Winter* time he fixed himſelf in ſome City, where he might promote his ſtudy of *Divinity*, & learn the Government of the *Province*: And accordingly having ſatisfied himſelf at *Baſil*, when the Spring came, he went to *Strasborough*, *Spire*, and *Heidleberg*, at which place he conſidered whether it was better to make his abode that Summer, or to travel through *Germany*. The fame of that Univerſity perſwaded him to the former, which was accounted equal with that of *Leiden*.

His travels in *German*.

But

But above all, the *Library* of *Manuſcripts* perſwaded his ſtay there, into which he had free acceſs by the curteſie of *Janus Gruter* his Countryman: There were alſo Profeſſors of Divinity deſervedly famous, *viz. Daniel Toſſanus*, and *David Pareus*: The former interpreted the *New-Teſtament*, who being grown old lived but a few months after: and *Pareus* Interpreted the Prophet *Hoſea*, of which Scripture he had a little before heard *Buxtorf*.

He obſerved alſo that the Government of the *Palatinate* was unfit for the *Low-Countries*: The power of *Eccleſiaſticall* Affairs under the Prince was in the hand of eight Civill and eight *Eccleſiaſticall* Senators: Theſe choſe Miniſters, placed them both in Cities and Villages, removed from one place to another, and ſet bounds to all *Theologicall* Controverſies: whereby they provided well to uphold the Authority of the Prince, and to preſerve the Peace of the Church; but little to the comfort of Souls, when many times they had Miniſters impoſed upon them againſt their liking, and always ſuch as they had no knowledge of.

Leaving *Heidleberg* he went to *Franckfurt* upon *Main*, where he ſtayed a while, and then went to *Heſſen*, remaining a while in the *Lantgraves* Court, who often conferred courteouſly with him, and ſo to *Marpurg*, and from thence to *Brunſwick* and *Bremen*: And having thus travelled through forreign Countries, he reſolved to be no ſtranger in his own; wherefore from thence he went into *Friſland*, *Gelderland*, *Utrich*, *Overiſle*, and ſo at laſt came to *Leiden* to the houſe of *Gomarus* his old Hoſt. His travels in the *Low-Countries*.

But before he ſetled himſelf to his ſtudy there, he went to *Middleborough* to viſit his aged Parents, having been now three years from them, who received him with all the joy that might be: yet after a ſhort ſtay, he returned to *Leiden*, where he found the Face of the Univerſity ſome what changed. For *Joſeph Scaliger* would needs have the Precedency of all the Profeſſors: But all the Profeſſors oppoſed him, becauſe the place did indeed belong to *Junius*; and the States of *Holland* interpoſed their Authority; For though they eſteemed well of *Scaliger*, yet they would not have *Junius* offended, nor others who were of more ſolid Learning, and more uſefull than himſelf; wherefore the place was conferred upon *Junius*, and inſtead of reading *Hebrew* Lectures, he was appointed to Write againſt *Bellarmine*. His return to *Leiden*.

Wallæus now was not ſo diligent in attending Lectures as formerly: But weighed every part of Divinity, and obſerved how far he had pierced into the more abſtruſe parts of it, and where he was defective, he ſearches Authors, Meditates, and by Conference with *Junius* and *Gomarus* ſatisfies himſelf, and being weary of reading Modern Authors, wherein he found ſome things meanly handled, and otherſome fooliſhly, and withal conſidering that they carryed no Authority with them, he betook himſelf to the reading of the Ancient Fathers, eſpecially *Auguſtine*, whom he found more nervous and quick in Diſputing than the reſt: And in the mean time he exerciſed himſelf in Preaching, ſometimes in *Leiden*, and ſometimes in the Neighbour Villages, which he performed with ſuch a Grace, that he was called to a Paſtorall charge in *Leiden*. He ſtudies the Fathers.

This call being ſo unexpected, troubled him ſo much the more: He thought it a great honour to be at firſt called to a place in ſo eminent a City, where alſo he had the benefit of the Univerſity for the promoting of his Learning: But yet he judged it a very hard burden to govern a great Church, who had not learned to govern a little one. He is called to the Miniſtry.

Hereupon he betook himſelf by his ardent Prayers unto God for direction, and at laſt reſolved to refer the buſineſs wholly to the judgment of his Parents: They, by *Gomarus*, returned thanks to the *Presbytery*, and make many excuſes why he could not accept of the call: But the Truth is, their principal reaſon was, becauſe they would have their Son (the ſtaffe of their old Age) nearer to them. And indeed they were not ſatisfied till, leaving the Univerſity, he came home to them, which was in the Spring, *Anno Chriſti* 1602. Refuſeth it. He returns home.

The whole courſe of his life from his Childhood, both in the Univerſity, in his travels, His deportment.

vels, and hitherto, had been very blamleſs, pious, modeſt, free from luxury & wantonneſs; and his care was, that as he grew in years he might grow in goodneſs: He never minded trifles: yet was not his Converſation Auſtere and froward, but mild and pleaſing.

His induſtry. He was unwearyed in his ſtudies, ſpending not only the days, but half the nights therein, that going cold to bed, ſometimes he roſe out of it before he was well warm; ſo that once whilſt he was at *Leiden*, he fell into a Quartain Ague which held him fourteen moneths, which was accompanyed with a Cough, notwithſtanding which he would not deſiſt from the courſe of his ſtudies; whereby he contracted a weakneſs of ſtomach, accompanyed with crudities and a ſtopping in his head, from which he was never free all his life after.

His Ordination. Being thus come to *Middleborough*, he ſubmitted himſelf to Examination in order to his Ordination, and his Examiner was *James Cornelii*, one of the Miniſters; but being inferior in Learning to *Wallæus*, not *Wallæus* but *Cornelii* was examined. After his Examination he was to Preach monethly before the Miniſters, to make him more prompt and ready in it: He was alſo admitted to be weekly preſent at their *Presbyteries*, that he might be acquainted with their way of Government before he undertook it himſelf.

In all which Exerciſes and Conferences in the *Presbyteries*, they obſerved that young *Wallæus* was of an accute Wit, compoſed judgement, and profound Learning.

He is called to another charge. About this time a Paſtoral charge was void at *Caletus*, and the Miniſters of *Middleborough* would fain have ſent *Wallæus* thither: But his Parents took it very ill that when they had refuſed a place in *Leyden* which was in the heart of the *Low-Countries*, he ſhould now be ſent into a corner, which is expoſed to the injuries both of the *French* and *Spaniards*, whereupon they ſharply oppoſed themſelves againſt it, and *Wallæus* himſelf diſliked it: But when ſome Miniſters ſhewed themſelves very violent, the Magiſtrates (to gratifie his Parents) put an end to the Controverſie.

Refuſeth it.

He is choſen to *Koukerk*. This alſo happened at the ſame time: There was neer to *Middleborough* a Village called *Koukerk*, which wanting a Paſtor, choſe *Wallæus* for their Miniſter, which he accepted of, and ſo undertook the charge in *November*, *Anno Chriſti* 1602, accounting it a great honour that God was pleaſed thus to admit him into his ſervice; and withall, conſidering the greatneſſe of the Burthen in procuring the welfare of Souls, wherein the leaſt miſcarriage is a great Sin againſt God, he not only now, but all his Life after never undertook any thing, till he had firſt craved the Aſſiſtance of God, begging of him Wiſdom and Ability to manage it aright.

At *Koukerk* he attained to a promptneſs and habit of Preaching, he learned to Govern a Church, to comfort the afflicted, to reſiſt the Obſtinate and Sectaries, with whom he ſo far prevailed that they adjoined themſelves to the Church, and ever after reverenced *Wallæus* as their Father. His Sermons were ſo famous, that when *Grave Moris* beſieged *Sluce*, *Anno Chriſti* 1604. the *Wallachrian Claſſis* made choice of *Wallæus* to be joined to *John Utenbogard* the Court Preacher, to be Chaplain to the Army.

He is employed in the Army.

This *Utenbogard* was an Eloquent Preacher, one that ſought to ingratiate himſelf with the great ones: Whereas *Wallæus* ſought to pleaſe God rather than men; & indeed at his firſt coming, what by Prayers, and what by Admonition, he prevailed with the Colonels and Captains to baniſh ſwearing from amongſt them. *Utenbogard* made too much account of *Socinus*, & ſtill carryed about him a *New-Teſtament*, having Annotations every where written in it by *Socinus* his own hand. But *Wallæus* abhorred his opinions.

His return. *Sluce* being taken, *Wallæus* returned to *Koukerk*, ſetling all his Affairs, as if he meant to live there all his life; and having a competent Eſtate, he deſired not an encreaſe of his ſtipend: He had a full Congregation, yet not burdenſome: ſo that beſides his Miniſterial employments, he had ſufficient time for his private ſtudies: He

was

was well beloved of his people, and had good Societie with his *Elders* and *Deacons*.

His Town was not above an Hours walk from *Middleborough* and *Flushing*: Fruitfull of Pastors, had good store of Corn-Ground, and Pleasant Orchards. It was neer to that Sea, by which greater Ships goe into the Havens of *Zealand*: He had a large House, a spacious Garden, which he kept very neat and orderly.

At this time *Middleborough* had but three Churches, and the Auditors grew too big for them, whereupon they Petition the Magistrate for a fourth Church, and a Eighth Minister to have a Stipend allowed him. The Church was appointed neer to the Fish-Market, and by the *Presbytery*, *Wallæus* was appointed for the Minister.

He is chosen to *Middleborough*.

Truly *Wallæus* desired to stay at *Koukerk*, and not mingling himself with the troubles of the world, to serve God and his people in that place: yet durst he not resist this call, having thereby an opportunity of more service.

His marriage.

His two years stay at *Koukerk* had much changed the course of his Life: For having the first year dispatched the work of his Sermons and Catechising, he began to bethink himself of entring into a marryed Condition: And having found out *Paschasia* of *Isenhout*, a Pious, Prudent, and well-bred Maid, he consulted with his Parents for their consent: And so all things concurring to his, and their mindes, he marryed her *August* the seventh, *Anno Christi* 1603. But presently after he lost his Parents, First his Mother, and then his Father, who survived her but a little time.

His parents dye.

A good child.

In the whole time of their sickness, our *Wallæus* attended upon them, and comforted them with Divine Consolations out of Gods Word: wherefore at the hour of Death they both of them blessed him, and gave him this Testimony, that he had never offended them in all his life.

His first son.

Wallæus laid their death exceedingly to Heart, so that for a years space no day passed, wherein he did not with grief think on them, nor night, wherein he did not dream of them: But it pleased God that in *December* the twenty seventh he had a Son born whom he called *John*; This somewhat mitigated his sorrows.

Before this, the Citizens of *Middleborough* had much importuned him to remove his Habitation to their City: But he would not consent to it till his Wife was brought to Bed, least he should seem to contemn his people at *Koukerk*, who had shewed themselves so honest and loving to him: But when she was up again, he then removed, and was entertained both by the People and Magistrates with great Applause, being received with more favour than ordinary, which stirred up envy in some of the Ministers of *Middleborough*; who thereupon would had him confined to a little Church that was in the outmost part of the City; but the *Presbytery* would not suffer it: yea, it returned to the glory of *Wallæus*, that these ancient Ministers feared least he should get their Auditories from them: But after a while he moderated their passions by his modesty, courtesie, and readiness to do any Offices of love to them, so that he lived very friendly with them.

He is envyed.

He wins his adversaries.

His Faithfulness in his Ministry.

In his Ministry he thought that he did not sufficiently discharge his duty by Preaching and Governing; and therefore every *Sabbath* day, at five a Clock, he Catechized, wherein he explained all the Common places in *Divinity*, and whereby he made his people very ready in the knowledge of the Scriptures, so that some of them were fitted for the work of the Ministry in the *Indies*.

His charity.

He was diligent in visiting his Parishoners, whereby he reformed many which were given to viciousness, giving them Counsel how they might shun those sins which naturally they were addicted to. He satisfied doubting Consciences, and extricated them out of the snares of Satan: He raised up and comforted those that were cast down at the Apprehension of Gods Wrath for their sins. In these his visitations he Ministred Relief to Widdows, Orphans, and such as were destitute of all Humane help: He encouraged such as were weak and sick to prefevere in Faith, and prepared them

for death: and such as were neer death, he comforted them against the terrors thereof, and wrought in them a desire to be with *Christ*; yea, he did not only visit such as owned him for their Minister, but *Sectaries* also, *Papists*, and *Anabaptists*; which he did with such sweetness, that his company was never grievous to them; and he carryed himself so justly, that many times even they repaired to him for advice in cases of Conscience about *Matrimony*, and always went well satisfied from him.

A Popish lie

This much troubled a *Popish Priest* called *Curio*, who knowing how powerful *Wallæus* was in reproving sin, to deter his Disciples from conference with *Wallæus*, or hearing his Sermons, told them that the Devil always sate upon his shoulders, and as he was Preaching suggested to him what he should say. But God turned his malice and lyes to good: For many *Papists*, either drawn by curiosity, or by the fame of the man, or upon the occasion of *Baptisms* into his Church, when they heard nothing that was *Diabolical* to proceed out of his mouth, they began to esteem their *Curio* a slanderer, to doubt of the truth of his other sayings, to perceive that they learned more, and received more comfort by *Wallæus* his Sermons then by his, and so by degrees fell off to the Reformed Religion.

Wallæus his Colleagues left to him, yea appointed him, as the most learned man amongst them, to take care that their Religion received no detriment, and to defend the same against all Adversaries, wherein like another *Hercules*, he subdued many Monsters.

He confutes his adversaries.

There was one *Abraham Beckman* that of a long time had disturbed the Peace of the Church of *Middleborough*: A man of a sharp wit and blameless life; he reproved the Ministers for Baptizing such children whose Parents were not members of the Church; and he had drawn some hundreds of the Church-members to his party: To these *Wallæus* opened the Doctrine of Truth more plainly; By Conference and Disputations he overthrew the pertinacious, convinced most of them by writing, and so brought them to an acknowledgement of their Errors.

But *Wallæus* thought it not sufficient to conquer them, but he would also gain them to the Church, which he effected by procuring that *Beckman* should be chosen one of the *Presbytery*, whereby he was quieted, and afterwards did good service to the Church. *Sectaries are never better quieted, then whilst they pretend for God, they may have riches, or honours conferred upon them.*

Note.

Shortly after there was one *Gedeon Vanden Bogard*, a Noble man of *Flanders*, who being inticed with great promises, was resolved to turn over to the King of *Spains* party, and therefore also must change his Religion: For which end he gives out, that the *Popish* Religion was truer then the Reformed, and that in the point of *Transubstantiation*, which he undertook to prove by the assistance of Father *Gauda*, a *Jesuite* of *Antwerp*, who was grown to that height of impudency and impiety, that he published in Print that he would pawn his soul to God to expiate all the Errors that were in the *Romane* Church: To whom therefore *Wallæus* presently answers, and shews that the *Pontificians* themselves could not otherwise understand the words of Institution in the Lords Supper but *Figuratively*: and that the Body of *Christ* could not be in infinite places at the same time, for that then it should cease to be a Body, which is always circumscribed within its own limits, so that *Gauda* held his peace.

He confutes a *Jesuite*.

He confutes a Blasphemer.

Presently after, a certain stranger coming to *Middleborough*, (for *Zeland* brings forth no such Monsters) Preached, *That* Christ *had excellently taught reverence to God, and love to our Neighbors: But, that his Doctrine might have the more weight, had affirmed himself to be the Son of God by a certain pious fraud, saying that he was God, when indeed he was not.* And not content to divulg these Blasphemies in private, he preached them in publick.

Wallæus judged this man the more dangerous, by how much he seemed to be very religious, and that he would not speak without commending *Christ*, when as indeed he sought to destroy him: wherefore setting upon him in a Publick Assembly, he proved that in the Nativity, Life, and Death of *Christ*, all things did concur, which were foretold of the *Messias* in the *Old Testament*, and therefore that he could not but be God, which was required in the *Messias*: That *Christ*, whom he confessed to teach

Piety,

Piety, muſt expreſs it in his Life, and therefore could not begin his Doctrine with a lye, who muſt not do evil that good might come of it. Neither was it worth the while for him to ſuffer Perſecutions, Stripes, and the Croſs to maintain a lye. That the Apoſtles who continually accompanyed him, would not have conſpired in the ſame lye, and for it have ſuffered baniſhment, torments, and death. That God would not have ſuffered ſuch things as he foretold to have come to paſs about his Death, Reſurrection, and the deſtruction of *Hieruſalem*, if he had endeavoured to obtrude a falſe God upon the people. That he would not have granted him the power of working Miracles, of healing the Sick, reſtoring the Lame, curing the Blinde, and raiſing the Dead. That his Religion in a few years, by Fiſher men, without any humane ſtrength, ſhould have been diſperſed through the whole World, which God would not have ſuffered, if he had brought a ſtrange God and Idolatry with him. This Villain being overcome by theſe Arguments, his followers left him, and he hid his head in a corner.

His conteſts with the *Remonſtrants*.

But theſe were but ſmall velitations in compariſon of thoſe continual bickerings which he had with the *Remonſtrants* all his life long: which that we may the better underſtand, take it thus.

When Reformation began in the *Low-Countries*, all that oppoſed *Popery* were not of one minde: and nothing ſo united them together as their hatred of *Popery*: But leſt the unſound Proteſtants ſhould mingle themſelves with the ſound, the *Orthodox* party *Anno Chriſti* 1566, publiſhed a Confeſſion of their Faith, which afterwards was called, the *Belgick Confeſſion*; and to prevent infection from thoſe which were *Heterodox*, in a full *Synod* at *Embden*, *Anno Chriſti* 1571, it was ordained that none ſhould be admitted for a Miniſter, till he had been examined, and had ſubſcribed this Confeſſion, and the Catechiſm of *Heidleberg*: Which Decree was confirmed in all the enſuing *Synods*, *Anno Chriſti* 1576, and 1586, and approved of by the States of *Holland*, and accordingly practiſed.

Their riſe in the *Low-countries*.

Yet in the beginning, conſidering the great want of Paſtors, this Examination could not be very ſtrict, by which means many crept into the Miniſtry who privately taught contrary things; as *Gaſper Carlhaſius* at *Leiden*, *Herman Herbert* at *Gauda*, *Gerard Blackhoven* at *Utrich*, and *Cornelius Wiggerus* at *Horn*, who differed in many things amongſt themſelves, and all of them in the point of *Predeſtination* from the reſt.

But whilſt theſe opinions were confined within the bounds of their own Churches, all things were reaſonable quiet. Only *Theodor Cornhertius* oppoſed himſelf againſt all the Reformed Churches, who having been formerly of Councel to the States of *Holland*, for fear of danger had deſerted his place. But it eaſily appeared that he was no great Divine, and that choler which he durſt not vent againſt the States, he now diſchaiged againſt the Churches, whereupon he was reſtrained by the Publick Authority of the States.

Yet could not the contentions be ſo compoſed, but they left doubts in ſome mens mindes, whether all points held by the Reformed were equally certain: and ſome were inclined to embrace Novelties, eſpecially about the Doctrine of *Predeſtination*.

Arminius his educatition.

And thus *James Arminius* found them, when he was called to be *Divinity* Profeſſor at *Leiden Anno Chriſti* 1603. This *Arminius* had formerly been a ſervant in a Publick Inn, where many gueſts admired his prompt wit, ſo that ſome took him from thence, and ſet him to School, where he was maintained out of the Publick Treaſury of *Amſterdam*.

He is choſen profeſſor in *Leiden*.

Hereupon in proceſs of time the Magiſtrates of that City favouring their own nurcling, called him to the work of the Miniſtry amongſt them, and he ſo ſhined by the excellency of his gifts, that every one judged him worthy a Profeſſors place: For he was of a ſubtil Wit, ſolid Learning, and compoſed Carriage.

To this Election of his, *Gomarus* oppoſed himſelf, becauſe he had written ſomething that was unſound to *Francis Junius*, yea and had publickly preached it at *Amſterdam*: But when he denyed ſomethings wherewith he was charged, and extenuated others, ſome thought that *Gomarus* oppoſed him out of envy, leſt he ſhould excel him, which promoted the Election of *Arminius*, and laid the foundation to future diſſentions.

Arminius

Arminius his policy.

Arminius being thus ſetled, thought to advance his credit by drawing a great Auditory to himſelf, and this he thought to do by venting ſome new things in his Lectures, which accordingly he did, eſpecially about *Predeſtination*; yet in publick he did it ſparingly and ſlenderly, leaſt he ſhould offend the Churches, remembring that by their Authority *Coolhaſe* and *Wigger* had been removed out of their places: But in private he labored tooth and nail, to inſtill them into his Auditors, whereby he might the better ſecure himſelf againſt the Miniſters, by the means of *Utenbogard*, the Preacher at *Hague*, he procured *John* of *Oldenbarnevelt* to be his Patron, who was a man of great Authority, being *Sindic* of all *Holland*, to curry favour, with whom, he extolled the Authority of *Magiſtrates in Eccleſiaſtical affairs*.

Barnevelt his patron.

Barnevelds deſign was to bring the Reformation in the *Low-Countries* nearer to the *Lutherans*, whereby they might hope to draw Auxiliaries out of *Germany*, the better to reſiſt the King of *Spain*, or at leaſt to make the better terms of agreement with him And whereas the States in the beginning of the wars had need of the multitude, and theſe could be better gained than by the help of the Miniſters, they therefore at firſt granted great Authority to the Paſtors of the Church.

Did not our late Parliament do ſo?

Now *Barnevelt*, ſeeking to undermine this Authority, nouriſhed ſuch diſſentions as roſe up in the Church; and by the power of the Magiſtrates hindred their cenſures againſt the refractory. He alſo rendred ſuſpected the authority of the Prince of *Orange*: and whereas it was only grievous to himſelf, he would perſwade the States, that it was dangerous to them. Wherefore, knowing that he had offended the Miniſters, and therefore could expect no ſupport from them, he willingly undertook the Patronage of *Arminius*, by whoſe followers he ſought to prop up himſelf.

Heretickes ſubtilty.

Yet at firſt he carryed this very privately, whilſt his Faction was ſmall, and might have been eaſily quaſhed: Whence alſo it was that *Arminius* long concealed his opinions till the year 1608. At which time *Gomarus* accuſed him to the States of *Holland*, and diſcovered that he diſſented from the Reformed Churches, about *Juſtification*, *Predeſtination*, *Grace*, *Free-will*, and *Perſeverance* of the Saints.

Wallæus labors to regain him.

Yet *Arminius* was not ſo long concealed from *Wallæus*, who knowing all the ſculking holes of *Sectaries*, by his path wherein he walked, eaſily diſcovered whereunto he tended, and therefore from the year 1606. he had labored to bring him into the right way again, which alſo he did all the year following, by his frequent Letters to him: To which *Arminius* ſometimes anſwered; but at laſt would anſwer no longer.

The ſame things that *Arminius* taught, did *Corvinus* teach about twenty years after, and was ſilenced with the ſame Argument by *Wallæus*.

Arminius being thus diſcovered, began to fear that he ſhould be ruined by the Miniſters; for *Barnevelt* durſt not as yet publickly undertake his Patronage; neither durſt *Arminius* undertake the alteration of Religion with an Heroical ſpirit, ſuch as was in our Reformers, who wholly minding the glory of God, reſted ſecure whatſoever ſhould befall themſelves, whereas *Arminius* being ſeized upon with ſorrow, and overwhelmed with grief fell ſick and dyed *Anno Chriſti* 1609.

Arminius dies through fear and grief.

Arminius being dead, amongſt all his followers, *Utenbogard* ſhewed himſelf the Ringleader: for though he was far inferior to *Arminius* in Learning, yet in the Government of the Church and State he was well ſeen: and indeed by his wit did more hurt to the Church than *Arminius* did by his Diſputations.

His faction continues.

This *Bogard* that he might make the Magiſtrates of *Holland* diſpleaſed with other Miniſters, and more to favour himſelf, wrote a Book of the *Authority of Magiſtrates in Church-affairs*, wherein he allowed the Magiſtrate, not only to order the external Government of the Church, but to determine controverſies in Religion, whereby he got great favour to his own party.

A *Synod* deſired.

In theſe ſtirs the Miniſters knew not what better remedy to finde, than in a *National Synod* of all the Reformed Churches, which they earneſtly ſolicited the States General for: and indeed the States of *Gelderland*, *Zeland*, *Friſland*, *Groning*, and

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ſix Cities of *Holland* were for it, who deſired no Innovations in Religion, and diſpaired of any union with the *Lutherans*: and ſaid that the Eccleſiaſtical *Government was no way grievous, but a remedy againſt* Oligarchie. That the Power of the Prince of *Orange* was not dangerous, but rather a means to unite and tye them together: But on the contrary, the Nobility of *Holland*, and the other twelve Cities, as alſo the States of *Utrick* and *Overiſle*, though they did not openly deny a *Synod*, yet by tergiverſations and procraſtinations ſought to evade it.

In the mean time the Miniſters neglected not the remedy which was in their power: *viz.* to diſcover thoſe Errors to their people, and to confirm their mindes againſt them both by Preaching and Writing: And ſuch as were to be admitted to the Miniſtry, they examined them more ſtrictly: and ſuch as they diſcovered to be already in the Miniſtry, they cenſured and caſt out. Preachers. pattern.

Utenbogard and his companions ſtrongly oppoſed themſelves to theſe proceedings, both by word and writing, and promoted to the Miniſtry ſuch as were of their own opinions: yet were they inferior to the other party both in number and in the affections of the people: Fearing therefore that they ſhould be overcome, they framed a *Remonſtrance* (whence they were called *Remonſtrants*) to the States of *Holland*, wherein they requeſt to be taken into their Protection; who did not onely doe it, but preſently commanded, that none ſhould meddle with theſe Controverſies either by word or writing, neither ſhould examine *Condidates* upon theſe points, or cenſure any that differed in Judgement about them; which truly was to ſet up a party, when as the *Remonſtrant* Miniſters were ſcarce forty, and the *Contra-Remonſtrants* were fifty. Whence called *Remonſtrants.*

Yet the *Remonſtrants* thought that they could not continue long, except new ones of their own Opinion could be brought in as the other dyed, and theſe muſt be firſt formed in the Univerſity; wherefore to ſupply *Arminius* his place in *Leiden*, *Wallæus* and others, that were deſired by honeſt and Learned men, were rejected, & *Utenbogard* was ſought for. But he, knowing himſelf unfit for ſuch a Work, wrought by the Curators of thoſe parts, who were of kin to *Barnevelt*, that *Conradus Vorſtius* ſhould be brought from *Steinford* to *Leiden*: who in the year 1590. had been convicted by the Univerſity of *Heidleberg*, for favouring *Socinus* and his Opinions.

To the choice of this man the Miniſters preſently oppoſed themſelves, and ſuch Magiſtrates as favoured them: yet had it been impoſſible to have hindred his Election, the *Remonſtrants* did ſo prevail, but that *James*, King of *Great Britain*, frequently admoniſhed and urged the States not to do it, yea he condemned him of *Hereſie*, and burnt his Books publickly. King *James* oppoſeth *Vorſtius.*

At laſt certain Laws were obtruded upon the Church, which *Barnevelt* had framed twenty years before, but till now the States would never endure them, much leſs bring them in practice, in which the choice of *Deacons*, *Elders* and *Paſtors* was almoſt wholly given to the Magiſtrates. The Cenſuring of *Paſtors* or Members offending, was taken away from the Miniſters. The Curators of the Univerſity, and the Magiſtrates of *Leiden* did Execute the Decree for reſtraining of controverſies with more rigor than any other. The Miniſters oppreſſed.

By this they hindred *Gomarus*, both from defending himſelf and his Religion: At which being offended, he prepared to depart: And by this his departure, ſeeing the Students of *Divinity* ſhould thereby want a Profeſſor of the Reformed Religion, the Churches of *Gelderland*, and Curators of the Illuſtrious School there, ſent *Anthony Thiſius*, Profeſſor of *Theology* at *Harderwick*, and the Churches of *Zealand*, and Magiſtrates of *Middleborough* ſent *Wallæus* to *Leiden*, by all means to perſwade his ſtay: But *Gomarus* was reſolved to depart, whereupon they both of them invited him to make his abode with them, and *Wallæus* prevailed, ſo that he went to *Middleborough*, *Anno Chriſti* 1611. *Gomarus* leaves *Leiden.*

The States of *Zealand* were reſolved long ago, and this Calamity of *Leiden* now haſtened it, to Erect an *Illuſtrious School* in *Zealand*: but as yet they could not agree about the place: But they of *Middleborough*, ſeeking thereby to get advantage, An *Illuſtrious School* begun at *Middleborough.*

vantage, resolved to make the *Grammer* School more famous: For *Gruter* the School-Master being dead, *Anno Christi* 1607, they sought out another who might with credit bear the Rule in an *Illustrious School*, and therefore called *Wallæus* to the place.

But *Wallæus* would by no means accept of it, knowing what a tedious thing it was to govern Boys, and how subject he should be to calumnies in dieting them. Wherefore the care of both was devolved upon *Giles Bursius* Pastor of *Middleborough*, and the instructing them was committed to *Justus Lyræus*, afterwards Professor of *Utrich*: Yet *Wallæus* undertook the care of the School, and to read Lectures of *Greek* and *Philosophy* to them.

Wallæus his Lectures. In these Lectures he explained *Homer*, *Hesiod*, and other Authors: In *Philosophy*, he read *Ethicks*, *Physicks*, *Astronomy*, and *Opticks*: And now *Gomarus* being come to them, they prepared all things that belonged to an *Illustrious School*.

The place was appointed in the Quire of the new Church, and *Gomarus* was o read and interpret the sacred Scriptures, and to discuss the *Common places* in his Publick Disputations: *James Meivartius* was to read *Philosophy*: So that the fame of the School began to be spread abroad: and the Magistrates of *Middleborough* profered to *Wallæus* the place which was reserved for him, *viz.* to be Professor of *Divinity Common places*.

Gomarus his Ingratitude. At this *Gomarus* (who too much indulged his passions) was displeased, opposed himself, and accused *Wallæus* of *Heresie*, for that when he was a Student at *Leiden*, he stifly defended, that there were three souls in man.

The Magistrates were more offended at this opposition than was *Wallæus*: For *Wallæus* presently disclaimed the choice, who having never in his life sought after any place, was now much more content with his present Condition, and would not so far offend his old Master, as, against his will, to be chosen for his Colleague.

Wallæus his modesty. No injury did ever so disturb the mind of *Wallæus* as to discompose it, or make him unlike himself. But in the mean time the people were very angry that their beloved Minister was thus disgraced by him, who formerly, by his publick Testimony, had attested the purity of his Doctrine.

He is called to *Sedan*. But it so fell out about that time, that *Philip*, Lord of *Plessis*, called *Wallæus* to *Salmur*, who getting leave to depart, went thither, *Anno Christi* 1615. but stayed not long.

Returns to *Middleborough*. Upon this occasion they of *Goesan*, being stirred up by *Hugh Grotius*, would not suffer the City of *Middleborough* to have an *Illustrious School*, so that it was nipt in the Bud, and *Meivartius* returned to his *Grammer* School again: Onely the Magistrates of *Middleborough* requested *Wallæus* that sometimes he would read *Greek* and *Philosophical* Lectures, and would go on with his *Common-places*, and so they might still keep up the face of an *Illustrious School*: which accordingly he did, and yet neglected not his Work in the Ministry.

He answereth *Bogard*. Shortly after, at the command and request of the Churches of *Zealand*, and at the importunity of some of the chief Ministers of *Holland*, he answered *Utenbogard*, wherein he shewed that the Authority which was granted by the Magistrates to the *Belgick* Church was agreeable to the Sacred Scriptures, and the custome of the Primitive Church.

By this Book *Wallæus* every-where gat the name of a very Learned man, and of one that deserved well of the Church, because he had thereby freed the Church from that Aspersion cast upon it by the *Remonstrants*, that it was disobedient to Magistracy. He deserved also thanks from many *Polititians*, because he took away from some of their Society that Pretence whereby they oppressed the Churches.

Bogard's brag. *Utenbogard* himself could not but acknowledge that the Book was Learned and full of modesty, yet he pretended that he would return a speedy answer, for which cause he gat leave of the Deputies of the States to write again: But though he easily obtained

ed leave, yet wrote he not: only about thirty years after, and seven years after the death of *Wallæus*, he would seem to return an answer, though it contained nothing in it but glorious promises and empty performances.

Wallæus was not content to have thus taken away the chiefest pillar to the Dissention, but endeavoured also to quiet the people, and to moderate the Magistrates of *Holland*: whereupon he set forth a treatise, shewing the people how they should demean themselves when any difference sprang up amongst the Pastors about Religion: The Magistrates he sought to reconcile to the Ministers by the means of *Hugh Grotius*, a man very familiar with him because of his Learning: who from an hope of succeeding *Barnevelt* in his dignity, was looked upon as his right hand. From him he extorted this speech, *That he saw no better means to compose the difference than by a National* Synod; *which if it was denyed, God would punish them for it.* *Wallæus* endeavors peace.

In the mean time the dissentions increased daily in *Holland*, and threatned the ruine of one, if not of both parties: Six of the Cities of *Holland* did openly oppose themselves against the Decrees concerning the Vocation of *Pastors*, and of tollerating the Controversies of Religion on both sides: The Ministers also refused to obey them, yea the *Remonstrants* themselves, especially those which were framed by *Hugh Grotius* at the instigation of *Utenbogard*, that set bounds to the Ministers, from which in handling Controversies, it was not lawful for them to deviate.

Yet the Magistrates would have them obeyed; and such Pastors as refused, were forbidden the exercise of their Ministry; and such as were more pertinacious, were cast out of their Cities: and such Citizens as most favoured them were banished: And though they were restored again by the Presidents of Justice who judged it to be; not a correction but a faction, yet the Magistrates would not suffer them to come into the Cities: whereupon they were filled with animosities on both sides: and at last, the Magistrates not daring to trust their Citizens, gathered souldiers. *Remonstrants* persecute the *Orthodox*.

But this dissention was no where more conspicous, nor hotter than at the *Hague*. *Utenbogard*, who had sometimes stirred up his hearers to use all extremity would now seem moderate, having gotten so much power in the Church, which that he might hold, he perswaded them to yeeld something to the *Contra Remonstrants*: But some sharp sights perceived, that this was but a trick to deceive the Pastors, and seduce the people, whereupon *Henry Rosæus*, an eloquent and couragious man, took heart to discover the fraud to the people, shewing that poyson lay under this honey: Upon this the Magistrates forbade him the use of his Ministry: But the people who now saw the fraud, would not hear *Utenbogard* any longer, but resorted to Sermons in the neighbor Village of *Riswick*: This the Magistrates sought to hinder: On the contrary the people urged that either *Rosæus*, or some other Preacher of the Reformed Religion (for which they had spent so much treasure and blood) should be allowed them. *Bogards* subtility. *Rosæus* opposeth him. The people stand for the truth.

Against this *Utenbogard* opposed himself, and laying aside his pretence of moderation, sought by all means to hinder the gratifying of the people in their request.

Prince *Maurice* observing, that not so much the Ministers as himself was aimed at, and that by his connivence the power of *Barnevelt* and his Adversaries was increased, he began openly to favour the *Contra-Remonstrants*, and requested the States of *Holland* that they might have a Church and Minister allowed them: But the Nobles and the twelve Cities much opposed it: yet still the Prince urged it, and seeing the *Contra-Remonstrants* desired but reason, he procured the *English* Church at the *Hague* to be allowed them: which when it would not receive all the Auditors, they took another Church, brought in *Henry Rosæus*, and frequented his Sermons. Prince *Maurice* sides with the *Orthodox*.

Barnevelt and his associates were much troubled at this, as if violence who profered to their authority: But seeing that the *Contra-Remonstrants* had no more granted them but what was equal, they suffered that which they knew not how to prevent. By this example the *Contra-Remonstrants* every where took courage, and the people They get a Church in the *Hague*.

ſided with them, ſeeing the Prince to favour them, who was ſo beloved and eſteemed of them.

But the *Contra-Remonſtrants* of the *Hague* thought it not enough to have a Church and Preacher, but in ſo illuſtrious a place, they muſt make it appear that their opinions and Doctrine was better than that of the *Remonſtrants*: But when *Utenbogard* excelled *Roſæus* in Learning, and daily provoked him to Diſputation, ſome other muſt be ſent for that might cool his boaſting: For which end none was judged fitter then our *Wallæus*, and therefore *Anno Chriſti* 1617. Deputies were ſent from the Church of the *Hague* and the Prince of *Orange*, with the conſent of the Magiſtrates, to fetch him from *Middleborough* for a time, to be a Paſtor of the Church at *Hague*.

Wallæus ſent for to the *Hague*.

As ſoon as he was come thither, he began in his Sermons to ſet down the ſtate of the controverſie, to weigh the Arguments of both ſides; to anſwer thoſe of the *Remonſtrants*, and to vindicate thoſe of the *Contra-Remonſtrants*; and ſo fully to inſtruct the people in theſe controverſies.

Then did *Utenbogard* give over his talk of diſputing, who well knew the Learning of *Wallæus*. But his followers who did not know *Wallæus* ſo well, ſometimes ſet upon him. And firſt of all *La Haye*, a Preacher of the *Remonſtrants*, as ſoon as the Sermon was ended before the Auditory was diſſolved, began to contend with him about the *Perſeverance of Saints*: But *Wallæus* dealt ſo modeſtly with him, equally conſidering his arguments, ſolidly and clearly anſwering them, and urging others with ſuch acuteneſs and judgement, that the man having nothing to anſwer, ſhrunk away with ſhame.

His Diſputations.

The *Remonſtrants* thinking to repair this diſgrace, challenged *Wallæus* to a new Diſputation, wherein an Eloquent and nimble Lawyer was appointed to aſſiſt *La Haye*: But this Diſputation was to be in a private houſe, where ſhould be preſent only two Elders for witneſſes: *Wallæus* refuſed it not: And when they were met, the *Lawyer* began very contentiouſly to propound the point of *Predeſtination*; *Wallæus* anſwered mildly, but ſolidly, whereby he tamed the fierceneſs of his Adverſary: But when ſome hundreds of both parts preſſed into the houſe to hear, the *Remonſtrants* fearing the like event of this Diſpuration as was of the former, would proceed no further, ſaying, that *ſuch a conference ſhould not be where ſo many were preſent.*

Its broken off.

Wallæus not content with this, often invited *Utenbogard* to a conference, eſpecially by the Lady *Alice Coligni*, the Widdow of *William* Prince of *Orange*, becauſe *Utenbogard* had by her formerly challenged *Roſæus* to a publick diſputation: But *Utenbogard* always by excuſes evaded it: By which means the Doctrine of the *Contra-Remonſtrants* began to flouriſh again at the *Hague*.

The truth prevailes.

The cauſe of the *Contra-Remonſtrants* was eſpecially defended by *John Becius* of *Dort*, *Henry Vander Leyden* of *Delph*, *Feſtus Hommius of Leiden*, *Peter Plantius*, and *James Triglandius* of *Amſterdam*, learned and wiſe men, who were much eſteemed by the people: Theſe men formerly in all weighty matters uſed ſtill to conſult with *Wallæus*, and now they were wholly guided by him.

His prudence made much uſe of.

The Magiſtrates of *Amſterdam*, who were the chief of thoſe that defended the *Contra-Remonſtrants*, continually by their Deputies conſulted with *Wallæus*: and when they had any buſineſs of weight, they earneſtly importuned him to be preſent, both in their *Presbytery* and City-Council to aſſiſt there with his advice.

And the Prince of *Orange* (of whom it was wittily ſaid, that *when he ſate on Horſe-back he had all his Counſellors with him*, yet) had *Wallæus* for his intimate Counſellor in all things which either concerned Religion, or this Controverſie. So that no day paſſed wherein he did not require his counſel, and ſometime ſpent whole nights in deliberating with him, that he might conclude upon ſuch matters as he was to diſpatch the next day. For indeeed he much eſteemed *Wallæus*, becauſe, though he was very prudent, yet would he never diſſemble, and all his counſels were free from craft.

His integrity.

His candor

For this candor he was reſpected by the *Remonſtrants* themſelves, for they knew which ways his counſels tended, that though he would have the *Contra Remonſtrants* ſetled, yet he would not have the *Remonſtrants* deſtroyed, perſwading himſelf, that if the

contentions

contentions were once composed, and men could with a more calm minde weigh things indifferently, many of them would return to the Truth: He also maintained familiarity with *Grotius* and others of the *Remonstrants* as formerly he had done, and would have taken them off from *Barnevelt*, but that (as they used to say) a greater humane power hindred them.

By these means *Wallæus* was a chief instrument of bringing the whole controversie to the decision of a *National Synod*, and took care that due preparation should be made for the same, which when he had effected, he left the *Hague*: Indeed the Prince of *Orange* endeavoured to hinder his departure, and chose him for his Court-Preacher: But *Wallæus* wholly disliked that course of life, as prejudicial to his studies and dangerous, seeing he must either flatter, or hazard the loss of great mens favour, and incur their frowns.

His return to *Middleborough*.

Anno Christi 1618, he returned to *Middleborough*, where he found the great love of the people to him; whilst many came to meet him: His Colleagues and the Magistrates visited him with many expressions of their great love.

Heresie like a *Gangreen*.

The Controversies between the *Remonstrants* and *Contra Remonstrants* was not now confined within the bounds of *Holland*, but it spread into *Utrich*, *Overisle*, *Gelderland*; yea as far as *Sedan*; where *Daniel Tilenus*, an Eloquent man, but no deep Scholar, by degrees began to vent the *Remonstrants* Doctrines, and drew in *Auratus* a Minister, and a better man than himself, though not so learned. But *Rambourgius* the Court Preacher discovered him, so that by the Duke of *Bovillian*, he was forced to leave his Professors place and depart.

He is sent for to *Sedan*.

For the supply of which place, and to build up what *Tilenus* had pulled down, *Wallæus* was again called to *Sedan*: and all means were used to prevail for his remove. The messenger was *Francis Arsenius*, a man famous for such employments, and *Wallæus* his old friend, then whom that Age had not a man of more Learning, Judgement and Experience. The conditions were very large, and indeed, better than the other Professors did obtain: The Dukes invitation was serious, frequent, and friendly: yet could not *VVallæus* get away from his wife and friends: and for those large conditions which were profered him, the *Middleburgians* would have doubled his stipend rather then part with him: Besides, it seemed grievous to him who was now forty five years old to change his Country and Customs, and leaving his old and intimate friends to go to strangers: wherefore returning humble and hearty thanks to the Duke, he told him that he thought he should never leave *Middleborough*.

He refuses to go thither.

Division dangerous.

In the mean time the States of the United Provinces (observing that the factions in *Holland* tended to the dissolution of the League, and to the indangering the ruine of all the Provinces) seriously thought of a way of cure: and by the advice of *Reiner Pavias*, a Consul of *Amsterdam*, a man of great Authority, and by the instigation of *Grave Moris*, they Decreed and called a *National Synod*: and withall required the Prince of *Orange* to disband those Souldiers which the Magistrate of *Utrich* had raised, and to put the Magistrate out of his Office, and to substitute another in his room.

A *Synod* called.

To these things *Barnevelt* openly opposed himself by the Nobility, and twelve Cities of *Holland*: and with all his endeavour sought to impede the *Synod* by sending to forreign Kings and Princes, by provoking them of *Utrich* (who began to quail) profering them help to prevent the putting down of their Magistrate, and disbanding their Souldiers.

Whereupon the States of the united Provinces required the Prince of *Orange* to imprison the heads of the contrary faction, *viz.* *Barnevelt*, *Rombert*, *Hagerbetius*, *Hugh Grotius*, *Giles Ledenbergius*, and to disband the rest of the souldiery that was collected in *Holland*: To purge the Cities of disaffected Magistrates, and to substitute better in their rooms. All which were effected without any tumult or effusion of Blood, so displeasing were those Magistrates to the Citizens: after which all the other Magistrates consented to the *Synod* appointed at *Dort*.

The *Remonstrants* imprisoned.

In this *Synod* the flower of all the Reformed Churches met together, and amongst

them our *VVallæus*, who had a place aſſigned him amongſt the *Low-country* Profeſſors, and was appointed one of the Directors of the *Synod*, but that the Paſtors had in private agreed amongſt themſelves to chuſe only ſuch as were Profeſſors.

It was the unhappineſs of the *Remonſtrants* that they had *Simon Epiſcopius* for their Preſident, who was a hot, imprudent, and cholerick man, by whoſe advice it was, that the *Remonſtrants* would not ſubmit to the Laws of the *Synod:* wherefore the work of the *Synod* was to find out the ſtate of the Controverſie by the writings of the *Remonſtrants*, and accurately to propound it in the Fundamentals themſelves: To examine them by the Word of God, and to ſee of what weight they were.

How the affairs of it were carryed on.

In the government of the whole *Synod*, *John Bogerman* excelled, being *Prolocutor* in it; and indeed a more fit man could not have been choſen. *Feſtus Hommius* was imployed in propoſing the ſtate of the Controverſie, who often conferred with *Wallæus* about it: But in weighing the controverſies, ſtrengthening, or enervating Arguments, and in vindicating them from exceptions, *VVallæus* excelled; whereupon when any difficulty aroſe, as the Explication of the Epiſtle to the *Romanes*, *&c.* it was committed to *VVallæus*; If any thing was to be accurately and prudently defined, it was committed to *VVallæus:* And he was choſen for one of thoſe that drew up the *Canons* of the *Synod*, and ſet down reaſons why the Doctrine of the *Remonſtrants* was rejected: And it was judged that the wiſdom of *VVallæus* prevailed much to procure the unanimous conſent of the *Synod* thereunto.

Wallæus highly eſteemed.

Wherefore of the *Politicians* and ſtrangers, who had no cauſe of envy, he was much eſteemed: yea he ſo demeaned himſelf, that *Giles Burſius* his *Æmulus*, acknowledged that *Wallæus* excelled all in the *Synod*, and he made this acknowledgment to the *VVallacrian Claſſis* from whom he was delegated.

God ſo bleſſed the labors of all in this *Synod*, that the *Remonſtrants* themſelves had no cauſe to complain. Controverſies were ſo decided, difficulties ſo expedited, that all godly and learned men were abundantly ſatisfied; and from thence forwards the roots of *Remonſtrancy* were ſo cut off, that preſently it began to wither: And all things were managed with that modeſty, all things diſpatched with that unanimous conſent, that never was the like from the Primitive times.

The *Remonſtrant* condemned.

All Controverſies being now determined, and the Cauſe of the *Remonſtrants* judged, the chief Patrons of the *Remonſtrants* were condemned of Treaſon by the Delegates of the States of the United Provinces: The perſons condemned were, *Barnevelt*, *Hogerbetius*, *Grotius*, and *Ledenburgius:* This laſt by killing himſelf prevented the puniſhment. And *James Schot* Conſul of *Middleborough*, one of thoſe Delegates, was ſent by the States to *Dort* to fetch *VValleus* to the *Hague*, who accordingly brought him thither, *May* the 12. privily, that ſo the people might have no ſuſpition of the puniſhment intended to the *Remonſtrants*.

By the way he told *VVallæus* that the States ſent for him to prepare the Priſoners for death, they judging, that by his prudence and perſwaſions he might beſt of all other men effect it.

VVallæus when he ſaw that he could not avoid the employment, yet deſired that he might not be the firſt meſſenger of death to them: that he might be ſpared from dealing at all with *Grotius* in regard of his former friendſhip contracted with him; and that he might not be preſent at their death, which he could not bear without much trouble of minde.

Wallæus is ſent to prepare them for death.

Being come to the *Hague*, in the Evening, *Schot* went to the Deputies and Judges to acquaint them that *VVallæus* was come, and to tell them, what requeſt he had made to him. Whereupon the *Advocates Fiſcal* were ſent to *Barnevelt* to tell him that the next day he was to be judged and put to death: and *Schot* in the mean time went to *VVallæus* to tell him that his requeſts were granted, that *Hogerbetius* and *Grotius*, though they were condemned, ſhould not be executed, but kept in perpetual Priſon: That the *Advocates Fiſcal* were ſent to *Barnevelt* to acquaint him that the next day he was to dye, and that therefore the Delegates and Judges requeſted him to make haſte to him, and ſo about ſix a clock *VVallæus* was conducted to the Priſon to *Barnevelt*.

When

When he came into his Chamber, he found him full of perplexity, writing to his wife and children, to acquaint them with the meſſage of his death: and at firſt he was unwilling to have any ſpeech with *Wallæus*: but after a while he became more calm, yet complained of the hard meaſure that he met with from the States, whom he had ſerved for forty three years: He would feign have taken ſome reſt that night, but could not: The next morning, when he had heard his Sentence read, he was had to the place of Execution; at which time he told the people, that *he dyed not a Traytor, but a Patriot.* At the place of Execution, he asked his man *whether no man came?* Belike expecting a pardon: but when his ſervant told him that there was none, kneeling down, his head was cut off.

He comes to *Barnevelt.*

Barnevelt beheaded.

The day following, *Wallæus* returned to *Dort*, and attended upon the Affairs of the *Synod* till the end of *May*; at which time he had ſome Money given him; and with the reſt was invited to a Publick Feaſt: and afterwards with ſome Principal men, he was privately Feaſted by the States Delegates, and ſo was diſmiſſed honourably.

Wallæus returns to *Middleborough.*

Theſe things being diſpatched, the States of *Holland*, leſt the commotions now ſuppreſſed, ſhould break forth again, thought fit in the firſt place to take care of the Univerſity of *Leidens* which was the Seminary both of their Church and State; And for that end they reſolved to add to *John Poliander*, the Divinity Profeſſor, *Andrew Rivet*, *Anthony Wallæus*, and *Anthony Thyſius*: To *Rivet* they ſent *Thomas Erpenius* the *Arabick* Profeſſor: To *Thyſius*, *Adrian Pavius Syndic* of Amſterdam: And to *Wallæus*, *Rochus Honartius* Senator of the Supream Court, and *Peter Deiman* Chief Conſul of *Leiden*, who came to him to *Middleborough* in the midſt of *July* to acquaint him with his Election, and to urge him to accept of it: They alſo preſented him with the Letters of Prince *Maurice*, requeſting the ſame of him.

New Profeſſors at *Leiden.*

Wallæus ſent for.

Yet did *Wallæus* deſire that he might have time to conſider of it, telling them that he would ſeek unto God by Prayer, and adviſe with his Friends, with the Church and Magiſtrate. In the mean time the Delegates earneſtly ſollicited the *Presbytery* and Magiſtrates to give their conſents, which at laſt with much ado, they obtained; becauſe he was to go to *Leiden* where he might take care of theirs as well as of the *Holland* Youths.

His Friends ſtuck ſome-what at it, becauſe he had as good a ſtipend at *Middleborough* as he was to have at *Leiden*; and though at *Leiden* he might bring up his Sons at the Univerſity, yet being ſo far from his Friends, he could not place them forth as well to honeſt Callings as at *Middleborough*: To ſatisfie theſe therefore, he had alſo a Paſtors place in *Leiden* profered him. *Wallæus* thought that he might not reſiſt this call, becauſe he was not ſo much to form one Church by it, as to prepare Paſtors for many, not ſo much to govern one Church, as to aſſiſt with his Counſels all the *Belgick* Churches.

He inclines to go.

September the tenth, he Preached his farewel Sermon, which filled his people with ſighs and tears: ſo that it ſeemed rather that Children were to part with their Father, than People with their Paſtor.

Peoples love to their Paſtor.

During his abode at *Middleborough*, he much wanted his health, being troubled with Rhumes, Collick, Feavers and other Diſeaſes: Sometimes alſo having an intermitting Pulſe, the cauſe whereof was partly hereditary from his Mother, and partly by reaſon of Studying ſo ſoon after meals, ſcarce affording any reſt to his mind, or Food for the refreſhing of his Body: yet a healthful and diligent Wife much cheered him up.

His diſeaſes.

He had ſeven children, five daughters and two ſons, whereof two dyed very young; the other he took much pleaſure and delight in.

His Children.

September the nineteenth, he removed with all his Family to *Leyden*: where he was entertained honorably with a Publick Feaſt by the Magiſtrate, with much congratulation by the Univerſity, and very heartily by his old Friends.

He comes to *Leiden.*

At *Leiden* he was preſently graced with the Degree of a Doctor, without any Examination, which is uſed at other times.

He is made a Doctor.

October

His Oration. *October* the 21. being to begin his Professorship, he made an *Oration* about the right regulating the study of Divinity: which was received by a great Auditory, with the great applause of all: yet it presently displeased himself, because he observed that many things are excellently conceived which cannot be brought into practise.

The other Professors come. Presently after came *Anthony Thysius*, and not long after him *Andrew Rivet* out of *France*, to adorn the Profession of Divinity: who as they were all men of great note, so by their excellent parts they made that Faculty far more famous.

Their several excellencies. Each of them had his several gifts wherein he excelled: *Thysius* in Memory, and *Wallæus* and *Rivet* in Judgement; and *Polyander* in dexterity of performance. In actions *Thysius* was fervent; *Wallæus* full of vigor: *Rivet* was somewhat slower, and *Polyander* very calm, *&c.*

Their Prudence. The first care of these men was to prevent all discord in matters of Divinity; wherefore they testified their mutual agreement by subscribing the *Catechism* of *Heidleberg*, and the *Belgick* Confession of Faith. They resolved that none of them would pass his judgement about any Controversie in Divinity, about the Government of the Church, and in cases of Conscience apart, but by mutual consulting each with other: That no *Theses* should be publickly disputed of, till all had seen and approved them. That no Book should be printed till all had examined and consented thereto.

Their care to train up youth. The like care they took, to train up young Students to the same unanimity in Religion: For which end they agreed upon one rule and method by which all their studies should be directed: And because these Controversies with the *Remonstrants* had occasioned the fuller clearing of many points in Divinity, and had taught them to speak more cautiously in many things: Therefore in their Publick Disputations they went over the whole Body of Divinity, out of which they published their Book which they called, *Synopsis purioris Theologiæ.*

Their adversaries to be answered Having thus setled the affairs of the University in good order: They began to consider what enemies they had abroad, against whom the Truth was to be defended: And they found that they must answer *John Arnoldi Corvinus*, who had written a great Volume against *Peter Du Moulin.* They must answer the *Remonstrants* also, who in a Book called *Acta Synodalia Remonstrantium*, had inserted such things as might confirm their own opinions, and invalidate the opinions of the *Contra-Remonstrants.* And this task they all agreed *Wallæus* should undertake; who afterwards published an answer to both those Books, whereby he gat very great credit, not only amongst his own, but amongst the *French*, *English* and *Scots*, and for a long time silenced the *Remonstrants.*

Wallæus his part.

His imployment in the University. In the mean time these worthy men neglected not to make their Professors places very famous. The *Old Testament* was expounded by *Rivet* and *Thysius*; the *New* by *Polyander:* But *Wallæus* was imployed in reading *Common places*, which was accounted the more grateful and more worthy imployment. In these *Common places* he did not cull out here and there one head; but went over the whole Body of Divinity: handling each head fully, but principally insisting upon those Controversies or difficulties wherewith the Church was most molested: Yet stood he not upon answering all Arguments of the Adversaries; but chose out those which had most weight in them, by answering whereof, the other fell of themselves.

His great Auditory. But he was most copious and acurate in the Modern Controversies; as *De Deo* against *Vorstius*, *De* Sabbatho, *De Prædestinatione:* of the *Authority of Magistrates in* Ecclesiastical *affairs*, and such like: concluding all, not so much by the strength of Humane Reason, as by the clear Word of God: whereupon the greatest confluence of Auditors attended upon *VVallæus.* And one of his Colleagues, thinking that he had so many Auditors because he read *Common places:* he also fell upon the same subject; but when he saw that he labored in vain, he gave it over again.

But seeing it was not enough for them thus to instruct their Auditors in the knowledge of Divinity, except also they prepared the *Candidates* for the Ministry, enabling

enabling them rightly to defend the Truth, and to enervate the Adversaries Arguments: This therefore they effected by Disputations, wherein all were very diligent, but especially *Wallæus* and *Polyander*. *Wallæus* would not suffer those things to be propounded for Disputation, wherein the Reformed might freely differ amongst themselves. He would not suffer the Opponents to object vain things, which were unprofitable: He would not suffer them to oppose immodestly, to the scandal of the hearers: But he would have the Defendant clearly repeat the Opponents Argument, and then not only to give a bare answer, but to demonstrate the solidity of it: Truly *Wallæus* in his Lectures deserved great praise; but in Disputations he deserved a *Triumph*. His care of *Candidates*.

Because these *Candidates* in Divinity could not be sufficiently exercised in publick, he did twice a week in private explain to them his *Enchiridion* of the Reformed Religion: He examined it, and appointed them to dispute upon it: yea he set up divers private Lectures wherein he confuted the *Anabaptists*, *Socinians* and *Papists*. He caused these *Candidates* also often to Preach in private, wherein he directed them to the most profitable subjects, and taught them how they should prosecute the same: Neither would he ever take any thing for these his private imployments. His great pains.

This course of training up young Students he continued for twenty years, even till his death, so that innumerable Pastors were sent forth by him into the Church, amongst which, many were admirable Lights, which were a great comfort and rejoycing to him.

In the Government of the University, he neither made nor nourished parties: But when any differences arose, he always sought to compose them: as he did betwixt *Polyander* and *Thysius*: between *Cunæus* and *Burgersditius*, amongst whom some emulation was sprung up. He is a great Peacemaker.

Wallæus himself had no Enemy but only *Daniel Heinsius*, who was also a *Gantois*, and seemed somewhat to emulate him. Yet would not *Wallæus* do any thing that might offend *Heinsius*; neither would he mingle himself in the contention between *Salmatius* and *Heinsius* about precedency.

Wallæus his next care was that all the Honors of the University (so far as might be) should be equally divided amongst his Colleagues, that so they might live together the more sweetly, and might labor together in their several imployments with the better concord: So that when he should have been chosen *Rector* of the University, he sought it for his Colleague: But honour followed him whilst he fled from it: so that he was often Deputy of the University, and thrice *Rector*. His self denial. Honours follow him.

He would never give to *Candidates* his testimony for their lives, and proficiency in their Studies of Divinity, except they deserved it: Judging it better to offend them and their friends, then to deceive the Church by advancing unworthy persons to the Ministry: which faithfulness of his was taken notice of, so that many were rejected till they could get the testimony of *Wallæus*. His care in giving testimonials.

He with his Colleagues would never prefer any to the title of Doctors, except they were conspicuous for their Piety, and eminent for Learning.

He had more Books brought to him to License than he could possibly read over: for which cause he sent many of them to the *Classes* of Pastors to be read over by them, reserving to himself only such as handled Controversies of greater moment.

These Professors would meddle with no cases of Conscience, but such as concerned Matrimony; as for all others that came to them, they sent them to their own Pastors, whereby they much eased themselves, and took off people from under valuing their own Ministers. And in cases of Matrimony, they always determined them with such sound judgement, that so long as *Wallæus* lived, there was never any Church or Magistrate that had cause to alter what they had determined.

He was dayly sought to for advice in cases of Conscience: In Controversies of Religion, and about Church Government, by Churches, *Classes*, *Synods*, Cities, States, and He is much sought to for advice.

and Princes, to all whom he freely imparted his counsel. The States General and the States of *Holland* would never suffer any Divinity Book to be Dedicated to them till *Wallæus* had perused, and set his *Imprimatur* to it. They would never suffer any Petitions about Controversies in Religion, or about reforming the peoples lives to be presented to them, till he had approved of them.

Frederick King of *Bohemia* would give no answer to the great *Turk*, who proffered him assistance against the Emperour, till he had consulted with *Wallæus*. The Prince of *Orange* in giving Laws to Cities conquered by him, would always consult with these men. He called *Polyander* and *Wallæus* to compose a difference between the Magistrates and Ministers of *Roterdam*, that had tired three *Synods*, and fifteen *Classes*.

The Acts of the *Synod* of *Dort*.

Wallæus with his Colleagues, were appointed to publish the *Acts of the Synod of Dort*: because it was very necessary for all the Reformed Churches, yea for all the World to know in what way and order the cause of the *Remonstrants* had been examined, and what seemed good to any, and what was concluded by all the Fathers in that assembly: and herein they were much holpen by *Festus Hommius*, who was the Scribe of the *Synod*.

The *Remonstrants* Acts.

Wallæus swers them.

Presently after the Publication of these *Synodal Acts*, the *Remonstrants* set forth another, wherein in some particulars they sought to invalidate those Acts: But their chief design was, to confirm their own opinion by Arguments; the confuting whereof was committed to *Wallæus*, who presently answered their Acts, and *Corvinus*, though he pretended a Reply, yet quickly gave over and was silent.

The *Remonstrants* divided.

But presently a quarrel sprang up between the *Remonstrants* themselves: For *Utenbogard*, *Corvinus*, and the greatest part of the *Remonstrants* adhered to *Arminius*, and would depart no further from the *Orthodox*. *Episcopius* and his followers joined with the *Socinians*: *Error is fruitful, and is ever declining from bad to worse*.

An attempt for peace.

Shortly after this, some rose up that endeavoured a Union between the *Contra-Remonstrants* and the *Remonstrants*: On the *Contra-Remonstrants* side were *Cornelius Dunganus* of *Utrich*, *Godschalcus Arlius* of *Arnheim*, and *James Testardus* Pastor of *Blesa*: On the *Remonstrants* side was only *Anthony Hornhovius*, who yet lurked amongst the *Orthodox* Pastors: But it was impossible to unite those that held such contrary opinions.

Another attempt.

There was more hope of an attempt made between *Wallæus* and *Utenbogardus*, which was, to consider how the *Remonstrants* might be admitted into the Reformed Churches, and how far forth they might be tolerated therein. And it was concluded, that such of them might be admitted as members, as were free from the *Socinian* Errors, and would acknowledge that all spiritual and saving gifts were of the free Grace of God through Christ, if they would promise that in other things they would not disturb the Peace of the Church.

The greatest difficulty was about their Pastors, who would not be quiet, except they might exercise their Ministry, and enjoy their stipends: neither would they be tyed to silence in Controversies: But the *Remonstrants* setting forth a *Confession of their Faith* brake all in sunder: For thereby it appeared that they differed from the Reformed, not only in five Articles, but in many other things.

The *Remonstrants*. Confession of Faith.

He published his *Ethicks*.

Whilst *Wallæus* was at *Middleborough*, he had read *Ethicks* in the Schools, and had begun to make a *Compendium* of it for the use of his Scholars, but finished it not by reason of his remove to *Leiden*: wherefore now the *Curators* of the School prevailed with him to compleat that Work, and to publish it for the use of that School: And it found such acceptance abroad, that it was often printed, and by *Theod. Schrevelius*, Master of the School of *Leiden*, it was turned into *Iambick* verse.

He reforms the Schooles

Assoon as *Wallæus* came to *Leiden*, the Magistrates chose him for one of the Curators of their School: in which office he continued all his life, and by his advice the School was turned into another order, whereby it became far more famous than before.

The

The States of *Holland*, obſerving that in their Cities there were ſome Maſters of Schools which either wanted ability or prudence in regulating their Schools for the beſt advantage of the boys: they therefore made choice of *Anthony Wallæus*, *Anthony Thyſius*, *Peter Cunæus*, *Daniel Heinſius*, *Gerrard Voſſius*, *Francis Burgerſdicius*, all of them Profeſſors in *Leiden*, to frame Laws whereby all the School-maſters in *Holland* ſhould be regulated in teaching both the Tongues and Liberal Arts, which accordingly were finiſhed and printed *Anno Chriſti* 1625.

The States of *Zeland* obſerving that their young Students began to fall into ſome looſe courſes, made choice of *Wallæus* for Overſeer of all in *Zeland*, with a command that all their youth ſhould be wholly guided in their ſtudies by him: whereby there was a great Reformation, not one of an hundred proving wicked in his life. And the ſcholars in *Zeland*.

The *East-India-Company* alſo growing ſolicitous for the ſalvation of the poor *Indians*, and obſerving that they could get no Miniſters go thither but ſuch as could get no places in the *Low-Countries*, and which many times were either inſufficient, or ſcandalous: They reſolved therefore to erect a *Seminary*, from whence at their pleaſures they might draw forth Paſtors for thoſe parts: For which end they conſulted with the Profeſſors at *Leiden*, and obſerving that *Wallæus* was more zealous than the reſt in promoting it, they choſe him to be Overſeer of that *Seminarie*: But he, judging himſelf unable to undergo ſo many Offices, refuſed it; yet at the importunity of the *Curators* of the Univerſity of *Leiden*, and by the perſwaſion of his Colleagues, he was at laſt prevailed with, and undertook it. A Seminary for *India*. *Wallæus* promotes it.

Whereupon the ſtudents for *India* were brought into his Family, where they were dieted, and directed in their ſtudies, and found ſo much content that they never complained, either of their Diet or Government. And beſides their other ſtudies, he cauſed them every day to conſtrue to him a Chapter out of the *Hebrew* Bible, and another out of the *Greek* Teſtament, whereby they became skilfull in the Languages, and familiarly acquainted with the ſacred Scriptures. Twice alſo in the week he cauſed them to read in and diſpute of his *Enchirdion* of the Reformed Religion, and directed them in the making of their Sermons: and the forwardeſt of them he directed how they might infuſe the Principles of the Reformed Chriſtian Religion into the *Heathens*, by reaſons drawn from Nature, how they ſhould inſtruct them, gather a Church, and govern the ſame.

Out of this *Seminary* in a few years were ſent forth twelve Miniſters famous for Learning and Piety, to whom *India* oweth almoſt all her knowledge which ſhe hath in the Reformed Religion.

Then did the Magiſtrates of *Leiden* by their Conſul, importune *Wallæus* to give them leave to choſe him into their *Eccleſiaſtical Conſiſtory*; But his wife and children diſſwaded him from it, perceiving that he would ſink under the burthen of ſo many imployments.

About this time there brake forth a great contention in *Zeland* between *Telingius* and *Burſius*. *Telingius* was very careful to promote Piety, whereupon he ſharply reproved the ſins of the times: and obſerving much prophanation of the *Sabbath*, by a Book which he publiſhed, he endeavoured the Reformation of the ſame. Upon this occaſion *Burſius* his ſon wrote a complaint in verſe, wherein the Church bemoaned her ſelf, as if ſhe had loſt her liberty, and therein he endeavoured to confute *Telingius* about the Inſtitution of the *Lords Day*: *Gomarus* alſo, who was very intimate with *Burſius*, ſupplyed him with Arguments. *Telingius* his friends were much offended at this, ſo that there was great danger leaſt the Church ſhould be divided into parties and factions. *Voetius* alſo publiſhed a youthly writing, wherein he ſought more to jerk his Adverſaries, than to edifie the Church. Contention about the Sabbath.

Hereupon *VVallæus* reſumed thoſe things which he had formerly read over, and drew them into a larger Treatiſe about the *Sabbath*, which alſo he printed, to the great joy of the Churches: who as they highly prized his Learning, ſo now *Wallæus* puts an end to it.

had cauſe to admire his wiſdom. And this work of his was ſo approved of, that by *Silvius*, Paſtor of *Amſterdam*, it was turned into *Dutch*, their Native Language: And it pleaſed God by this means to put and end to the aforenamed contentions. Only *Gomarus* thinking it diſhonorable to be ſilent, publiſhed a little Book, *De Inveſtigatione Sabbathi:* which *Rivet* anſwered: and when *Gomarus* replyed, *Rivet* anſwered again. And though *Gomarus* found few or no followers, yet to prevent the worſt, *Wallæus* in his publick Lectures anſwered ſuch things as ſeemed to be new in *Gomarus*.

The tranſlation of the Bible.

At the firſt Reformation of Religion in the *Low-Countries*, there was a certain Elder of the Church of *Embden*, a godly man that turned *Luthers* Tranſlation of the *Bible* into *Low-Dutch:* But being skilfull neither in the *Hebrew* nor *Greek*, nor well acquainted with the *High-Dutch*, there were many Errors in it: whereupon the Miniſters of the *Low-Countries*, ſo ſoon as they were ſetled in their Liberties from under the *Spaniſh* yoak, began to think upon Tranſlating the Bible out of the *Originals:* and the States to promote ſo good a work, made choice of *Philip Marnixius* of Saint *Aldegund*, to go to *Leiden*, and there wholly to employ himſelf in this work, which he willingly undertook, and proſecuted to the year 1602 at which time he dyed, having begun many Books of the *Old Teſtament* but had only finiſhed *Job*, *Pſalms*, and *Proverbs:* Hereupon *Arnold Cornelius*, Paſtor of *Delph*, and *Warner Helmichius* Paſtor of *Amſterdam*, were appointed to finiſh what *Marnixius* had begun; They accordingly proſecuted that work, but being much hindered by their Paſtoral Office, they dyed before they could finiſh it: And preſently after, the Controverſies of the *Remonſtrants* ſprinking up, cauſed that work to ceaſe till the *Synod* at *Dort*.

The Bible begun.

The *Synod* carries it on.

At which time the *Remonſtrants* being cited to appear before the *Synod* at a certain day, they appeared not: whereupon the *Moderator*, conſidering what the *Synod* ſhould fall upon till they appeared, propounded the verſion of the Bible into the *Belgick* Tongue; And ſo they unanimouſly agreed to carry on that work, and ſet down rules which the Tranſlators were to follow. The Tranſlators alſo were choſen, and leaſt by the death of any of them the work ſhould be impeded, they ſubſtituted ſome to ſucceed ſuch as ſhould die.

Anno Chriſti 1627. (the *Synod* being before diſſolved) the Deputies of the Provincial *Synods* requeſted the States General that the verſion of the Bible might now be carryed on, which they eaſily, aſſented to, and appointed *Wallæus* and *Feſtus Hommius* to deal with the Magiſtrates and Churches, that the Tranſlators might (during the continuance of that work) be freed from their Paſtoral employments.

The tranſlators.

By the authority and perſwaſions of theſe two men the thing was granted, ſo that *Anno Chriſti* 1628. the Interpreters of the *Old Teſtament* repaired to *Leiden*, who were *John Bogerman*, *William Baudartius*, and *Gerſon Bucer*.

The year after they alſo met together who were to Tranſlate the *New Teſtament* and the *Apochrypha*, and theſe were *Anthony Wallæus*, *Feſtus Hommius*, and *James Rolandus*.

Theſe men ſet upon the work with unwearyed labor: And that which they aimed at was, to make a new and accurate verſion out of the *Originals*, and as much as the *Genius* of the Language would permit, to tranſlate it word for word: and whereas in the *Original* any word might admit of a various Interpretation, they endeavoured to finde out ſome *Dutch* word that might anſwer to it: And where any thing ſeemed obſcure, they labored to explain it by *Marginal Notes*; and where any thing was doubtful, to reſolve it: whereby they often gave a reaſon of their verſion; they added alſo *Parallel Scriptures*.

When the Tranſlators of the *New Teſtament* had proceeded to the end of the *Acts of the Apoſtles*, *James Rowland* dyed, in whoſe room *Jodicus Hoingius* ſucceeded: and when the Tranſlators of the *Old Teſtament* had proceeded to the beginning of *Ezekiel*, *Bucer* dyed, in whoſe room *Anthony Thyſius* was ſubſtituted.

Aſſoon as they had finiſhed any Book, and imparted it each to other, they printed it,

it, and ſent it to certain ſupervisors in every Province appointed thereunto, to be by them again examined.

When the whole verſion was thus finiſhed, *An. Chr.* 1634. by the order of the States General all the Supervisors met together at *Leiden*, who were *Anthony Thyſius*, *John Polyander*, *Abdias Witmarius*, *Jodocus Larenus*, *Arnoldus Teeckmannus*, *Bernard Fulleenius*, *James Revius*, and *Francis Gomarus*. The ſupervisors.

Not long after alſo, the Supervisors of the *New-Teſtament* met there, who were *Sebaſtian Dammannus*, *John Arnoldi*, *Lindanus*, *William Nieuhuſius*, *Charles Demaet*, *Lodowick Gerhardus*, *Bernard Fullenius*, *Gaſper Sibelius*, and *Henry Altingius*.

Theſe Supervisors being met together, choſe their Moderators, Aſſeſſors, and Scribes, and then at their daily meetings, (having firſt implored the preſence and aſſiſtance of Almighty God) they were demanded whether they had found any thing in the Tranſlation that needed change: and what the Tranſlators & Supervisors agreed upon, that was concluded. And ſo this great Work was compleated, *Anno Chriſti* 1635. And this was very obſervable: That the ſame year a great Plague raged in the *Low-Countries*, and eſpecially in *Leiden*, wherein there dyed twenty thouſand perſons, and yet through Gods mercy, not one of the Tranſlators or Supervisors was touched with it, no nor was ever ſick all that while. The tranſlation finiſhed. A ſpecial providence.

All being thus finiſhed, the Supervisors returned to their ſeveral imployments, but the Tranſlators committed the Work to the Preſs, and themſelves were the Overſeers, to ſee to the correcting of it: At the ſame time printing it with, & without Notes, in *Folio*, which was finiſhed, *Anno Chriſti* 1637. At which time they preſented it to the States, who liked it excellent well, and preſently gave order, that no other Bible ſhould be uſed, either in Churches or Schools, which was accordingly followed. The Bible printed.

The *Remonſtrants* appointed four of their greateſt Scholars to examine this Tranſlation, for fear of partiality: But when they found how candidly and faithfully the Tranſlators had dealt, they alſo accepted of it, and it is judged the moſt exquiſite Tranſlation that is extant. In the verſion of *Luther* there is not ſo much skill ſhewed in the Language; In the *French* they do not ſo much tye themſelves to the words as to the ſence: And the *Engliſh* ſeems to favour *Epiſcopacy* too much, whereas no Remarkable Defect can be obſerved in this; and indeed the Tranſlators did by their exceſſive and indefatigable pains ſo wear out themſelves, that all of them dyed within three years after. Its excellency.

After he had concluded this great and tireſome Work, he attended his Profeſſorſhip, thinking to eaſe his minde, and repair his decayed ſtrength: But he ſcarce had reſted two Moneths, when he fell upon his *Caſes of Conſcience*: For he found that the *Pontificians* in their Books, whilſt they pretended to reprove ſin, did but teach it: And the Reformed Divines, in many things filled the minds of the Readers with too many Scruples: whereas that only ought to be Condemned which the Scripture accounts a Sin, and that therein alſo ſome Cautions were neceſſary: For we ought not ſo much to reprove thoſe that are bad, as to ſeek their amendment. *Wallæus* his further imploymen s.

But before he had well begun this work, he was again made *Magnifique Rector* of the Univerſity; which place, as it was of the greateſt dignity in the City of *Leiden*, ſo of the greateſt care.

In the midſts of theſe imployments, he found his Memory to begin to decay, and his ſtrength to fail, ſo that he was forced to write his Lectures more largely, than he was wont to do, which he carryed on till he came to the *Head* concerning the Holy Ghoſt, at which time death prevented his further progreſs. His ſtrength decayes.

Thus much for his Publick Life: Now for his Private. He was not ſplendid abroad, and ſordid at home; but always equall like himſelf. He ſtudyed no delights, and was far from all Laſciviouſneſs: His only recreation was to adorn his Orchard. He was free from Covetouſneſs, ſeldom looking after his outward Eſtate, and at length wholly divolved that burthen upon his Eldeſt Son, called *John*. He affected His character.

not vain-glory: His habit was not coſtly, yet therein he was rather negligent than ſordid.

He had always a large houſe, which was rather commodious than ſumptuous. In Converſe he was no boaſter, either of his Learning, Judgement, or Wit: He never either extolled himſelf, or debaſed others, no not his Adverſaries. He never inſerted reproaches into his Publick Writings. He never choſe any Subject to write on for Oſtentation, but onely ſuch as might be moſt profitable to the Church. He never ſought for, nor took great titles: It was always his glory rather to be, than to ſeem.

His humility.

He never affected Eaſe. He was always much grieved for the Afflictions of the Church: And endeavoured in all things, to keep a good and a clear Conſcience. He would never, to gratifie Friends, give any other Counſel, than ſuch as beſeemed him, either of the Church or Magiſtrate: Neither did he ever requeſt any for his Children or kindred of which they were not worthy, or might any way tend to the detriment of others.

When as the Magiſtrates of *Leiden*, had often proffered him the houſe wherein *Arminius* dwelt, and wherein now his Widdow and Children remained, he would never accept of it, till as, when they ſaw that they could ſtay in it no longer, themſelves came to him, and requeſted him to take it, thanking him that he had deferred it ſo long.

His modeſty.

He never hunted after the favour of great men, thereby to enrich himſelf: He only deſired their favour ſo far as might be fit for him, and advantagious to the Church: If any thing was ſpoken in his preſence which he judged prejudicial to the Church, he always ſtrongly oppoſed himſelf againſt it, not fearing therein the diſpleaſure of great men: Yea in the Court amongſt the Prince of *Orange* his Servants, he would not ſuffer

His zeal.

the Name of God to be taken in vain.

In his carriage he was affable to all: To every one he willingly imparted counſel: He was ſo ſollicitous for the good of the Church, that upon occaſion he would declare which perſons in the Univerſity were moſt deſerving, themſelves being ignorant of it. He admitted but few into his Familiarity, judging that thereby their friendſhip would be the ſtronger, by how much the more united.

His friends.

He loved his Colleagues as his own Brethren: Next them his kindred: and after them his fellow Students and fellow Travellers. He would never diſſemble, no not amongſt his Friends. And to thoſe his Friends, his houſe and table was always open: which liberality ſome taking notice of, often abuſed it.

His meekneſs.

He was not eaſily provoked by injuries to caſt off his Friends: as this inſtance will ſhew; When *Rivet* was called to live in the Court of the Prince of *Orange*, *Wallæus* commended his old Maſter *Gomarus* to the *Curators* of the Univerſity for to ſucceed in the Profeſſorſhip; whereupon *Gomarus* acknowledged in the preſence of many, that *Wallæus had overcome him in kindeneſs*, and withal asked him forgiveneſs, for that he had oppoſed his Profeſſorſhip at *Middleborough*, *which* (ſaith he) *I did at the inſtigation of* Giles Burſius.

His love to his wife and children.

He lived moſt lovingly with his Wife; they never brake forth into anger, or Mutuall brawling: Their Mutual care was to pleaſe each other, and by deeds to prevent each others deſires: Neither did *Wallæus* fear any thing more, than that his dear Wife ſhould dye before him: For he uſed her, not only for the Government of his Family, but for his conſtant Companion. Whatſoever befell him in the Common-Wealth, Church, or Civill Converſe, he acquainted her with it, asked, and often followed her advice, for ſhe was a Modeſt and Prudent Woman.

They were both carefull in the Education of their Children, and their firſt care was, to train them up in Piety and good Manners: For which end he daily read ſome Chapters, and made ſome Application thereof unto them: His next care was, that they might be brought up in Learning: neither would he wholly truſt their Maſters therein, but many times examined them himſelf to ſee their proficiency. Neither would he train them up to Science, but alſo to Prudence: for which cauſe, when

they

they were come to years of diſcretion, he uſed to impart to them the affairs and condition of the Church and State, asking their judgments about each of them.

He ſought not to advance his Children to high places, knowing the danger thereof, but rather deſired a middle and competent eſtate for them, wherein they might live honeſtly and more comfortably, and according to his deſire, he lived to ſee his eldeſt ſon, *John*, a Doctor of *Phyſick*, and Profeſſor thereof: and imployed by the States into *France*, to fetch that miracle of the World of Learning, *Claudius Salmaſius* to *Leiden*. His daughter *Margaret* marryed to *John* of *Breda*, Doctor of both Laws: His daughter *Katherine* marryed to *Anthony Clement*, a Learned and Godly Divine: His ſon *Anthony* a Lawyer: His ſon *Baldwin* a Student of Divinity: Only his youngeſt daughter *Suſanna* remained at home to be a ſolace to her aged Mother. His children well diſpoſed of.

Wallæus enjoyed better health at *Leiden*, than he had done at *Middleborough*; only that Tormentor of Students ſeized upon him there [the Stone] in the Kidneys: which grievouſly tormented him, yet not often: once in four or five years: He was much troubled with *Hypochondriacal* winde, which was occaſioned by his ſtudying ſo ſoon after meals, yet would he not be diſſwaded from that courſe. He is troubled with the Stone.

One of theſe fits brought him to his end. For *June* the 29. *Anno Chriſti* 1639. he found his appetite to decay, & his ſtomach would not bare food: He was grievouſly alſo tormented with winde: yet would he not intermit his labors in his Profeſſorſhip, in Governing the Univerſity, and aſſiſting in the *Synod* of South *Holland*, which was then met at *Leiden*. His ſickneſs.

July the third, being *Sabbath*, he went to Church and gave thanks to God for all his mercies, to himſelf, to his Family, and to the Church by his means, praying for Gods Bleſſing upon them for the time to come; This being the laſt Sermon that he intended to make. His laſt Sermon.

In reference to his Diſeaſe, ſuch remedies as he he had wont to find eaſe by, would now do no good: His diſeaſe encreaſed, and his ſtrength decreaſed: yet did *John Bogard*, and ſome other Miniſters from the *Synod*, continually importune him to come to their Meeting on *Munday* after, for the great good of the Church.

Some chief Miniſters had endeavoured of late years, to renew the Controverſie about the power of the Magiſtrate in *Eccleſiaſtical* matters, whereupon they drew up a writing which they would have confirmed by all the *Synods*: and thoſe which ſought to impede it, could not procure this *Synod* to reject it, becauſe of the Authority of the Author: This was like to breed a great fraction in the *Synod*: And this *Munday* was appointed for the debate about this buſineſs, which made them ſo importunate to have *Wallæus* preſent that day: And accordingly he came to them: At his preſence all kept ſilence: and he perſwaded them that in things which were not clearly determined by Scripture, and were in ſome tolerable manner ſetled, there ſhould be no queſtions moved: and told them that it was dangerous to contend with thoſe men who could ſuppreſs them. This was *Wallæus* his laſt publick action, which if it had been written in ſome mens mindes, the Church had enjoyed more peace, and the Magiſtrates had been more favourable to it. He ſettles Peace in a *Synod*. His Prudent advice.

The next day the Paſtors flocked to him to give him thanks, for that he had freed them from trouble; and the Church from diſturbance. All whom he exhorted to bear with thoſe which differed in judgment from them, and ſtill to love them: both parties being equally neceſſary for the good of the Church. For the moderate would ſuffer all things to fall into confuſion, were it not for the more zealous; and the more zealous would diſturb all things, were they not reſtrained by the moderate.

The three next days his pain was tolerable, ſo long as he eat nothing, whereupon he converſed ſweetly with his wife, children, and friends that came to viſit him: and attended his other buſineſſes, till at laſt (at the importunity of his ſon *John*) he deſiſted: Yet his ſtrength ſenſibly decayed: and on *Thurſday* night he fell into a ſleep, out of which he could not be awaked till *Fryday* in the Evening, when they ſet a Cupping-glaſs to his Neck: At which time his ſon *John* called his Mother, Brothers, and Siſters, fearing leſt he ſhould preſently fall aſleep again: withal telling his Father, that his life was near an end, and therefore if he had any thing to ſay to them, he deſired

ſired him to ſpeak it: whereupon *Wallæus* exhorted them to fear God, and to reverence their Mother, ſo God would bleſs and provide for them: That every one ſhould take care of all the reſt, but eſpecially, that every one ſhould take care of himſelf; Then he bade his Son *John* to have a ſpeciall care of his Mother, and ſo kiſſing them, took his leave of them all: and then turning his face from them, he again fell aſleep, out of which he never awaked; onely ſometimes, when his pains came upon him, he ſtirred alittle: and ſo on the *Sabbath* about Eleven a Clock, he quietly reſigned up his Spirit unto God that gaveit, *Anno Chriſti* 1639. and of his Age ſixty ſix.

His farewel to his family.

His death.

How excellent a Divine he was, his *Common places* teſtifie: How *Orthodox* and ſolid a Diſputer he was, his Fourteen Diſputations ſhew in the *Synopſis purioris Theologiæ*. How ſtrong a defender of the Truth againſt Error, will appear by his Anſwer to *Corvinus* in Defence of *Du Mollines Anatomy of Arminianiſm*. As alſo his *Cenſura confeſſionis Remonſtrantium*. How carefull he was of Order both Civil and Sacred, is manifeſt by his Tractate *De Authoritate Magiſtratus in rebus Eccleſiaſticis*. How a Religious an obſerver of the *Sabbath*, his Diſſertation *De Sabbatho* declares. How deſirous he was to Reform the *Ethnick* practical *Philoſophy*, appears by his *Compendium Ethicæ* Ariſtotelicæ *ad normam veritatis Chriſtianæ revocatum*.

His works.

His Countenance was mixed with Gravity: His Pronunciation was modeſt and maſculine: free from Diſſimulation: not without Elegancy: neither by Brevity did he procure obſcurity, nor by Prolixity tediouſneſs. Sometimes he was more vehement, when the zeal of Gods Glory, the Love of the Truth, or the heat of the Diſputation, excited him.

Againſt the Adverſaries of the Truth he contended not by Reproaches or Railings, but by ſtrong Arguments drawn out of the Sacred Scriptures. As oft as he was called by the Prince of *Orange*, or the States, to compoſe *Eccleſiaſtical* Differences, he never ſpared his pains therein.

As oft as he was ſent, either by the Magiſtrates, or *Presbytery*, to the Camp, or about any other difficult Buſineſſes, no trouble nor danger made him decline the work. His converſation both at home and abroad was holy and blameleſs. He was Hoſpitable to his Friends, charitable to the poor, pleaſing to all: *Not given to wine, but ſober, juſt, temperate*, and free from covetouſneſs.

His induſtry and fidelity.

His Works are named before, and are bound up together in one Volume,

THE

The Life of Henry Alting, *who dyed* Anno Chriſti 1644.

HEnry *Alting* was born at *Embden* in *Friſland*, *Anno Chriſti* 1583. of a very antient and honorable Family: His Father, *Menſo Alting*, was Paſtor of *Embden*; His Mother was *Mary Biſcof*, a choice Matron: In his childhood he was very ſickly and weak, ſo that he was four years old before he could go. His birth and Parentage.

His Parents devoted him to the ſervice of God, and his Church from the very Womb, and therefore *Anno Chriſti* 1590. when he was ſeven years old, they ſet him to School in their own City of *Embden*, where he quickly diſcovered a prompt and ready wit, ſo that in the ſpace of ſeven years he went through all the forms in that School, and being fitted for it, at fourteen years old his Father ſent him to the Univerſity of *Groning*, where he ſtudyed the firſt year under *Buningius*, and three others years under *Ubbo Emmius*, the firſt Rector of that Univerſity; a man famous through the World for his Learning: By his diligence under ſuch Tutors he profited exceedingly, writing an excellent *Latine* ſtile, and being well grounded in the knowledge of the Arts. His education. He goes to *Groning*. His proficiency.

From thence his father ſent him into *Germany* for the advancement of his Learning; and having ſaluted *Marpurg*, he went to *Herborn*, *Anno Chriſti* 1602. where that famous Divine *John Piſcator* was Profeſſor, under whom our *Henry* applyed himſelf to his ſtudyes, and by his great induſtry and excellency of his wit was ſo far approved of, that he was imployed in reading *Philoſophical* and *Theological* Lectures: So that after three years abode there, he began to think of entring into the Miniſtry, for which end he reſolved to go into *Helvetia* and *France*, to receive Orders in ſome of thoſe Churches: But God for the preſent intended him to another imployment: And upon the commendations of the Profeſſors of *Herborn*, *Piſcator*, *Zepper*, and *Martinius*, he was appointed by Count *John* of *Naſſau* to be Tutor to three young Counts, *viz* *William* of *Naſſau*, *Conrade Lodowick* of *Solmes*, and *Phil. Erneſt* of *Iſenburg*, who at this time were Students in the Univerſity of *Sedan*, together with the young Prince *Frederick*, ſon to *Frederick* the fourth, Elector *Palatine*, who afterwards was choſen King of *Bohemia*. He goes to *Herborn*. He is made Tutor to three Noble men.

But before our *Henry* went to *Sedan*, he went to *Heidleberg*, to *John Albert* Count of *Solmes*, and from thence to *Friedelſheim* to the Prince Elector himſelf, by whom he was courteouſly entertained; and being furniſhed with Letters and neceſſaries for his journey, he went to *Sedan*, where he arrived in the beginning of *September*, *Anno Chriſti* 1605. and undertook his Office. He goes to *Sedan*.

He had continued but awhile in that place, before it was requiſite for him to with draw, with his charge from that City, for fear of a ſiege which was theatned by *Henry* the fourth King of *France*: and therefore they all went to *Heidleberg*, and our *Henry*, in the Princes Court, attended his former imployments, having a fourth added to the former three Noble men, *viz.* *John Conrade* the *Rheingrave*. Yea the very ſame Summer, Prince *Frederick* himſelf was committed to his tuition, to be by him inſtructed in *Hiſtory* and *Geography*. Returns to *Heidleberg*. Is made Tutor to Prince *Frederick*.

And at laſt, *viz.* 1608. he was wholly left to the inſtruction of our *Henry* and *Zachary Collius*, who went back with him to *Sedan*, the ſtorm being now over, where he ſo carefully attended his charge all day, that he was fain to get time out of his ſleep for the ſtudy of Divinity. Returns to *Sedan*.

The Univerſity of *Sedan* had at this time famous Divines in it, as *Daniel Tilenus*, and *James Capellus*, with whom he entred into a ſtrict bond of familiarity.

Anno Chriſti 1610. the Prince Elector dying, he returned with the young Prince to *Heidleberg*, where he attended his daily imployment.

Anno

Returns to *Heidleberg*. Goes for *England*. Escapes danger.

Anno Christi 1612. the Prince Elector being to go into *England* to marry the Lady *Elizabeth*, daughter to King *James*, would needs have our *Henry* to go along in his train: In which journey he escaped death very narrowly, himself with *Scultetus*, and some other of the Princes company being surprized with a storm upon the Lake of *Harlem*, so that with great difficulty, and half drowned, they gat to the further shore. This was *October* the seventh in the afternoon, just at which time his Father dyed, leaving this life for a better.

His friends in *England*.

Alting having escaped this danger, with a better voyage arrived safely in *England*, where he was kindely entertained, and became familiar with *George Abbot* Archbishop of *Canterbury*, *John King* Bishop of *London*, and Doctor *Hackwell*, Tutor to the Prince of *Wales*: yea, and King *James* himself conferred familiarly with him.

His return to *Heidleberg*.

February following *Anno Christi* 1613. the Prince Elector being married, sent *Henry Alting* with his Scholars before him into the *Palatinate*, who in their journey travelled through *Zeland*, *Flanders*, *Brabant*, *Limburg*, *Juliers*, and *Collen*, and so at last arrived at *Heidleberg* in *April*: The new married couple being not long behind them.

Is made a Professor:

About four moneths after, our *Alting* was called to be a Professor of Divinity, to read Common places in the University of *Heidleberg*: Into which he was admitted *August* the Sixteenth which was the Princes Birth day: And because, by the Statutes of the University, none could be Moderator of the Disputations but a Doctor, he was solemnly inaugurated into that degree, *November* the Eighteen by *Paræus* Dean of the University, and *Bartholomew Coppenius* Doctor of Divinity. And this was very remarkable, that amongst all the tumults and pleasures of the Court, his minde was never taken off from the study of Divinity. But Gods Providence intended him to some further imployment than a Professors place: For there was in *Heidleberg* an excellent Seminary of the Church, endowed with large revenues called the Colledge of *Wisdom*: The Prince therefore chose him Master thereof, *October* the fifteenth. *Anno Christi* 1616. together with two Colleagues to instruct and train up young Divines for the work of the Ministry: and how much good he did therein, they are able to relate, who gratefully acknowledge what profit they reaped by his care and culture.

And Doctor In Divinity;

And Master of the Colledge of *Wisdom*.

His modesty

Whilst he was thus laboring in his double imployment, *Coppenius* another Professor dyed, whose place was divolved upon our *Alting*: But by a rare and great example of modesty, he chose rather to continue in his former imployments, and by his favour and authority in the Princes Court, prevailed that *Abraham Scultetus* should have that Professors place transferred upon him.

The *Synod* of *Dort*.

He is sent thither.

About this time a National *Synod* was called at *Dort*, for the composing of the differences in the *Belgick* Churches by reason of the *Arminians*, and when grave, learned, and godly men were chosen out of all the Reformed Churches to be present at it, (which was *Anno Christi* 1618 and 1619) our *Altingius*, with two others, was sent from *Heidleberg* to assist in that work: where he approved himself to all that were present both for his excellent Learning in Divinity, and his dexterity in explicating cases of greater difficulty.

His return to *Heidleberg*.

Thus far we have heard the happier and more comfortable part of his life, now follows the more sad and afflicted part of it: For scarcely was the *Synod* ended, wherein the *Arminians* were condemned, and the *Orthodox* Truths established, but *Alting* with his Colleagues returned to *Heidleberg*; and at the same time the tumults in *Bohemia* began: The Prince Elector is chosen King of *Bohemia* and Crowned: *Spinola* breaks into the *Palatinate*: The great battel was fought nere *Prague*; The *Bohemians* are beaten, which was *Anno Christi* 1620. And the year following the University of *Heidleberg* was dissipated, the Students flying for fear, and the Professors having liberty granted them to go whether they pleased. Yet our *Alting* sending his family into a place of safety, stays still in the Colledge of *Wisdom*, keeping the Students in good order; remaining unterrified in the midst of emminent dangers, whilst he was serviceable to the Church, satisfied his own Conscience, and the earnest desire of the King,

He stays in dangers.

who

who from the *Hague* had written to him desiring him not to depart from *Heidleberg*.

Anno Christi 1622. in the moneth of *August*, *Heidleberg* was besieged by *Tilly*, and *September* the Sixth was taken by storm, at which time it suffered whatsoever Military licentiousness could inflict by plunderings, murthers, and ravishing of Matrons and Virgins, all being heightened by the hatred of Religion, and the brutishness of the *Croats*. *Heidleberg* taken by storm.

At this time our *Alting* was in his study, who hearing of the surprize of the City, bolted his door, and betook himself to Prayer, looking every moment when the bloody Souldiers would break in to sacrifice him to God: But the great Arbiter of life and death took care for his safety: For Monsieur *Behusius*, Rector of the School, and and his dear Friend hiring two souldiers, called him forth, and conveyed him through a back door into the Lord Chancellors House, which *Tilly* had commanded to be preserved from plundering by reason of the Publick Monuments of the Common-wealth that were kept in that place. This house was commanded to be guarded by a Lieutenant Colonel that was under the Count of *Hohenzollern*, a man greedy of prey, who lest he should lose his share in the booty by his attendance upon that place, sent forth his Souldiers, as it were, a hunting, commanding them that if they met with any Citizens of note, that under pretence of safe guarding them, they should bring them to him, purposing by their ransom to enrich himself: To this man *Alting* was brought, who with his naked sword reeking with blood, said to him: *This day with this hand I have slain ten men, to whom Dr.* Alting *shall be added as the Eleventh, if I knew where to find him. But who art thou?* Truly such a countenance, & such a speech in such a juncture of time might have affrighted the most constant minde: But our *Alting* by a witty answer, neither denying himself to be *Alting*, nor unseasonably discovering himself, answered (as sometimes *Athanasius* in the like case) *I was* (saith he) *a Schoolmaster in the Colledge of Wisdom:* Hereupon the Lieutenant Colonel promised him safety, who if he had known him to be *Alting*, would surely have slain him. He prepares for death. Yet is preserved. His Prudence.

Oh what a sad time had he that night, which he passed without sleep, hearing the continual shrikes and groans which filled the air, of Women ravished, Virgins defloured, men, some drawn to torments, others immediately slain: But when he saw that many fled to this house as to their only refuge, fearing lest he should be discovered by some of them, either through imprudence or malice, he retired into a Cockloft: where, whilst he hid himself, this Leiutenant Colonel was by the authority of *Tilly* presently commanded away, not giving him so much time as to seek out his Schoolmaster, that the house might be resigned to the *Jesuites* for whom it was appointed. Yet under these new inhabitants our *Alting* should not have been one jot safer, if God had not, by a special providence, provided for his safety. For the kitchin of this house was reserved for *Tillies* own use, and one of the *Palatines* Cooks was appointed over it, who closely fed and maintained him, and whilst the *Jesuites* were providing all things in a readiness in the Church for the *Mass*, he hired three *Bavarian* Souldiers that kept guards in the streets, to guard him to his own house. A special providence.

When he came thither he found all things broken, plundred and carryed away, and in his study he found a Captain boasting that all things therein were his own: yet (saith he to *Alting*) *I give thee leave to take any one Book and to carry it away with thee.* This proffer our generous *Alting* refused, sayings, *Sir, If all these things be yours, I pray God that you may enjoy them longer than their last Master did:* This was with *Job*, to say, *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.* His house Plundered.

Fortiter ille facit, qui miser esse potest.

Thus returning to his former refuge, not without very great danger, three days after, *Tilly* (who had taken up *Altings* son in Laws house for his Quarters, was prevailed with to grant him a safe conduct to go to *Heilbron*, to bring back his family from thence. He gets a safe conduct

Thus escaping out of *Heidleberg*, he passed through a thousand dangers and deaths, till it pleased God at last to bring him safely to *Heilbron*; from whence, after a short stay, he went to *Schomdorf*, where he found his Family: In which place he stayed till *February* following, having obtained leave so to do of the Duke of *Wirtemberg*, by the mediation of his Dutches, whom otherwise the *Lutheran* Divines would not have endured; and indeed they fretted exceedingly at it, having no other reason for their Spleen, but only because he was a Professor of *Heidleberg*.

The *Lutherans* spleen.

The year following being 1623. the King of *Bohemia* sent for him into the *Low-Countries*, and at last (through Gods mercy) after a long, difficult, dangerous, and chargeable journy, both by Water and Land, he arrived safely with his Family at *Embden*, and after a short stay there, went into *Holland*, presenting himself to his King, who presently made him Tutor to his Eldest Son *Frederick*: Neither would the King suffer him to imbrace a frequent call, which he had to a Pastoral charge in *Embden*.

He goes to *Embden*.

Yet neither did he pass over that year without great danger; For as he was passing in a Sled upon the Ice neer *Purmerend*, the Ice breaking, he fell into the Water, and was very neer drowning. But (by Gods mercy) being pulled out, he fell into a dangerous disease, of which, though he recovered, yet he felt a continual pain in his left shoulder all his life after.

A special providence.

A while after, taking all his Family with him, he removed to *Leiden* to oversee the Kings Sons in their studies.

He goes to *Leiden*.

Anno Christi 1625. *Sibrand Lubbertus* dying at *Franeker*, he was called by the States of *Frisland* to supply that place, and they sent again and again to the King to desire his consent thereto: But the King not consenting, he modestly excused it.

Anno Christi 1626. he was called to *Groning* to supply the place of *Ravensperg*, one of the Professors of Divinity lately dead; And though the King would by no means at first hear of it, yet at the importunity of the Senate and University, he at last consented, and furnishing him with necessaries, dismissed him: So that he removed to *Groning*, and the *Easter* following began his work in the University *Anno Christi* 1627. yet once a year he used to visit the King, who always highly prized him, and used him very familiarly.

He goes to *Groning*.

He supplyed that Professors place at *Groning* for the space of eighteen years with admirable fidelity, diligence, and industry, as not only his Hearers but his works testifie; As his Body of Divinity. His Explication of *Ursins* Catechism, and the *Belgick Confession*. His Disputations and Lectures against the *Manual* of *Becanus*: His Tractates concerning the Plague: Predestination, and the Term of Life. His Vindication and Explication of the Canons of the *Synod* of *Dort*: Besides some other of his Works not yet printed.

His works.

He was three times *Rector* of the Academy in *Groning*. In the Years 1628. 1636. and 1641. At all which times he brought some great profit or other to the University.

His care of the University.

In his first *Rectorship*, he procured an encrease of Fellowships: For whereas there were but forty before, he encreased them to sixty. In his second *Rectorship* he procured a great Augmentation to the University Library. In his third he obtained, that one of the Doctors was sent at the Publick Charge to *Leiden* to buy the choicest Books out of *Gomarus* his Library. He was seven years Pastor of the Church of *Groning*.

At the request of Count *Benthemius* he visited the County of *Steinfurt*, purged it from *Socinianism*, and setled peace in the Churches: He, together with some other Learned men, was imployed in perusing and correcting the new Version of the *New-Testament* and the *Apocrypha* Books, wherein he attended it with great diligence and danger at *Leiden*, the Plague being very rife amongst them at the same time.

His imployments.

He always had a singular care of the Churches of *Germany*, and especially of the *Palatinate*,

Palatinate, improving his intereſt in procuring Liberal Contributions in all the Reformed Churches for their Maintainance; that they might not periſh through want. His care to provide for Exiles.

The Collections which were made in *England*, were committed to his diſtribution with two others, by the Elector *Charles Lodowick*. The contribution of that Noble & Munificent man, *Lodowick de Geer* was put into his hand for the Training up of young *Germane* Students in Divinity, which might (when God would reſtore peace) furniſh the Churches of the *Palatinate* again: which truſt he diſcharged with great diligence and fidelity. Charity. His fidelity.

He refuſed the Cals which he had to *Utrick* and *Leiden*: For though he condeſcended to the latter, when it was brought him, *Anno Chriſti* 1633. by the *Syndic* of *Leiden*, yet it was upon condition that the Provincial States of *Groning*, would give their conſents: But he was too dear to them to be diſmiſſed, though ſeveral requeſts were made to them by the States of *Holland* for the obtaining thereof. He was once called back by the Adminiſtrator of the *Palatinate*, Prince *Lodowick Philip*, to be Profeſſor of *Heidleberg*, and to reſtore the Churches in the *Palatinate*: and for that end he went through many dangers as far as *Franckfurt*: but by reaſon of the overthrow at *Norlingen*, a new tempeſt hung over the *Palatinate*, which hindred his proſecution of that work. His Call to *Leiden*. And into the *Palatinate*.

How much he watched over the good of the Univerſity of *Groning*; how careful he was for the choice of able Profeſſors in caſe of vacancy; and how prevalent he was therein by reaſon of his favour and authority with the States, is known to all that were his Contemporaries there. His care of the Univerſity.

He was very carefull for the training up of young Students to the Work of the Miniſtry, that they ſhould not be ſent forth raw and unprovided to ſo great and difficult Imployments: For which end he cauſed *Eccleſiaſtes Eucani* to be printed for their uſe.

He marryed a wife whilſt he was at *Heidleberg An. Chr.* 1614. a little before he was called to his Profeſſors place: Not raſhly (as many do) marrying and getting children before they have means to maintain them. She was a very Religious Matron [*Suſanna Belieria*] the daughter of *Charles Belierius*, then *Conſul* of *Heidleberg*: with whom he lived lovingly without domeſtick quarrels for the ſpace of neer thirty years, and by whom he had ſeven children. His Marriage.

He was tall of ſtature and well ſet: He had quick eyes and lively ſenſes: A loud and pleaſing voice: A ſound conſtitution, only by reaſon of his many occaſions of grief, ſomewhat inclining to *Melancholy*, ſo as he was prone to ſuch diſeaſes, wherein that humor did abound. His character.

In his old age he was ſomewhat ſlow of gait, not through unwealdineſs of Body, but by reaſon of the ſpeedy growth of old age upon him. He was very pious and learned, and adorned with all graces.

If he ſet himſelf to reprove vice, he performed it with great gravity. If he comforted his Friends, he did it with admirable dexterity. If he admoniſhed any of their duty, he did it with much lenity.

His Miniſtry was full of Majeſty; His ſtile Eloquent; His matter clear and ſolid. He was very ſociable, pleaſant, and loving in his converſe with his Friends. By his Practiſe, Converſe, Experience, and reading both of Ancient and Modern *Eccleſiaſticall Hiſtories*; he attained to a great meaſure of Wiſdom.

He was very zealous in defending the Orthodox Religion. Very far from buſing himſelf in other mens matters. Could not endure ſtrife and contentions: Shunned thoſe vain diſtinctions and fooleries of *Sophiſters* whereby they rather darken than explicate the myſteries of Salvation. His Zeal.

He could not endure Novelties in *Divinity*, holding that of *Tertullian*, *Primum quodq; veriſſimum*, That which is moſt ancient is moſt true. His profeſſion was without diſſimulation; His Divinity ſolid and ſubſtantial, not that which is fetched out of the puddle of the Schoolmen (though he was no ſtranger to them) but out of the pure

Fountain of the Sacred Scriptures. He was a constant studier of the Peace of the Church, yet always so as not to hazard the loss of truth which he ever preferred before the former. He was of a constant minde, *always the same*; valiant in adversity, moderate in prosperity, having well learned ἀνέχειν καὶ ἀπέχεσθαι to sustain and abstain. In reproofs he was affectionate without bitterness: In admonishing and counselling prudent without passion: In choosing his Friends of a quick judgement, and constant in retaining them.

He studies the Churches peace.

When he was to deliver his judgement either in the *Academical Senate*, or in the *Ecclesiastical Presbytery*, he so went before others with his prudent counsel, as not to neglect to hear others judgements, neither would he take it ill if they dissented from him. If any question of great difficulty happened, he would never rest till he had searched out, and made plain the truth. If any resorted to him in private to ask his advice in *Sacred*, *Civil*, *Academical*, or *Oeconomical* affairs, his answer was instead of an *Oracle* to them.

His prudence.

His prudence did further discover it self by the government of his Family, where he kept all in peace, order, and concord; and concerning which this only was known, *that no body knew what was done therein.*

His family government

Anno Christi 1639. he buryed one of his daughters called *Mary*, a beautiful and virtuous young maid, which caused so great grief to him that he fell into a *Quartane Ague*, which *Physitians* hold to be mortal in old men; and though at last he was cured of it, yet it left ill reliques in his weakened Body, which in the year 1641. brake forth into a far more grievous disease, *viz.* a *Lethargy*, which threatned an *Apoplexie*, and which the *Physitians* did foretel to be fatal: Yet neither by this sharp affliction could his stedfast minde be cast down: For after a while, contrary to all mens expectations, he began to recover strength, though indeed he was never perfectly cured.

His sickness

A third affliction which befell him, was the death of his dear wife, which fell out the year after upon *October* the fifteenth, the same day upon which formerly he had been chosen Master of the Colledge of *Wisdom*.

His wife dies.

From that very time of the loss of his wife he was discerned to decay, his solitude encreasing his *melancholy*, which afterwards he could never get the mastery over. Yea he often foretold that he should not long survive his wife: And though the *Easter* after he went as far as *Embden* to visit his Friends, and recreate himself with their society, yet thereby he did but increase his distempers. For he was detained there for the space of twenty days by reason of a *Catharr* and Feaver; after which he returned to *Groning*, but much weakned and troubled with obstructions which *Physick* could not remove, nor any Medicines cure. Yet it pleased God that he had some lucid intervals, at which times he would attend upon his Professorship, and the affairs of the University and his Friends.

Death foreseen.

His disease encreaseth.

August following, those obstructions so far prevailed that they took away his stomach, and thence ensued a sensible decay of his strength, which afterwards was accompanied with great pains in his Back and Loins, that caused often faintings.

In his sickness Doctor *Maretius* visiting him, with a firm voice and friendly minde he congratulated him for that he was designed for his successor: *For* (saith he) *it much rejoyceth me that I shall leave to the University and Church one that is studious of peace*, Orthodox *in judgement, and averse from novelties; and I require you, that as you have ever maintained friendship with me, so do the like with mine whom I shall leave behinde me.* The day before his death he sang the 130 *Psalm* with a sweet voice, and fervent zeal to the Lord, and spent the rest of his time in hearty Prayers and holy meditations.

A good Pastor.

In the Evening he blessed his children, and then commanded his son, Doctor *James Alting* to pray with him, and in his Prayers to remember the Church and University. The next day which was *Sabbath* day in the morning he found himself somewhat better, yet presently after he fell into a swound. After the Morning-Exercise, his old Friends, Doctor *Camerarius*, and Doctor *Strasbergerus*, Agents for the Crown of *Sweden*, came to visit him, by whose conference he was somewhat refreshed: But no sooner

sooner were they gone, when feeling that his disease had conquered Nature, he told those about him that before Sun-set he should depart to the Lord: And so acting his faith upon the death and merits of *Christ*, upon the promises of the Gospel, and cheared up with the comforts of the Holy Ghost, he expected death without fear, and presently after with a constant voice he bade them all farewell, as being ready to depart to *Christ*, which he much longed for: Then causing himself to be somewhat raised up, they perceived that he was ready to depart, wherefore hastily sending for the Reverend Pastor of the Church, *Wesselus Emmius*, his old Friend; he prayed with him, and as long as he perceived that he understood him, he cheered him up with the sweet promises of the Gospel, valiantly to go through that last combate; and so about three a clock in the afternoon, in the presence of his Friends, and the Professors of the University, without the least strugling, he quietly slept in the Lord *August* 25. *Anno Christi* 1644. His faith. His Death.

His Works are mentioned before in his life. His works.

The Life of Frederick Spanhemius, *who dyed* Anno Christi 1649.

FRederick *Spanhemius*, was born in *January Anno Christi* 1600. in *Amberg*, the *Metropolis* of the upper *Palatinate*, which year was famous for many things, especially for that memorable battel of *Newport*, wherein Prince *Maurice* overthrew the *Spanish* Forces: His Father was *Wigand Spanhemius*, an honorable and most pious man, being Doctor of Divinity, and a Counsellor to *Frederick* King of *Bohemia* in *Ecclesiastical* affairs: For Church businesses in the *Palatinate* are not ordered by *Presbyteries* and *Consistories*, as in other Reformed Churches, but by certain *Ecclesiastical* and *Civil* persons chosen by the Prince, to whom the whole care of *Ecclesiastical* matters is committed. His Birth. His Parentage.

His Mother was *Renata Tossana*, the Daughter of that famous Divine *Daniel Tossanus*, sometimes Minister in *Orleance*, afterwards Pastor and Professor of Divinity in *Heidleberg*: Our *Frederick*, so soon as he began to speak, shewed such towardliness and ingenuity, that he gave hopes of excelling when he should come to riper years. His Education.

His Parents therefore, least so fruitfull a field should lie untilled, took care that he should be trained up in Religion and Learning, first under their own wings till he was seven years old; and then they procured him to be admitted into the Electors School in that City, where, as he grew in years, he increased both in Learning and Piety, so that when he was Eleven years old, falling into a *Tertian Ague*, which held him long, he made a vow unto God, that if he pleased to restore him, he would (so soon as he was fit) apply himself to the study of Divinity, whereby he might be able to do him service in his Church all his life long. His sickness. His vow.

Anno Christi 1613. the Plague brake forth at *Amberg*, which raging for seven or eight moneths together, dissipated that School, whereby his studies were hindred; yet did his Father endeavor to make up that defect by his private instructing of him at home: So that the year following, his Father judging him fit for the University, sent him to *Heidleberg*, which at that time was the common Mart of Learning, unto which Students resorted out of all parts. A great Plague. He goes to *Heidleberg*.

When he came thither, he first sojourned in the house of his Uncle *Paul Tossan*; by whose converse and example he profited very much: But after a while, being examined by the *Ecclesiastical* Senate, and judged fit, he was admitted into the Colledge of *Sapience*, where he spent four years and an half under those famous men, *Henry Alting* and *Conrade Decker*, to whom he approved himself both for his wit, diligence and progress in Learning: For indeed he spent no time idly, imposing a task upon himself, His industry.

whereby

whereby he did not only equal, but far exceed all his contemporaries: First, drinking down those more pleasant studies of the Arts: Then betaking himself to the study of *Latine* and *Greek* out of the most *Classick* Authors: After which he proceeded to the *Hebrew*, which he prosecuted with such fervor, that in four moneths space he read over the whole *Hebrew* Bible: He made also in that time three publick Orations: First, of the Life and praises of Saint *Ambrose*; Secondly, Of the authority of the Laws prescribed to him by *Altingius*; and lastly, of the four honorable Offices belonging to the Electoral family. He also kept a publick Disputation *De Mundo* under *Christophor Fugnitius*: After all which in *January Anno Christi* 1619. by the command of his Superiors, he stood with five Competitors, and underwent a private and publick examination in the *Hebrew*, *Greek*, and *Latine* Tongues: as also in *Logick*, *Physicks*, *Mathematicks*, and *Ethicks*, and made Theams and Verses in all those three Languages: and disputed concerning *Judiciary Astrologie* with one o shis Competitors.

His proficiency.

His disputations.

Examination being ended he was made Master of Arts, and so returned with honour to his Parents; with whom after he had staid a while, he was by them sent to *Geneva*, in regard of the eminency both of the Teachers and City: For indeed that City was famous from the first Reformation in which *Calvin* and *Beza* flourished who derived the same excellent *Genius* wherewith themselves were adorned, to their successors.

He is made Master of Arts.

Goes to *Geneva*.

At his first coming thither he fell into acquaintance with *Vedelius* the Professor of *Philosophy*, and *Heidanus*, who afterwards made his Funeral Oration: These men found in him such qualifications, as drew their affections to him: For they discerned him to be serious, contemplative, affable towards all, and of Elegant manners: and abounding with profound speculations, which as he did not ambitiously discover, so neither did he conceal them where he might profitably make use of them.

The greatest part of his time he spent in his private studies, and in learning the *French* Tongues, with the elegancy whereof he was much taken, so that in a few moneths he attained to good skill in it: For the furtherance whereof, they agreed amongst themselves at meals to give an account in *French* of what they had read that day.

Anno Christi 1620. he publickly disputed with Universal applause under *Turretine*, concerning the five Articles controverted by the *Arminians*: wherein he gave an Essay what might afterwards be expected from him in that kinde. The year following things being in a deplorable condition in *Bohemia*, and in the *Palatinate*, he went to *Gratianople*, that he might free his Parents from further charge in his maintenance; and from thence to *Ebrodune*, an Episcopal City in the upper *Dauphaunie*; where he was Tutor to a Noble mans sons for three years, during which time he conflicted with many diseases, especially with a dizziness in his head, for which by the advice of a *Physitian* he had a *Fontinel* made in his left arm, which wholly freed him from that disease.

His disputations.

He goes to *Ebrodune*.

Whilst he was in this City, he twice contested with the *Pontificians*: First, in the *Jesuites* Colledge with Father *Hughes* concerning *Justification*, the *authority of the Scriptures*, the *Church*, &c. And afterwards with a *Franciscan Fryar* in the presence of the Mayor of the City, a *Papist*, and many *Popish* Lawyers concerning the Sacrament of the Lords Supper: In both which he found (as he professed) the special assistance of God, so that though he was young, and not much versed in those controversies, yet he in the judgement of his very Adversaries was not overcome.

He disputes with *Papists*

At the end of the three years, having with much difficulty obtained leave of the Noble man, he returned to *Geneva*: And after a while went from thence to *Paris*, where he was most courteously entertained by *Samuel Durant*, the Pastor of the Reformed Church, his Kinsman, with whom he lived till the death of Mr. *Durant*, by whose advice, he refused the Professor of *Philosophies* place at *Lausanna*, to which he was invited by the Magistrates of *Bern*.

He goes to *Paris*.

During his abode at *Paris*, he grew into familiar acquaintance with the Learned *Camero*, who was so far affected with his sweet disposition, that though he differed from him

He is dear to *Camero*.

him in some points, especially about Universal Redemption; yet did he endeavour to carry him along with him to *Montalban*, whither he was called to be the Divinity Professor, but prevailed not. He sometimes also visited *Tilenus* and *Grotius*, and had acquaintance with them.

Anno Christi 1625. in *April*, by the Approbation of Master *Durant*, he came over into *England*, where he stayed four Moneths, in which short time he took a survey of the Kingdome, learned the Language, gat acquaintance with the most learned men, and observed many things that were worthy notice: As, The Funeral of King *James*: The Arrival of Queen *Mary*: The Parliament: the Convocation of the Clergy: The Act at *Oxford*, and many other things. But the Plague being at that time hot in *Oxford*, (according to his former engagement to his Cosen *Durant*) he left *England*, and returned to *Paris*, where he set upon the study of the *Chaldee* and *Syriack* Languages, and read over the *Chaldee Paraphrase* of the Prophets, and the Evangelists and most of the Epistles in *Syriack*.

He comes to *England*.

His return to *Paris*.

These were his *Halcyon* dayes, which were broken off by the Death of Master *Durant*, who left unto him his whole Library: After which he retired himself into the Family of the noble *Arnold*, Counsellor and Secretary of State, who entertained him at his own Table, being much delighted with the variety of his Learning and Piety.

And thus far he lived a Private Life: But in *July*, *Anno Christi* 1625. he was called by his Friends to *Geneva*; and indeed he delighted in that City above all others, wishing that there he might fix his station: whereupon he hasted thither upon this Call, and often spake of the good Providence of God to him therein: For when he came to *Lyons*, being to pass over the River *Araris*, he would needs go over in a Boat: But by the violence of the stream, his Boat was split against an Arch of the Bridge, whereby with much difficulty he escaped drowning, and so (through Gods Mercy) coming at length to *Geneva*, *Anno Christi* 1626 he found the Professor of *Philosophies* place to be void by the Death of *Gasper Alexius*, and so by the Unanimous Vote of all, he was preferred before all his Competitors to it, whereby after all his Travels and Troubles he aimed at a safe and quiet Harbor.

He is called to *Geneva*.

A special providence. He is chosen Professor.

Hereupon the better to bind himself to continuance in that place, the year after he resolved to marry, and pitching his affections upon *Carlot a Portu*, the daughter of the Noble *Peter a Portu*, with the good liking of her Friends, he marryed her, and ever after carryed a tender Affection towards her; and indeed she well deserved it in regard of her Vertues, and innocency of manners, joyned with Dove-like simplicity, free from fraud and guile. For she wholly depended upon her Husband, and was willing to be governed in all things by his advice, which is the chief commendations of a Wife, and so had all things common with him.

His marriage.

A good wife

And herein our *Spanheim*, admirably shewed his Wisdom, who as he was famous abroad, so he took special care that no Domestick jars should infelicitate his Life: His endeavour also was, not only to preserve, but to encrease his outward Estate; well remembring that speech of the Holy Apostle, whereby he requires, that a *Bishop should Govern his house well, and keep his Children in subjection, with all honesty*. For (saith he) *If a man cannot govern his own Family, how shall he take care of the Church of God.*

Family Government.

By this wife he had many children, whereof some dyed in their infancy, but he left seven behind him, all of great towardness, especially his two eldest Sons, who are like to inherit their Fathers Vertues.

His children.

But it was not fit that his excellent parts should be shut up within the Schools, nor his Light put under a Bushell, which ought so to shine that the Church of God might be Illuminated thereby; whereupon the Reverend *Presbytery* often advised him to apply his minde to the study of Divinity, which also he willingly did, and so to the great Rejoycing of all, he was Ordained a Minister, and indeed so excelled, that he exceeded all mens hopes, both for his Eloquence and Doctrine: And it pleased God to call him forth to the constant exercise of it *An. Chr.* 1631. at which time *Benedict*

His Ordination.

He is made Professor of Divinity.

nedict Turretain, one of the Professors, and his dear Friend, dying, he was by the general consent of all, chosen to succeed him, at which time he lay sick in Bed, and dreamed of no such matter.

This place he discharged for eleven years space with great applause: For then he discovered what was afterwards to be expected from him, both by his Lectures and Disputations: so that that Universitywas never in a better condition than when it was illustrated by the Light of *Spanhemius*.

Anno Christi 1635. he was chosen Rector of the University, at which time he made that Excellent Oration, which was published in the Name of *Geneva Reformed*, being just an Hundred years after that City first Embraced the Gospel.

He is desired in several places.

Hereupon the *Bernates* consulted about drawing him to *Lausanna*, to succeed in the place of *James a Portu*: They of *Groning* endeavoured to get him to them: and the Prince Elector *Palatine* sought also the same: But the miseries which at this time fell upon the *Palatinate*, put an end to those desires: At last *Leiden* obtained him, though with much difficulty, the Magistrates and Church of *Geneva* much opposing it.

Leyden obtains him.

Yet the *Curators* of *Leiden* insisted with so much earnestness by their frequent Letters, to which were added the request of the King of *Bohemia*, of the Illustrious States of *Holland* and *West-Friseland*, and lastly of the *States General*, that with much adoe at length they extorted, rather than obtained his dismission from *Geneva*.

But it's worth Observation, what means they used to retain him, with what grief and sorrow they parted with him, what a Confluence of People brought him forth of the City, and with what sighs and tears they parted with him, as if in losing him, they had lost a principal member of their Body.

Yet before he left *Geneva*, he went to *Basil* to take the Degree of Doctor: For in *Geneva* they used no such Degree, and therefore whilst he was there he effected it not: But being to goe to *Leiden*, where it was more necessary, he, that had been for so many years a Teacher of others, now submitted to Examination, and so was Created Doctor: And this profit he gat thereby, that he viewed *Helvetia*, and became acquainted with many Excellent and Learned Men, especially with *Zuingerus* and *Buxtorfius*, whose names were now Famous in the Christian World.

He Commences Doctor.

He comes to *Leyden*.

Anno Christi 1642. leaving *Geneva*, he, with his whole Family and Goods arrived safely in the Moneth of *October* in *Leiden*, just upon the Festival day, wherein they celebrated the memorial of their deliverance from the *Spanish* siege, and was most gratefully and heartily welcomed by them: And so soon as he came thither, it was observed that there ensued a great alteration both in his stile, conceptions, Phrases, and manner of life, so that he lived amongst the *Hollanders*, as if he had been born amongst them.

His great Learning.

In his Orration which he made at his *Inauguration*, he shewed himself a learned, pious, prudent and peaceable Divine. In his Disputations he was earnest, quick, and altogether insuperable, as one that knew all the lurking holes of *Sophisters*, and withall knew how to overthrow them in their own Artifices.

He was so Acute, that at the first Word he understood the meaning of his *Antagonists*, and many times did so happily enucleate it, that expressing it better than themselves could, he taught them thereby: And when any difficulty arose, he could easily, by the Light of Reason, discuss and make it cleer: But when he handled the Cause of God, and was to Assert his Truth, and Honour, against the Impudence of Adversaries, you might have seen him go beyond himself: Rising up with a great Spirit, and unusuall Zeal, to dispell the Objections of his Adversaries.

Many times also in Disputations, lest they should be jejune and frigid, he would furnish the Opponent with Arguments, and arm him against himself, lest an hour should pass without profit to the Hearers.

His

His care was not only to learn the first Grounds of some of the Arts, but he rested not till he had gained the exact knowledge of all the Arts, and had dived into the profundity of *Philosophy*: For its the sign of an Ignoble and Slothfull minde, to retain and conclude it self within narrow bounds: Yet rested he not in the knowledge of humane Arts, but only made them Handmaids and Servants to *Divinity*: For that indeed he prized above all other studies, and therein he spent most of his time, endeavouring throughly to understand the Sacred Scriptures, and to vindicate the same from all the false Glosses put upon them by *Hereticks*: He, if ever any man, was studious of the Truth: to the defence whereof he consecrated all his studies, and indeed was then in his *Paradise* when he had attained to the knowledge of obscure Truths, or had brought Light to difficult Texts, or had freed them from the Wrestings or Cavils of *Hereticks*.

His study of the Scriptures.

He was truly a Scribe, Taught to the Kingdom of Heaven, who out of his Treasury brought forth things new and old: And although his minde was estranged from Contentions, yet was he so great a Lover of Truth, that no Bonds of Freindship or Acquaintance, nor fear, could divert him from the defence thereof.

His love to the Truth.

He always preferred the Cause of God before all other relations and respects: And though he often professed that his chiefest desire was to grapple with the open Adversaries of the Church: Yet withall, he declared that he could not be silent towards those Brethren, who through ignorance or infirmity sought to undermine the Truth: For many times, a little Spark neglected at first, proves a dangerous Fire.

The danger of *Schism*.

When men have once undertaken the Patronage of an Opinion, they begin to cling close unto it, and the Error of it being not timely discovered to them, begins to please them, and at last, shame of retracting what they have published, makes them incorrigible.

A great wit, sound judgment, and strong memory, seldom meet in one man, by reason of the different tempers whence they proceed; but they did all so concur in our *Spanheim*, that it was hard to say in which he most excelled. He was somewhat cholerick by nature, yet so suppressed the same, that he brake not forth at any time into sinfull Anger.

His excellent parts.

He was a man so addicted to his study and the Schools, that its a wonder how he could understand any thing else: But God had made him a man both for contemplation & action; as may appear by the use which Noblemen and women made of him for advice in Civil Affairs.

His prudence in civil Affairs.

When he wrote of *Politicks*, you would have thought that he had studyed nothing else in the whole course of his life.

Before he grew old, he was an old man for Wisdom, and intentness upon businesses. His whole life was an *Idea* of Wisdom, whereby as occasion required, he could accommodate himself to affairs of all sorts. He was a wary estimator of humane affairs: In his friendships he observed this rule, that though he did not admit all promiscuously, yet did he admit not a few into his familiarity. He was very ready to do good to, and to deserve well of all; and whereas many had daily occasion to make use of him, he rather numbred, than weighed the good turns he did them.

His Prudence in chusing Friends.

He had almost so many friends as acquaintance, especially of those that excelled in Learning: In *England*, *Usher*, *Selden*, *Prideaux*, *Morton*, and *Twisse*, who alittle before his death, would trust no body but our *Spanheim*, with sundry writings which he had prepared for the Press.

His many Friends.

In *France*, besides many Noblemen who were in great places of Dignity, he had *Molinæus*, *Tronchinus*, *William Rivet*, *Garissolius*, *Beaumontius*, *Mestrezatius*, *Drelincourtius*, *Bouterovius*, *Muratus*, *Blondellus*, *Ferrius*, *Petitus*, *Croius*, *Vincentius*, *Bochartus*, almost all of them famous for their writings.

In *Germany*, he had *Zuingerus*, *Ulricus*, *Buxtorfius*, *Crocius*, with some others; yea out of *Sweden*, the Queen her self, the miracle of her Sex, did lately salute him very kindly by her Bishop, and by her Letters signified how much she esteemed him, and how much she was delighted with his Works.

In *Transylvania*, *Bisterfield* a very learned man, kept constant correspondence with him by frequent Letters.

But we must not forget *Andrew Rivet*, who was inferior to none of the Divines that then lived, with whom he had a most strict bond of Friendship, so that they seemed to have but one soul in two bodies, they willed and nilled the same thing, their opinions and judgments never differing.

His high esteem of *Salmatius*.

But as he was always an acute observer of Wit and Learning, so he never desired more intimacy with any than with such as by an unusual kind of Learning excelled all others, whereupon, seeing *Salmatius*, as the bright Sun, obscuring all other Stars, acknowledging the immensity of his Learning, and the magnitude of his *Heroick* motions, he often professed, that he delighted in nothing more than in his Friendship: and *Salmatius* also willingly imbraced the same, insomuch as when *Spanheim* lay sick, hearing that he desired to speak with him, though at that time he lay sick of the Gout, *Salmatius* hasted to him, where with many tears and sighs they embraced each other, confering of such things as became Christians, and such great men to speak of, to their mutual satisfaction.

He lived also most friendly with his other Colleagues, weighing prudently what each of them deserved: But amongst all, observing *Bernard Schot* to excel for his skill in the Law, and dexterity in dispatching businesses, as also for his obsequious mind towards him, he made choice of him especially to impart his secrets to, and to rest most upon his advice.

His great Friends.

He always, as he ought, much esteemed the singular good will of the Prince of *Orange* towards him, as also the Queen of *Bohemia*, and other of the States, to whom deservedly he was most dear: as they testified by their extraordinary grief at his death.

He always upon every occasion professed how much he was beholding to the *Curators* & Magistrates of *Leiden*, for their singular good will towards him, whereby they often anticipated and exceeded his modesty in conferring favours upon him. The most excellent Princess of *Orange* also, after his death, sent to his widdow and eldest son, professing that the loss of him, was no less a grief to her, than if she had lost another Husband, or dear Son, so highly did she esteem of him.

His great correspondence.

Neither may any man wonder whence it came to pass that he had so many Friends, if withall he do but consider the multitude of Letters that he sent and received, so that his study seemed to be a *Compendium* of all *Europe*. But behold the mutability of all Earthly things! The truth is, his labours were so many and great, that if his Body had been of Oak, or Iron, he could not have held out long: so that we may truly say, that the imployment of his Soul destroyed its own Habitation, which was worn out, and dissolved with too much exercise.

His great labours.

For besides the publick labours which he underwent in the Church and University, his private and domestical cares, his conferences with his Friends, his frequent intercourse of Letters, his various writings, and giving counsel to others, took up every moment in his life: And though he was often admonished by his Friends to favour himself and moderate his pains, yet would he by no means be perswaded to it.

His sickness.

Hence it was observed that his strength began sensibly to decay, and he was troubled with great Obstructions, so that himself began to complain of them, yet would he not diminish his daily task: And thus he continued all the Winter, afflicted with weakness, and pains at sundry seasons.

His last Sermon and Lecture.

His last Sermon he Preached at *Easter*, upon those memorable words of Saint *Paul*, *Phil.* 3. 21. *Who shall change our vile Body, that it may be like his Glorious Body*, &c. Also after his last Lecture, returning home, he complained of the decay of his strength, which was so great, that with much difficulty he went on to the end of his Lecture, as many of his Auditors observed

He goes to *Synod*.

From thenceforth his Health decayed, and his strength declined more and more, and which was an ill sign, his weakness was greater than his disease: yet notwithstanding he was delegated in the midst of *April*, by the Church, to a *Synod* of the *French* Churches which met at *Harlem*, whither he went, though the labor was too great for his weak Body.

And

And at his return he ſenſibly diſcerned that he was much worſe, ſo that though no ſigns of death appeared outwardly, yet was his weakneſs ſuch, that being taken off his Legs, he was confined to his Bed.

His preparation for death.

Hereupon he foreſaw the Approach of Death, and wholly gave up himſelf to God, whom he continually invoked by Ardent Prayers, and Sighs, which had been his conſtant Practiſe in the whole courſe of his Life: But yet *April* the twenty-eight, he thought himſelf better, and that there were ſome hopes of his recovery: whereupon in the afternoon he ſate up at his ſtudy Window: where he had not continued long, before he was ſeized upon by a Violent Feaver, with a great trembling and ſhaking of his whole Body, which at length ended in a Burning, ſo that he lay all night as if he had been in the midſt of a fire: Whereupon ſeeing his end to approach, in the preſence of his Family he poured forth moſt Ardent Prayers to God: Profeſſing that he knew *Chriſt* to be his Redeemer in whom he belived, and with whom he knew that he ſhould ſhortly be, & that he deſired nothing ſo much as his happy Diſſolution, his Soul ſtill breathing after *Chriſt*: Only this by earneſt Prayers he begged of God, that he would give him ſtrength to undergoe whatſoever he ſhould pleaſe to lay upon him, and that he would not ſuffer him to be tempted, beyond what he was able to bear, that he might have a quiet and comfortable departure out of this miſerable and ſinful World.

His ardent Prayer.

Preſently the Famous *Phyſitian* Doctor *Stratenus* was ſent for from the *Hague*, who was his ſpecial Friend, to whom was adjoyned Doctor *Wallaus*, who performed all the Offices of Good *Phyſitians*, and did what Art could doe: But their Buſineſſe was not ſo much with the Diſeaſe, as with death, which refuſed all Remedies.

The Citizens of *Leiden*, mourned exceedingly for his ſickneſs; The Queen of *Bohemia*, and the Princeſs of *Orange* ſhewed moſt tender Affections towards him.

His Faith, and Hope.

His Wife and Family forſeeing their calamity in his loſs, were diſſolved into Tears: But *Heidanus* coming to viſit him, he declared to him the inward Peace of his Soul, his hope of Future Glory, and his Faith in *Chriſt*, together with his earneſt deſire of leaving this miſerable World: He alſo freely forgave all that had wronged him, deſiring the like from others, if he had any way juſtly offended them: Profeſſing that whatſoever he had done, he did it out of his Love to Truth, and his care over the Church.

The Night before his Death, Doctor *Triglandius* was ſent for to him, whom he always loved and honoured as his Dear Friend, and Colleague, who being come, Prayed with him: And the next day Doctor *Maſſius*, Paſtor of the *French* Church did the like: And thus he ſpent all that week in Prayers and Holy Exerciſes.

On *Wedneſday* Night, he cauſed his ſon to read to him the Eighth Chapter of *Ezekiel*, and part of the Epiſtle to the *Romans*: After which he ſpake to his Eldeſt Son [*Frederick*] exhorting him to the ſtudy of Divinity, requiring him not to be withdrawn from it by any means whatſoever: He thought that he could never ſpeak enough of the tender Love, Care, and Diligence of his Wife ſhewed towards him.

He commends his Wife.

A little before his Death, recollecting his Spirits, in the preſence of *Samuel Riverius* Paſtor of *Delph*, with a clear and fervent voice, he prayed with ſuch Ardency of Affections, as cauſed all to wonder.

What he gives thanks for.

In his Prayers he gave Immortal Thanks to God for all his Bleſſings beſtowed ſo plentifully upon him in the whole courſe of his Life: And for that he had bleſſed him ſo much amongſt ſtrangers: Acknowledging himſelf to be leſſe than all thoſe bleſſings, and that he had nothing to return to his Majeſty for them but his grateful Heart: Above other things he eſpecially bleſſed him for bringing him forth in a Reformed and *Orthodox* Church, and for that he had not ſuffered him to be infected with the *Popiſh* Religion, whoſe Doctrine he profeſſed to be erroneous and contrary to the Goſpel of *Chriſt*; and to be the way of Perdition: He prayed heartily to God to continue theſe bleſſings

bleſſings to his Family for ever, and that he would never ſuffer any of them to be ſeduced to *Popery:* He prayed alſo that in the pains of Death he might, with all his Soul, breath after God, and might before hand have ſome taſt of the glory of Heaven.

His death. This Prayer being ended, his ſtrength and voice failed him, and ſo about Sun-ſetting he quietly ſlept in the Lord, *An. Chr.* 1649. and of his Age, 49.

His works. Genevæ, *rogatu regis,* Sueciæ, *lingua* Gallica *conſcripſit Militem* Suecicum: *Huic comitem addidit* Mercurium Helveticum: *Commentarium vitæ & Mortis* Chriſtopheri à Dhona. Leydæ, *rogatu Reginæ* Bohemiæ *edidit* Memorias Ludovicæ Juleanæ *Electricis* Palatinæ. *Conciones tres, Thronum Gratiæ, Thronum Judicii, Thronum Gloriæ. Latinæ ſcripſit* Genevæ, Genevam *Reſtitutam. Primam, Secundam, & Tertiam Dubiorum Evangelicorum partem.* Chamierum *item contractum.* Leydæ, *Exercitationes de Gratia univerſali. Epiſtolam ad* Buchananum *de controverſiis* Anglicanis: *Item Epiſtolam ad* Cottierium *de conciliatione Gratiæ Univerſalis.* Beſides divers others which he began, but could not finiſh, being prevented by multitude of buſineſſes, and death.

Μόνῳ τῷ Θεῷ δόξα.

FINIS.

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FINIS.

THE SECOND PART OF THE MARROW OF Eccleſiaſtical Hiſtory:

CONTAINING THE

LIVES

OF

Many EMINENT CHRISTIANS, which have lived ſince the Primitive times to this preſent Age; Divided into Two Books:

Whereof the Firſt contains the Lives of Chriſtian *Emperours, Kings*, and *Sovereign Princes*:

The Second contains the Lives of Chriſtians of an Inferiour Rank.

BOOK I.

By *Samuel Clark* Paſtor of *Bennet Fink, London.*

The Second Edition, Corrected and amended.

Iſa. 49. 23. *Kings ſhall be thy nurſing Fathers, and their Queens, thy nurſing Mothers:*
Iſa. 60. 16. *And thou ſhalt ſuck the Breaſt of Kings.*

Præcepta docent, exempla trahunt.

LONDON,
Printed for *Tho. Sawbridge*, and *Will. Birch*, 1675.

The Epiſtle to the READER.

Chriſtian *Reader*,

When I publiſhed my laſt Book of the Lives of Eminent Divines, both ancient and Modern, my intentions were (as is hinted in one of the Epiſtles) to have ſeconded it with the Lives of ſuch worthy Divines as have lived lately in this Kingdom; but finding that my Intelligence comes but ſlowly in, I have in the mean time ſent abroad this Second Part, containing the Lives of ſuch Chriſtians as were famous in their Generations, ſome for doing, others for ſuffering much in the Cauſe of Chriſt: And indeed ſuch examples cannot but be very ſeaſonable in theſe laſt, and worſt of times, wherein the life of Reigion, and power of Godlineſs is ſo much decayed amongſt the Profeſſors of it: For as we deceive Children, by taking away Gold and Silver, and giving them Counters to quiet them: So Satan quiets the conſciences of many with bare forms of Piety, who are not able, or willing to diſtinguiſh between precious Duties, and the right Performance of them, and formal and empty ſervices; whereas theſe Worthies *were ſuch inwardly, as they deſired to appear outwardly, and having their hearts heat with fire from Heaven,* were ſtedfaſt and unmoveable, always abounding in the Work of the Lord knowing that their labour was not in vain in the Lord: *And whereas many amongſt us turn Conſcience into Queſtions, and Controverſies, ſo that whilſt they are reſolving what to do, they do juſt nothing: Theſe on the contrary did not reaſon, but run: Did not (with Æſops Dog) catch at the ſhadow, and loſe the ſubſtance,* but contending earneſtly for the Faith which was once delivered to the Saints; they were not led aſide by the error of the wicked, nor fell from their own ſtedfaſtneſs: *And whereas now-adayes*

1 Cor. 15. 58.

God loves *Curriſtas*, not *Quariſtas*. Luther. Jude 3. 2 Pet. 3. 17.

many that pretend much to Piety, make it their great design to decry, and vilifie the true, and faithful Ministers of Jesus Christ: *These on the contrary, loved, reverenced, honored, and imbraced*
Cant. 1. 18 *them,* Going forth by the footsteps of the flock, and feeding their Kids by the Shepherds Tents: *They were such as came not to* Christ, *as to a* Jesus, *for room, and shelter, to keep them from the fire only, but as to a* Christ, *for Grace, and Government in his Service. Yet it cannot be denied but they had their failings; And some may say, Why did you not record them, as well as their Graces, and Vertues? To whom I answer no more than this, that severe censurers of other mens faults, are like Crows that fasten only upon Carrion; or like the Horse-flie, that coming into a field of sweet flowers, yet if there be any dung, his eye, and scent is only to that, and upon that only will he light: whereas God on the contrary (and so should his Children) spieth out, and severeth gold, though but a dram, from a mass of dross; and good grain, though but an handful, from an heap of chaff.*

I intend not (God continuing my life, and liberty) to sit down here, but to make some further progress in writing the lives of others of Gods Worthies: Wherefore my request is to all such as can furnish me with materials for the continuance of the blessed Memorials of their deceased friends, and for the publick good, and utility of the Church, to send them in to me, who shall be willing to lay out my poor endeavors in such a way, wherein I may be most serviceable to God and his Church; and for my furtherance therein, I earnestly crave thy prayers, who am,

Thine, and the Churches

SERVANT

Samuel Clark.

Heroës

Heroës Redivivi operâ venerandi viri, Magiſtri *SAMUELIS CLARKI.*

PLutarche *cede*: *etſi majorum gentium*
Et Scriptor aureus apud omnes audiat.
Quas Ethnicorum à te conſcriptas Ethnico
Volvi & revolvi cum voluptate intima
Minoris atque dudum Vitas *æſtimo.*
Nempe orto Sole parvi facio ſtellulam.
Surrexit alter, Chriſtianorum Optimos
Et maximos qui Chriſtianus optimè
Depinxit, atq; Vitâ donavit novâ.
Quid intereſt Viro Vir! *&* Vitæ *ſimul*
Quid Vita præſtat! Magnum Magnus *anteit*
Immane quantum; *certè quàm longiſſimè.*
Orbis terrarum domitorem, ſed non ſui,
Sibi *imperans* Conſtantinus, *ſicut ſuis,*
Dominique ſub vexillis Chriſti militans:
Perinde Primum Romanorum Cæſarum
Auguſtus *ille* Guſtavus, *Chriſti Enſifer,*
Sequatiumque Chriſti Vindex ſtrenuus:
Nec non eorum, quos in Cœlos evehit
Plutarchiana penna, laudatiſſimos,
Hic Clarkianus, *quem nunc intueor, Chorus.*
Non jam videre videor, video clariùs
Ipſos, *quorum oculos jam paſcunt* Vitæ *meos.*
Plutarche, *tuum ſic ſuperat* Clarki *dextera,*
Tu mortuos magni, non Redivivos, facis.
At ejus *cuncti* Heroës *atque* Heroides,
Qui ſuperârunt vivi mortales cæteros,
En denuò ſuperant, & ætheriâ (papæ!)
Veſcuntur aurâ. Quos jam ſuſpiciam magis
An artem quâ ſunt tandem vitæ redditi,
Divina quam ſit illa, prorſus neſcio.
Has Clarki Vitas *comparate, quæſumus,*
Has legite ſeduli & jugiter, has vivite,
Sceptris gerendis nati, & rebus arduis;
Aliique quibus longo cenſeri ſanguine,
Et alios rerum copiâ ſupergredi,
Virûmque ſummos indigitari, contigit.
Ad haſce Vitas *veſtras ô componite.*
Qui dignitate cæteros præcurritis,
Non & virtutibus anteire, ſordidum eſt.
Magnates *vos &* Optimates *dicimus,*
Divorum *& inſtar (O quantus honos!) ducimus,*
Et venerabundi magno ſudamus opere
In deferendo cultu quis primas ferat.
Nè fruſtrà nos hæc omnia, vos optimi date.
Habete curæ, res titulis reſpondeat.
Magnates *eſſe rebus geſtis* maximos,
Et Optimates *omnium longe* optimos,
Et divos habitos *divos* eſſe *convenit.*
Eſtis tum demum in Vivis, non Cadaveris,
Quum Mortuis his redivivis ſitis pares.
Venerande Clarke! *qui pius Matri piæ,*
Huic Anglicanæ, canæ nunc Eccleſiæ,
Eoque quicquid ſomnient cerebroſuli,
Magis colendæ & propugnandæ à Liberis,
Tam ſæpe donas Munera quàm gratiſſima;

Alexand. Magnum. Conſtant. Magnus.

Guſtavus per anagrammatiſmum *Auguſtus.*

Non *dura* ſed *pia Mater*, Eccleſia Anglicana.

Sic Vertit Leo Judæ ut Jun. & Trem. *cupe-dias.*

Fragrantia primùm Serta, *tum* Speculum *novum,*
Dein Medullam, (*ut grandævo* cibos *patri*
Uterque gnatus delicatos *obtulit.*)
Et jam Medullam *rursus: pergas impiger*
De Matre sic mereri & fratribus tuis.
Qui pro Medulla *tam dulci grates agunt*
Quas possunt maximas, & plus efflagitant
Adhuc Medullæ. *Quod si votis annues,*
(*Spero annues*) *amabunt te* Medullitus.
Nè tadio sim, in tale votum desinam.
Qui mortuorum ità nôris Vitas scribere,
Et vivos doceas sanctè vitam ducere,
Non voce solùm Præco sed vitâ simul,
(*Quod est Ministrûm Verbi divini omnium.*)
Ut ipse vivas diuturnam hic vitam, precor.

Thomas Dugardus, *Art. Mar.*
Rector Barfordiæ.

SAMUEL CLARK.

Anagram.

SU(c)K ALL CREAM.

An Accroſtick to the Reader of the Labour of his Reverend Friend

Mr.

*Ah Reader, look, the*Se *choſen Veſſels here,*
Moſt Richly filled Are *with Milk ſincere;*
The Author ſcims the M *and moſt ſweetly ſtrives*
To make thee ſUck the Cream of all their lives.
*From other Books (*dEar *friend) ſuck Milk thou maiſt;*
But in this precious Book aL *l* Cream *thou haſt.*
Then ſweetly ſuck all Creams, *and take thy fill;*
Bleſſing the Lord of Life *for the Authors skill.*
This Book of Lives to reAd *I need not woe thee:*
*The choiceſt food is he*Re *preſented to thee:*
*All CREAM then ſu(c)*K: *and much good may it do thee.*

F. P.

To the Author of this moſt ſweet Book, Mr. *Samuel Clark.*

Anagram.

AL CLEAR MUSK.

Your Book's *a fragrant Noſegay; and excels:*
For it of AL CLEAR MUSK *moſt ſweetly ſmells.*

F. P.

Upon the pretious Labours of his Reverend Friend, *M.* Samuel Clark.

TO things of greateſt worth, to things moſt rare,
Would'ſt thou this Book of *Hero*'s Lives compare?
Compare it as thou wilt; it will excell:
Thoul't hardly find for it a parallel.

A *Garden* wilt thou call it? So thou maiſt:
In every Life a thouſand Flowers thou haſt,
None ſuch (for ſweetneſs) *Tellus* boſome yields,
In any Grove or Mountain, Marſh or Fields,
Both *Rhodope* and *Tempe*'s flowry plain;
Adonis Garden eke to this is vain
For in this ſacred Garden here doth grow
Such Flowers as Art and Nature ne're could ſhew.

If thou this Book wilt call a *Fruitful tree*,
Th' *Heſperides* the like could never ſee.
The root, ſtock, branch, bloſſom, and fruit: All theſe
Excell the beſt tree of the *Pheaces*.
Our Ages ſcarce a parallel can ſhew,
None ſuch can in Dame Natures Garden grow.
Now bleſt the man that gets this graceful Tree,
And of its bleſſed fruits partakes moſt free.

Or to a *Spring* wilt thou this Book compare?
Thou mai'ſt; for every line's a Stream ſo rare,
So clear, ſo pure, ſo pleaſant, and ſo ſweet:
Bleſt are the thirſty ſouls that do them greet.

T' *Apothecaries* Shop reſemble it,
That hath a ſalve for every ſore to fit:
Thou mai'ſt ſo aptly term it, if thou pleaſe,
Becauſe here's cure for thy poor Souls diſeaſe.
Then to this *Pharmacopolium* hye,
Where doth the bleſt *Pharmacotheon* lie.

Or wilt thou call this Book a *Treaſury*?
Why ſo thou mai'ſt; for here true Riches lie,
Which doth all *Indian* treaſures far excell:
No Gem, or Jewel can them parallel.
And though it be but for a ſmall price ſold,
The value of it yet can n'ere be told.

In praiſe of Book, or Author, who'l ſay more,
He guards a Title that was rich before.
And when that thou, and I our praiſe have done,
A Candle we have lighted to the Sun.
Nay, ſhould we ſay, and write even what we can,
It's but a drop unto the Ocean.
If in all this, thou wilt not credit me,
I wiſh thee (then) to read the Book, and ſee.

F. P.

To his much Honoured Father, Mr. S. C. *on his Second Part of the* Marrow of Eccl. Hiſt.

SIR, Could my fancy comprehend the worth
Of this your Book, or could I ſet it forth
As it deſerves, my Pen an Angels quill
Muſt be; my Fancy equal with my Will,
It is a Jewel no where to be found
In either Eaſtern, or Weſt *Indy* ground.
If I may judge how good 'tis by how rare,
It may with Birds of *Paradiſe* compare:
If I may judge the rareneſs by how good,
'Tis mans delight, Saints pleaſure, Angels food.
Let *Popiſh Mummiſts* ſhew *John Baptiſts* Head:
Theſe are the Saints beſt Reliques when once dead.

F. C.

To his Honoured Uncle, Mr. Samuel Clark, *upon His Book of* LIVES.

RAre ſight! Your *Synod* calls a Parliament;
A *Paradox* in States: No, ſure y'ave ſent
Your Preaching *Baptiſts* firſt in good array,
For Gods annointeds to prepare the way.
Theſe Worthies th'others Doctrine o're again
By their Examples teach; and what more plain?
It's now no *Solæciſm* (ſure) to ſee
More-Suns, one Heaven, and yet no *Anarchy*.
Witneſs this Book, whoſe light my Star preſages,
A faithful Guide ſhall prove to after Ages.
The World's your Debtor (Sir) her Antique worth,
And Modern Beauty's to the life ſet forth.
Princes your Subjects, Peers your Clients are,
Your Pen their praiſes ſpeaks, they yours, 'tis rare:
This Book's another *Weſtminſter*, a *Dort*;
A true *Compendium* both of Church and Court.
In ſumm; a *Maſter-piece* of Polities,
Where *Parliament* with *Synod* well agrees.

N. C.

The *LIVES* of

CHRISTIAN EMPERORS, KINGS, AND SOVERAIGN PRINCES.



CONSTANTIN

The Life of Conſtantine *the Great, who died Anno Chriſti* 342.

Conſtantius the Father of *Conſtantine*, was for his paleneſs, ſir-named *Chlorus*, a Roman by birth, whoſe Father was a Senator: He was made *Cæſar* by *Maximianus*, who, together with *Diocleſian*, reſigning the Empire, choſe *Conſtantius* to ſucceed him, to whom the Government of the Weſt fell by lot: He was a man of ſingular clemency towards men, and piety towards God, not ſtaining his Reign with the blood of the Saints, as his Predeceſſors had done; He little regarded his private profit, but ſought the inriching of his ſubjects rather, ſaying, *that is*

His Pedegree.

A good Prince.

was

was more behooſeful for the Common-wealth, that the wealth of the Land ſhould be diſperſed in the hands of the Commons, than locked up in the Princes coffers. He was ſo averſe from all ſuperfluities, that upon Feſtival days, and when he entertained ſtrangers, he was fain to borrow plate of his friends to furniſh his Cupbords.

Humility.

This coming to *Diocleſians* ear, he ſent Ambaſſadours to him, reproaching him with poverty, becauſe his treaſury was empty: But *Conſtantius* intreating them to ſtay awhile, ſummoned a Parliament of his wealthieſt Subjects, to whom he declared his need of money, telling them that now was the time for them to expreſs their love to their Lord and King; whereupon without delay, they ſtrove to fill his Exchequer with Gold and Silver, which being done, *Conſtantius* ſhewed it to the Ambaſſadors, bidding them tell their Maſter, that this treaſure which he had now collected, was before in the hands of his Subjects, who as ſo many treaſurers kept it for his uſe: The Ambaſſadours wondred at it; but after their departure, the good Emperor reſtored it again to the former owners, with many expreſſions of his royal favour towards them.

Alſo to try his Courtiers, he commanded all to ſacrifice to Idols, pretending to diſcard all that refuſed ſo to do; but contrarywiſe thoſe that obeyed, he put from the Court, ſaying, *that they which are diſloyal to God, will never be true and truſty to their Prince.*

Hypocriſy detected.

His firſt wife was *Helleua*, by birth a *Britain*, the daughter of *Celus*, a Britiſh Prince; on whom he begat *Conſtantine* the Great in *Britain.*

His Education.

His Character.

Conſtantine in his youth was brought up, firſt with *Diocleſian*, whom he accompanied in his travels through *Paleſtine*: and afterwards was left an Hoſtage with *Gallerius* at *Rome*: He was of a comely ſtature, excelled others in ſtrength, was very affable, and of a Royal diſpoſition, his inward vertues being equal to his outward ſhape: for which he was envied by ſome, and feared and hated by the Tyrants, who thereupon ſought opportunity to work his overthrow; which *Conſtantine* obſerving (after God had twice or thrice diſcovered the conſpiracies that were plotted againſt him) he fled from *Rome*, having laid all the way with Poſt-horſes for the purpoſe, which he left houghed, for fear of purſuit, and ſo he came with all ſpeed to *York*, where his Father lay ſick, being lately returned from an expedition which he had made againſt the *Caledonians*, and *Picts*.

God protects him.

Conſtantius much rejoyced when he ſaw him, and ſitting upright in his bed in the preſence of his Councellors, he ſaid, *It now ſufficeth, and death is not unwelcome, ſeeing I leave my unaccompliſhed actions to be performed by thee my Son, &c. Govern the Empire with upright Juſtice: protect the innocent from the Tyranny of oppreſſors, and wipe away all tears from the Chriſtians eyes; for therein above all other things, I have accounted my ſelf moſt happy: To thee therefore I leave my Diadem, and their defence, taking my faults with me to my grave, there to be buried in everlaſting oblivion: but leaving my vertues (if ever I had any) to revive, and live in thee.* And ſo taking his laſt farewell of his Son, and Friends, he ended his days *Anno Chriſti* Three hundred and ſix, and of his age fifty ſix: having been *Ceſar* ſixteen years, and *Auguſtus* two years.

Good Counſel.

Immediately *Conſtantine*, by acclamation of the people, aſſiſtance of the Souldiers, and advice of *Erocus*, King of the *Alemaines* (who by the way had accompanied him hither in his flight from *Rome*) was proclaimed Emperor, and ſucceſſor to that part of the World which his Father held: which election was joyfully ratified by the Senate at *Rome*, and gladly accepted by all other Provinces, who accounted this Iſland of all other moſt happy, which firſt ſaw him *Ceſar*.

His firſt work was to proſecute the War begun by his Father againſt the *Caledonians*, and *Picts*, whom he ſubdued, together with the Inhabitants of the Weſtern Iſlands: But the unruly Pretorian Souldiers at *Rome*, hearing of the death of *Conſtantius*, Prochimed *Maxentius*, the Son of *Maximianus Herculius*, Emperor, who by his Necromancies, Adulteries, Perſecutions, and Murthers, grew ſo odious, and intolerable to all, that the Senate ſent to *Conſtantine*, craving

A wicked Tyrant.

ing

ing his aid to redreſs theſe things. In the mean time *Maxentius* was grown to that height of impiety, and impurity, that he violently took away mens Wives from them, and having violated their chaſtity, ſent them back to their Husbands again. Amongſt the reſt, a Chriſtian Matron, wife to a Senator, underſtanding that the Tyrants meſſengers were at the door to fetch her to him, ſhe deſired ſome time to dreſs her ſelf, and ſo going into her Chamber, ſhe ran a Swod into her ſide, and fell down dead, leaving her body to the Burial, rather than to ſatisfie the Tyrants luſt. He alſo maſſacred, and put his Subjects to death upon every light occaſion: Many of the Senators he ſlew for their wealth ſake: He gave himſelf over to Magical arts, ripping open the wombs of Women great with Child, ſearching the bowels of tender Infants, and other creatures; He by conjuration raiſed Devils, to conſult with them about the iſſue of his Wars. Chaſtity.

Maximianus his Father pretending a diſlike of theſe outragious courſes of his Son, repaired to his Son in Law *Conſtantine*, who had married his Daughter *Fauſta*, to complain to him of them: But whilſt he was with him, he ſecretly tampered with his Daughter to make away her Husband; but the good Lady, knowing that her bond to her Husband was greater than that to her Father, revealed it to *Conſtantine*, who thereupon cauſed him to be put to death: and then, commiſerating the Lamentable condition of the *Romans*, he raiſed an Army, and marched towards *Rome* againſt that Tyrant *Maxentius*, and drawing *Licinius* Governour of *Sclavonia* (who was made *Ceſar*) to his ſide, by giving him his Siſter *Conſtantia* to Wife, he haſted towards *Rome* with an Army of ninety thouſand Foot, and eight thouſand Horſe, levied out of *Britain*, *France* and *Germany*: But knowing well, that ſucceſs in War dependeth more on Divine aſſiſtance than humane ſtrength, he was muzing with himſelf unto what God he ſhould addreſs his Prayers for ſucceſs, (for as yet he was not fully ſettled in the Chriſtian Faith) and conſidering that his Predeceſſors, who had worſhipped many Gods, and put their truſt in them, had very often miſcarried, and that on the contrary, his Father, that had only worſhipped one, and the true God, had a happy Raign, and was ſtill preſerved from many dangers, he therefore reſolved to worſhip and adore that God only, which his Father had ſerved: wherefore he earneſtly prayed unto God, to reveal himſelf to him, and to proſper him in his journey; and whilſt he was thus praying, lifting up his eyes to Heaven about noon day, he beheld the ſign of a Croſs lively figured in the air, with this inſcription, *In hoc vince*, By this overcome; Himſelf and all his Army wondring at ſo ſtrange a prodigy, and being much troubled in his mind to know the meaning of it, the night following Chriſt appeared to him in his ſleep, commanding him to make the like Figure and Banner, and to carry it againſt his enemies: whereupon the next day, imparting the viſion to his Friends, he ſent for the beſt Gold Smiths, and Lapidaries, to make the like Croſs with Gold and precious ſtones, and withal, reſolved to worſhip that God only, who had thus appeared to him. He ſent for Godly Miniſters to inſtruct him in the Chriſtian Religion, who ſhewed him, that Chriſt was the only begotten Son of God, of his coming into the World, his holy life, death, &c. A good Wife. Prayer powerful.

Afterwards with great courage he went forwards, bearing before him, and his victorious Army, inſtead of the *Imperial* Eagle, the form of this viſion imbroydered upon his Standard: *Maxentius*, as much depending upon his ſorcerers, was no leſs confident of victory, for the furtherance whereof he framed a deceitful bridg over *Tyber*, to intrap *Conſtantine*: and alſo ſent out diverſe Armies to oppoſe him, before he ſhould come near the City; But *Conſtantine* truſting only in God, overthrew at the firſt incounter, his firſt, ſecond, and third Armies, and ſo marching thorow all *Italy*, he brought his victorious enſignes near the walls of *Rome*. Faith.

Hereupon *Maxentius* led forth his Army above a mile from *Rome*, and joyned a battel with *Conſtantine*, but being overcharged by the vantgard of *Conſtantine*,

The wicked caught in his own snare.

he, with the rest of his Army fled, and either through hast or forgetfulness, took over the deceitful bridg, which he had made to entrap *Constantine* withal, but no sooner were they entred upon it, but it fell in sunder, whereby they were all drowned.

Thanksgiving.

Constantine and his Army remaining victorious, sang praises unto God for the same. The Senators, Nobles, and all the people of *Rome*, being freed from servitude, received him with rejoycing hearts, and loud acclamations; Men,

Humility.

Women, Children and Servants called him their Patron, and preserver. But his humble mind was not puffed up with their praises and applause, but ascribing all to God, he gave thanks to him as the giver of victory: He erected for a Trophy, his own Image, holding a Banner with a Cross quartered in it. All the Western Nations also having obtained liberty hereby, kept Festivals in honor of *Constantine*.

Justice.

He published his *royal* edicts, whereby he restored to his Subjects all those Lands which had been injuriously taken from them; calling some from banishment, and freeing others from Captivity, whom the Tyrants had imprisoned: He gat

Ministers honored, and loved.

Godly Ministers about him, and although they went in poor and mean habits; not considering their outside, but honoring the Image of God in them, he set them at his own Table, took them with him whithersoever he went, that he

Charity.

might enjoy the benefit of their Prayers. He repaired some Churches, built others, and relieved many poor men with bountiful donations and gifts: To those that begged in the streets, and at his Gate, he gave money, meat, and cloathing: and to such as by wrongs and oppressions were faln into want, he gave pensions.

He was a Father to the Fatherless, an Husband to the Widdows: He married young Maides, that were Orphans, to honest wealthy men, and gave them

Unity endeavoured.

portions, and was very gracious to all petitioners and distressed Sutors: And perceiving that there was much discord, and various opinions in matters of Religion, he called a *Synod* of the Clergy, where also he was present himself: dismissing his Guard, as superfluous, whilst he was environed with Godly and Learned men: He declared to them the controverted points, whereof they were to consult, being very desirous to settle the Church in peace and unity; Those which were of a quiet and peaceable temper, he made much of, and much dis-

Gods goodness.

liked those which were otherwise: And God, to requite his care of his house, made all the barbarous Nations to prostrate themselves at his feet: He made him a Conqueror, and terrible to his enemies, who of his own nature was of a most gentle and gracious disposition.

Yet some of the kindred of *Maximianus* conspired and wrought treason against him, but thorow the mercy of God (who in a wonderful manner revealed all their conspiracies to *Constantine* by visions and revelations) they were prevented. God also gave him much peace and safety, whereby he delighted himself in the love of his Subjects, but chiefly to see the Church of God in a flourishing Condition, and so continuing to the tenth year of his raign, he celebrated publick and solemn Festivals, wherein he offered up prayers and praises unto God.

But as his fame increased in the minds of most, so was it much maligned by

A Tyrant.

Licinius his fellow Emperor, who sought an occasion against *Constantine*, by raising a cruel persecution in the East against Christians, whom he never favoured in his heart, though for a time he had suffered them in the exercise of their religion for fear of *Constantine*: and besides, he plotted many treasons against *Constantine*, to whom God revealed them, whereby they were prevented: Then by faigned and crafty accusations he raised a persecution against the Godly Ministers, prohibiting them from meeting together in *Synods* to consult about matters concerning their own, and the Churches good, and thereby thought

The benefit of Synods.

to break off and interrupt the harmonious agreement of the Churches, which could not be long preserved in peace without such meetings, wherein great

and

and weighty matters of controverſie were fairly debated and determined. Then he baniſhed all Godly men out of his Court, others he degraded from their dignity, and employed them in Servile offices: He ſought to inrich himſelf by the ſpoiles of others: He threatned with death thoſe that profeſſed the name of Chriſt, He committed many adulteries, and held that no man could live chaſtly, meaſuring others diſpoſitions by his own vicious inclination.

Then made he a Law, that Men and Women ſhould not be preſent together at Divine Service: That Biſhops ſhould not expound the Scripture to Women, but that Women ſhould chuſe Women to be their inſtructers and Preachers: Then he commanded the congregations to meet together without the City Gates in the open Fields: Such Souldiers as would not Sacrifice to Devils he put out of their places and offices: He forbad any to relieve thoſe that lay in Priſon and were almoſt famiſhed, yea he made a Law that ſuch as did relieve them, ſhould be impriſoned themſelves. Tyranny.

His avarice was inſatiable, taxing the Lands of his Subjects, thereby filling his treaſury with Silver and Gold, and yet complaining of his poverty. He unjuſtly baniſhed many and confiſcated their goods: He made his Servants to abuſe the wives of Noble men, and then to accuſe them Himſelf defloured Virgins, and fell to open perſecution of the Church, eſpecially of the Miniſters, the chiefeſt of whom he cauſed ſecretly to be Murthered. Some Churches he wholly demoliſhed, and cauſed others to be ſhut up, that the congregations might not meet in them: He invented new kinds of tortures for the Chriſtians; ſome he cauſed to be cut into ſmall pieces, and ſo to be thrown into the Sea to feed Fiſhes. Avarice. Perſecution.

But the afflictions of the Church coming to the ears of *Conſtantine*, and he conſidering that he could not otherwiſe prevent them but by War, this Champion of Gods Church preſently raiſed Military Forces, ſo that many Troops of Horſe and Foot reſorted to him to follow his Chriſtian Standard againſt the Tyrant; and by way of preparation, he betook himſelf to Prayer, and choſe ſome Godly Miniſters to attend him; eſteeming them as his Souls guard. On the contrary, the Tyrant hearing that *Conſtantine* had undertook (by Gods aſſiſtance) to free the Chriſtians from his Tyranny, and had got Religious men about him, he derided him, and ſent for the Egyptian Conjurers and Magicians, and their Prieſts to ſacrifice to his falſe Gods, and to enquire what ſhould be the ſucceſs of his War, who all with one conſent promiſed, that he ſhould proſper and be victorious; and thus truſting to their promiſes, he marched forward, and prepared to joyn battel. Prayer.

The two Armies met in *Hungary*, and a little before the Battel, *Licinius* calling his friends and favorites into a grove where were many Idols, having lighted up waxen Tapers, and made his uſual ſacrifices to them, he ſaid, *My friends, theſe are our country Gods, which we from our Predeceſſors do religiouſly worſhip: our enemy, violating the ancient cuſtoms, and blinded with error, worſhips a ſtrange God, which wickedly he conceiveth to be the true God: under whoſe Colours he intends to fight, and beareth his Standard before his Army. In confidence of whoſe aſſiſtance he warreth againſt us and our Gods, whom he hath traiterouſly forſaken, and relinquiſhed the worſhip of them. Now it will appear whether of us is in an error: For if we have the victory, we ſhall know that our Gods preſerve and aſſiſt us: if* Conſtantines *ſtrange God ſhall give him the victory over us, who are many more than they, we ſhall thereby know which God ought to be reverenced, &c.* And having ended his Oration, he commanded his Souldiers ſtraight to give battail to the enemy.

About this very time, in ſome of thoſe Cities which were Subject to *Licinius*, the Citizens thought that they ſaw Troops and bands of men, of *Conſtantines* Army, marching at noon-day thorow the City, as if they had gotten the victory. *Conſtantine* having made his Prayers to God, joyned Battel with *Licinius*, and Prodigies. Prayer powerful.

and gave him a great overthrow: many of his enemies cast away their weapons, and falling down at his feet, craved mercy, which he willingly granted them.

Licinius forsaken of his forces, and finding by experience, that the confidence which he reposed in his false Gods was fruitless, fled away; and *Constantine* forbad his Souldiers to pursue him, hoping that the sense of his present calamity would make him leave off his wicked courses, and convert him to a milder temper: But he, escaping into *Asia* the less, consults again with Conjurers, is confident of success promised by them, raiseth another Army, which *Constantine* being informed of, devoted himself for a time to prayer, and
Prayer. having erected a Tabernacle distant from his Tents, he gave himself to Godly meditation and Prayer, some other faithful and Godly men accompanying him him in these his religious exercises: and so marching against his enemies, they came to a second Battel, where he slew many, got the Victory, and carried away many Trophies: yet he commanded his Souldiers to shew mercy to the Captives, and to express humanity towards them; yea himself payed their ransome, whereby they were delivered.

Clemency. *Licinius* being taken Prisoner, by the mediation of his Wife *Constantia*, had his life spared, and was confined to the City of *Nicomedia*: but he, after a while practising new treasons, was at last, by the command of *Constantine*, put to death: whereupon the peace of Gods Saints manifestly appeared, and the Gospel of Christ had a free progress.

Peace of the Church. For no sooner was the blasting tempest of persecution blown over, but the faithful Christians, who before had hidden themselves in Woods, and deserts, and secret Caves, came forth, reedified the Churches, celebrated Festival days to God with pure hearts, and faith unfeigned: And now the whole Roman
Religion flourisheth. Empire enjoying peace, Religion spread abroad her bright beams to illuminate those which *sate in darkness, and the shadow of death*: former miseries were forgotten, and God was praised as the author of this happiness.

Then were *Constantines* Proclamations sent abroad to call home those that were banished out of their Countries: Those which had been condemned to slavery, were freed; their goods which had been confiscated, were restored:
A good Prince. such as for their constancy in Religion had been discarded out of their Military offices, were put into their places again, and such as were condemned to the servility of feminine imployments, he enfranchised from such a base subjection. He made Laws to redress the grievances of his Subjects: enacted that the goods of those which had suffered Martyrdom, should be restored to their kindred, or if they had none, to the Church: By his edicts sent abroad into all Nations
Humility. in *Greek* and *Latine*, he acknowledged that God was the owner, and donour of all things, and that by his own strength he had not obtained the Victory, but by Gods assistance, to whom he ascribed the Glory.

Bounty to the Church. He also enacted that the Church Lands and goods that had been injuriously taken away, though now belonging to his own Crown, should be restored: And such as had purchased Church Lands, or goods, though they had grievously offended, yet out of his accustomed clemency he freely forgave them,
Restitution. provided that they made present restitution of the same: Then he proceeded to confer great dignities on the Christians, making them Governours of Provinces, and prohibited the Heathens to sacrifice to Idols, or to erect the Images of their Gods. He commanded that Churches should be built, and enlarged, and that the charge thereof should be defrayed out of his own Treasury.

Having thus made himself famous by his Pious actions, a report was brought to him of a great faction which was growing up in the Church, which begin-
Contention in the Church. ning in the Church of *Alexandria*, spread it self through *Egypt*, *Libya*, and *Thebes*, and many other Provinces, and Cities, the Bishops writing, and inveighing one against another: This fire was first kindled by *Arrius*, which

grieved

grieved *Conſtantine* as much as if himſelf had faln into ſome great calamity; whereupon preſently he choſe one about him, who had been a zealous and faithful Confeſſor of the truth in times of perſecution, whom he ſent to *Alexandria* to draw them to peace and concord, writing his Letters to the Authors of ſedition to this purpoſe, that, *Whereas all his deſignes and endeavours had tended to bring all Nations to agree in one opinion in matters of Religion, the rather that the Heathen by ſuch an example might the ſooner be converted: and whereas ſome raſh, and ſeditious Spirits, had by their errors, made a ſchiſme in the Church of* Africk, *he had ſent ſober and religious Miniſters to reconcile their factious Spirits, and to ſettle peace in the Church: but hearing that new factious ſeditions were ſprung up amongſt them, he was much grieved at it, and now wrote to them, profering himſelf to arbitrate, and moderate their mutual diſſentions, not doubting, through the help of God, and aſſiſtance of Godly and Learned men, but to reconcile their differences, and to ſettle peace amongſt them again*: And ſaith he, *Whereas I was at* Nicomedia, *purpoſing a journey into the Eaſt, the receipt of your Letters diverted my intentions, being unwilling to behold that, which I was grieved to hear of*, viz. *your contentions; therefore by your concord, and agreement open me a paſſage into the Eaſt, whence your diſſentions have ſhut me out, and let me ſee a joyful agreement amongſt you, that all of us being reconciled together may praiſe and glorifie God.* The danger of Hereſie.

The Meſſenger did not only deliver the letter, but dealt very earneſtly with them for the ſetling of peace, yet he could not bring it to paſs, the faction being grown ſo ſtrong, that it was ſpread all over the Eaſtern Provinces; and the Devil, envying the happineſs of the Church, cauſed this diſcord and contention ſtill to continue: The firſt original of it was this.

Arrius a *Presbyter* in the City of *Alexandria*, a man which outwardly made a great ſhew of holineſs, denied the eternity of the Son of God with the Father, alledging that he was not of the ſame ſubſtance with him: At the ſame time *Alexander*, a man of great holineſs and learning, was Biſhop in that City, who being of a gentle and mild diſpoſition, endeavoured to have cured *Arrius* of that *Hereſie*, praying and admoniſhing him to leave his errors: But he being of a proud and inſolent nature, perſiſted therein, and drew many followers after him; Hereupon *Alexander* proceeded to excommunicate him, which prevailing nothing, *Alexander* acquainted the Emperour with it, ſaying, that the miſchief was grown ſo great that it required a great and ſpeedy remedy: *Conſtantine* underſtanding that theſe diviſions increaſed in *Egypt*, and amongſt the *Thebans*, in ſo much as the people grew tumultuous, killing and murthering one another, and commiting many other outrages: And an other diviſion ſprang up alſo at the ſame time concerning the Celebration of Eaſter. He thereupon called a general *Council* in the City of *Nicea*, in the Province of *Bithinia*, in *Aſia*; and having ſent abroad his Writs into every Province, the Biſhops and Miniſters repaired cheerfully to that place; ſome hoping that a univerſal peace would be eſtabliſhed, others deſiring to ſee this Godly Emperor. Arrian Hereſie. General Council.

Here were congregated out of *Aſia*, *Africa*, and *Europe*, three hundred and eighteen Biſhops, beſides *Presbyters*, and *Deacons*, whereof ſome were famous for their Doctrine, ſome for their gravity and conſtancy, ſome for their experience, and age, ſome for their acuteneſs and ingenuity, and all had their Diet allowed them by the Emperor, who himſelf in perſon was preſent amongſt them.

Upon the day appointed to begin the Council, they all aſſembled in the Hall of the Emperors Palace, where Seats being ſet on both ſides, they took their places according to their degrees and dignity: Then came the Emperor with an humble countenance, and modeſt aſpect, whereupon they all roſe up; At the upper end of the Hall he ſtood a while, and would not ſit down,

till he had given a ſign to the Biſhops to ſit down alſo: Then one of the chiefeſt of them made a briefe ſpeech to the Emperor, and recited an hymne of thankſgiving unto God: After which the Emperor ſpake to this purpoſe. *It was my deſire (dear Friends) to convocate you in a general Council, and ſeeing you now aſſembled, I give God thanks for it; Let not therefore any private envy deprive us of that good which we expect by this meeting: and God having made us victorious over the Tyrants, let not the Devils tares of diſſention ſpring up to the diſturbance of the peace of the Church: for theſe are of worſe conſequence than War; for that kills the body, the other deſtroyes the Soul: I rejoyce to ſee you here together, but ſhall much more rejoyce to ſee unity in affection, and concord amongſt you, which, being men devoted to Gods ſervice, you ought to deſire, and to encourage others by your examples to embrace peace, and concord: I intreat you therefore, beloved Miniſters of God and Servants of Chriſt, take away the cauſes of diſſention, cut off this* Hydra's *head of Hereſie, and eſtabliſh peace, ſo ſhall you pleaſe God, and me your fellow Servant in the Lord.*

But amongſt ſo many Biſhops, though many were good, and Holy men, yet others there were full of envy and of contentious diſpoſitions, whereupon they accuſed one another to the Emperor; exhibiting their complaints to him in writing: But he calling them before him, burnt their informations, that none ſhould ſee them, and ſaid unto them; *Fathers, and Miniſters, God hath called you to the Miniſtry, and thereby hath given you power, in an orderly way to judge me, but you cannot be judged by me, wherefore I refer your controverſies to the judgment of God and the Council; pray you therefore ſetting a part all malice and diſcord, for Gods ſake, apply your ſelves to peace, and to the forgetting of all theſe private injuries.* In the Council alſo he perſwaded ſome, pacified others, praiſed others, and endeavoured to bring them all to concord, and agreement, and ſo at length, by Gods bleſſing, he brought moſt of them to unity in opinion in all points of controverſie, that they did not only agree in matters of faith, but alſo of one certain time for the celebration of Eaſter: To which decrees they all ſet their hands, and they were ingroſſed as the determinate Acts of the Council.

Arrius and his wicked ſect were condemned by all the Biſhops, except ſeventeen, which held with him, whereof eleven afterwards recanted, and *Arrius* with the other ſix were excommunicate by the Council, and baniſhed by the Emperor: and ſo was that holy and Chriſtian Council diſſolved: After which the good Emperor, affirming that he had obtained a ſecond victory againſt the enemy of the Church, having now raigned twenty years, made a great feaſt to the honor, and glory of God, and invited the Biſhops thereunto, and ſome of them he placed at his own Table, the reſt at Tables on either hand him.

Hereticks baniſhed.

Miniſters loved and honoured.

The feaſt being ended, he gave gifts, and preſents to all the Biſhops, and by his letters divulged, and confirmed the Councils Acts, and by his Decrees enjoyned ſubmiſſion to the ſame.

When he diſmiſſed the Biſhops, he made a ſpeech to them, admoniſhing them to preſerve peace, to avoid contention, not to envy one another for gifts, or wiſdom, but to eſteem their abilities as a common good.

His next care was to demoliſh, and pull down Idolatrous Temples and Images: as the Grove and Temple of *Venus* in *Phœnicia*, which was a School of wickedneſs, to thoſe who were addicted to luſt, where men and women frequently committed adulteries, fornications, &c. *Conſtantine* thinking it unfit that the Sun ſhould behold ſuch villany, ſent a Band of Souldiers to ſuppreſs it: As alſo the Temple of *Æſculapius*, and the Image of *Venus* at *Heliopolis*, and many ſuch like in other places.

Zeal.

But the Devil envying the proſperity of the Church, raiſed a new Sedition in *Antioch*, where the whole City was divided into two factions about the choice of

of a Biſhop, and were ſo mad againſt each other, that had not *Conſtantine* interpoſed, they had deſtroyed one another: To them therefore he ſent Ambaſſadors to pacifie their Fury, adviſing them, by Letters, to preſerve Peace, and approve themſelves dutiful Subjects, perſwading them to refer their cauſe to him, that they ſhould not ſeek to have the Biſhop of an other Church, but ſhould chooſe him for their Biſhop, whom God of his providence ſhould appoint unto them. Contention.

The Biſhop, whom they deſired, was *Euſebius*, Biſhop of *Cæſarea*, but the Emperour wrote one Letter to them, to diſſwade them from that choice, and another to *Euſebius* to commend him for refuſing of it: To end this controverſie, a *Synod* was called, and *Conſtantine* wrote to them to do all things according to the preſcript of Gods word, commending ſome to them, whom he judged fit for the place. A Synod.

He endeavoured to extirpate and root out all Hereſies, writing to the *Valentinians*, *Marcioniſts*, *Cataphrigians*, &c. that their Doctrine was falſe, and ſeditious: That they were Enemies to the truth, and eternal life: and therefore that he would not ſuffer that Contagion to ſpread further, ſeeing the whole and ſound were daily infected with their peſtilent Errours, but would ſeverely puniſh the Offenders and Delinquents: Then he enacted that none of them ſhould meet together in Conventicles: That the Churches, where they uſed to meet, ſhould be demoliſhed and confiſcated to the *Catholick* Church, and other places of their Meeting, converted to the uſe of the Common-wealth, commanding that from that day, they ſhould have no places of Meeting, neither publick nor private: Hereby many being brought to a ſight of their Errours, publickly manifeſted their Repentance, and ſo were again received into the Church. Hereſies not endured.

He was eminent for Juſtice, neither denying nor delaying any juſt and reaſonable Petitioners. He remitted to the Owners of Land the fourth of ſuch Rents as were formerly paid him: He mitigated the heavy Tributes, and being unwilling that ſuch as were caſt in Suits of Law, ſhould be utterly undone, he freely beſtowed on them both Lands and Money. He thought it unfit, that any one, admitted into the preſence of his Imperial Majeſty, ſhould go heavily out of his preſence. And as his care was to advance Gods Glory, God alſo highly advanced him, by making him victorious over the *Scythians*, and *Sauromatians*. Juſtice. Mercy. Gods goodneſs.

Ambaſſadors came to him from all Nations, preſenting him with precious Gifts, and offering him from their Kings, if he pleaſed, to ſerve him in all his Wars: He returned gifts to the Ambaſſadors, and dignified the deſerving amongſt them with *Roman* Honours, ſo that ſome of them embraced *Romane* civilitie, and never returned into their own countries again: The King of *Perſia* ſent Ambaſſadours, with rich preſents to him, deſiring to renew their League: And he returned them with far richer gifts; and underſtanding, that many Chriſtians ſuffered perſecution in *Perſia*, he wrote effectually to the King in their behalf, deſiring him to receive them into his protection; For (ſaith he) *By dealing graciouſly with them, you ſhall do me and your ſelf a great benefit.*

He knowing how effectual the prayer of Faith was, did not only frequently proſtrate himſelf before God in private, but commanded and deſired the publick prayers of the Church alſo in his behalf. He made his Court a Church, where Prayers mere made, and the Scriptures were read, and expounded daily. He made Laws for the ſtrict obſervation of the Lords day, commanding, that through all the *Romane* Empire, all Work and Labour ſhould be forborn. He preſcribed a form of Prayer to the Legions of his Souldiers to be uſed both on the *Sabbaths*, and other dayes: He prohibited the Adoration of Images; as alſo the ſingle combats of Sword-players, who ſlew one Prayer. Laws for Sabbath.

another to make the people paſtime: And whereas the *Ægyptians* worſhipped the River *Nilus* with many ſuperſtitious Ceremonies, thinking that otherwiſe the River would not over-flow, he forbad it upon pain of Death; and that wicked cuſtom being put down, the River over-flowed the country, and made it more fruitful than formerly.

Superſtition reformed.

And, whereas certain unjuſt Laws were made againſt thoſe that were childleſs, he aboliſhed them, and Enacted, that their Inheritances ſhould deſcend to thoſe that were next of Kin to them. He ordained that the determination of *Synods*, ſhould be a binding Rule for deciding of *Eccleſiaſtical* controverſies. He endowed, and much enriched the Churches of God: Meeting with a covetous man, he ſaid, *O good man, when will thy Thirſt of Covetouſneſs be ſatisfied*; and having drawn forth with his Spear the meaſure of a Mans ſtature upon the ground, he ſaid, *If thou hadſt at home all the Wealth and Treaſure of the world, yet muſt thou leave it, and poſſeſs no more than this Figure on the Earth, if thou obtaineſt that.*

Synods Acts binding.

Folly of Covetouſneſs.

But whilſt he took pleaſure in Meekneſs, and Mercy, ſparing Offenders, he made his Government to be derided, and contemned by ſome wicked perſons. He ſent to *Euſebius* to get him fifty Bibles, fairly written out on Parchment for the City of *Conſtantinople*, appointing the Governour of the Province to provide him with all things neceſſary for the charge thereof: *Gaza*, formerly a Mart-town in *Paleſtine*, receiving the Faith, he much rejoyced at it, and made it a City, which he named *Conſtantia*: In many other Cities he cauſed the Idols to be taken away, and Churches to be erected.

Piety.

But whilſt he was thus buſie for the Churches good, the Devil ſtirred up new Factions, and Diviſions in *Egypt*; whereupon he aſſembled a *Synod*, commanding them ſpeedily to determine, and end thoſe controverſies: He ſent his Delegate to it with Authority, that if any contemned his command in not coming to it, he ſhould baniſh him. On a time a flattering *Presbyter* telling him, that he was a bleſſed man, and worthy to be Emperour over the whole world, and to reign with the Son of God in Eternal Glory; he manifeſted his Diſlike, and commanded him that he ſhould not dare hereafter to uſe any ſuch ſpeeches; but rather pray earneſtly for him, that he might live and die Gods faithful Servant.

Zeal.

A Synod.

Flattery.

Humility.

About this time came Ambaſſadours to him from the *Eaſt Indies*, bringing him all kind of precious ſtones, and pearles, and ſtrange living Creatures, declaring that their Princes did acknowledg him to be the King and Emperour of the world.

Religion Rewarded.

He had three Sons, *Conſtantine*, *Conſtantius*, and *Conſtance*: Theſe he made *Cæſars* whilſt he lived, and inſtructed them in thoſe Arts which do adorn Imperial Majeſty: He appointed them a Council for the Diſpatch of publick Affairs: He adviſed them to prefer the Knowledge and Worſhip of God before Wealth, and Kingdoms: He placed Religious Officers about them, and amongſt theſe three Sons he divided his Empire when he dyed.

Children inſtructed.

Hearing that the Eaſtern Barbarians roſe againſt him in his old Age; he raiſed an Army, and took ſome Biſhops along with him to pray for Succeſs, and ſo marched againſt them, but they hearing of it, ſent Ambaſſadors to crave Pardon, and promiſed Obedience; and he, being always deſirous of Peace, entertained them courteouſly, and granted their requeſts.

Falling into ſome Diſtemper, he reſolved to go to the warm Baths, but fell ſick at *Hellenopolis*, and finding his End to approach, he humbly confeſſed his ſins to God: And (as *Euſebius* ſaith) was there Baptized, but moſt probably he was long before Baptized at *Rome*; and ſo quietly reſigned up his Spirit unto God, in the three and thirtieth Year of his Reign; of his Age, ſixty ſix, *Anno Chriſti* 342.

Till his laſt ſickneſs his body continued ſtrong and luſty, not troubled with

any

any Diſeaſe, Pain, or Infirmity: He was of a comely preſence and aſpect, and was ſtout, and hardy to endure Exerciſe, Riding, Travel, and War. Conſtantines character.

He made, and penned Holy Prayers to his Dying day: He removed the Imperial Seat from *Rome* to *Byzantium* in *Thracia*, which he adorned with ſtately Edifices, and priviledges above other Cities: He inriched, and adorned it with the ſpoiles of *Rome*, as Statues, Pillars, Coloſſes, and all other things that were ſingular, and excellent, either of Stone or Mettal; the like he did for other Cities alſo: He built in it a ſtately Palace, a moſt magnificent Church, wherein he erected his own Tomb: A famous Library, wherein he put an hundred and twenty thouſand of the chiefeſt written Books, and in the middeſt thereof were the Gutts of a Dragon of one hundred and twenty Foot long, whereupon was admirably written in Letters of Gold, *Homers Iliads*: His Death was much bewailed amongſt all ſort of perſons: His Guard, and Officers tore their Garments, caſt themſelves on the ground, beat their heads againſt the Pavement, crying out that they had loſt a gracious Lord, *&c.* The Centurions and Captains bewailed the loſs of their General: The Souldiers of their Shepherd: The people ran about the City with weeping and Lamentation: When the Senate, and Citizens of *Rome* heard of it, they ſhut up their Baths, prohibited all publick Plaies, and Recreations, lamenting and mourning exceſſively. Conſtantinople.

He uſed to ſhew much Reverence, and Attention to the Word of God preached, ſo that many times he would ſtand up all the Sermon while, and when ſome of his Courtiers told him, that it would tend to his Diſparagement: He anſwered, *That it was in the Service of the great God, who is no Reſpecter of Perſons*: He uſed to kiſs the hollow of old *Paphnutius* his Eye, which he had loſt for the cauſe of Chriſt in the former Perſecutions. The days of this Godly Emperours Reign, were the breathing Days of the perſecuted Church: And in his time the Goſpel was propagated into *Eaſt India* by *Frumentius*, and *Edeſius*. As alſo into *Iberia*, in the uttermoſt part of the *Euxine* Sea, by the means of a Captive Chriſtian Woman, by whoſe Prayers a Child that was mortally ſick recovered health: And the Lady of *Iberia* her ſelf was delivered from a mortal Diſeaſe: Whereupon the King her Husband ſent Ambaſſadours to *Conſtantine*, intreating him to ſend him ſome Preachers into *Iberia*, to inſtruct them in the True Faith of Chriſt: which *Conſtantine* performed with a glad Heart. Reverence to the word of God. Converſions.

He uſed to ſay, that *an Emperour ſhould refuſe no Labour for the benefit of the Common-Wealth: As alſo, That an Empire is given by the determinate purpoſe of God; that he to whom it is given, ſhould ſo imploy his Diligence, that he may be thought worthy of the ſame by him that gave it.* He made and publiſhed a Decree, that all Miniſters, and ſuch whoſe Vocation was to ſerve in the Church, ſhould be free, and exempted from all publick Duties, Taxes, and Burthens whatſoever, that being ſo priviledged, they might with more cheerfulneſs, attend upon Divine Adminiſtrations: Yea ſo careful was he to nouriſh and cheriſh Learning and Learned Men, that he enacted a Law which ran in this Form: *Medicos, Grammaticos, & alios Profeſſores literarum, & Doctores legum cum vxoribus, & liberis*, &c. We will and Decree, that *Phyſicians, Grammarians*, and other Profeſſors of the Liberal Arts, and Doctors of the Law, with their Wives and Children, ſhall be free together with their Lands and Poſſeſſions, from all civil Charges and Offices, *&c.* As alſo that their Stipends, and Salaries ſhall be well and truly paid them, whereby they might the more freely attend upon their Offices, *&c.* His ſayings. Note.

So ſtudious he was of Peace, that when any Biſhops or Miniſters brought Complaints one againſt another, he would take their Bills of Complaint, and burn them before their Faces; and withal ſo tender he was of their Honour, that he uſed to ſay, *That if he ſaw a Biſhop committing Wickedneſs, he would ra-*

rather caſt the Skirt of his Gown over him to cover it, than by ſpeaking of it, to diſhonour his Holy Calling.

Collected out of Euſebius, *the Book of Martyrs,* Speeds *Chronicle, and* Sympſons *Eccleſ. Hiſt.*



JOVIANVS

The Life of Jovianus *the Emperour, who Dyed,* Anno Chriſti 363.



Vlian the Apoſtate having led the *Romane* Army into *Perſia,* in the Winter time, in a Battle againſt the *Perſians,* was wounded with an Arrow from an unknown hand, with which Wound, loſing his ſenſes, he fell upon his Horſe Neck, and by his Souldiers was carried into his Tent, where (after means uſed) coming to himſelf again, and recovering ſtrength, he called for his Horſe, and Arms, that he might return again into the Battail: But afterwards feeling his Force to fail, in extream pride, he took his Bloud in his hands, and holding it up to Heaven, he uſed theſe words againſt our Saviour *Chriſt, It ſufficeth that thou* Chriſt *the* Galilean *haſt overcome me*; for ſo he was accuſtomed to call *Chriſt* in ſcorn.

Viciſti Galilæe, viciſti.

By his Death there was ſo great a confuſion in the Camp, that they were in Danger to be overthrown by the *Perſians,* and beſides, they were in much Diſtreſs for want of Victuals; the *Perſians* alſo underſtanding theſe things, never ceaſed to moleſt them with ſudden Aſſaults and Alarms: Whereupon the chief Commanders of the Army aſſembled together, to chuſe an Emperour to govern them, and after much Contention, and Diverſity of Opinions, they all conſented to chuſe *Jovianus,* Emperour: He was the Son of *Varronianus,* a Noble *Hungarian,* who leaving the Wars to avoid Tumults, and Troubles, retired himſelf to his poſſeſſions in *Hungary,* there to live in reſt and quiet; But *Jovianus* his Son went to the Emperour *Conſtantius* his Court, followed the Wars, was valiant, and of a goodly Perſonage, and therefore much eſteemed by

His Parentage.

by *Julian*, who made him the chief Commander of his ordinary Troops.

Jovianus was of an excellent Wit, ſound Judgment, given to ſtudy, well Learned, and withal a Faithful Chriſtian, inſomuch, as when *Julian* commanded, that no Chriſtian ſhould be a Captain, neither ſhould have any Charge, or Office in the Wars, *Jovianus* pleaſantly ſaid, that he made greater Account of the Faith, whereof he made profeſſion, than of any Dignity, or Honour that he enjoyed, and ſo he gave up his charge, chooſing rather to throw away his Military Belt, the Enſign of his Honour, than to do Sacrifice, or ſatisfie the wicked Edict of the Emperour. Yet afterwards *Julian* (when the neceſſity of the *Perſian* Wars conſtrained him) reaſſumed him into the number of his Captains. Conſtancy.

This *Jovianus* being choſen Emperour, conſidering that *Julian* had drawn the Men of War of his Army to commit Idolatry, and to ſacrifice to Devils, he in a publick Oration which he made to them, ſaid, *That although he might, yet he would not, being a Chriſtian, be an Emperour over Infidels*; and ſo he reſiſted, and abſolutely refuſed the Empire. But all the Army was ſo well pleaſed with the Election, that they cryed out aloud, ſaying, *We are all Chriſtians*, and for his ſake, they that were not ſo, reſolved to become Chriſtians, upon condition that he would accept the Empire, which he then conſented to: They all with incredible joy, and gladneſs ſware Obedience unto him, and gave him the Imperial Enſigns: Whereupon he preſently ordered, and reinforced the Army. A Chriſtian reſolution. He is choſen Emperor.

But *Sapor*, King of *Perſia*, gathering together the greateſt Forces that he could make, did ſo moleſt, and inviron them, that they were glad to come to an Agreement with him, though ſomewhat to the Diſhonour of the *Romans*; but it was the beſt end that he could make in thoſe ſtraits, whereinto *Julian* by his Pride, had brought the Army. Then he marched into *Soria*; the Chriſtians every where wonderfully rejoycing at his Election, and his firſt work was, by Proclamation to call Home all thoſe Biſhops which were exiled for oppoſing the *Arrian Hereſie*, or on any other unlawful occaſion, whom he reſtored to their former places, and principally the great *Athanaſius*. He alſo revoked, and made void all the Prohibitions, and Decrees made by *Julian* againſt the Chriſtians, and ordained that they ſhould be admitted to Offices, Dignities, Magiſtracy, and Study, as in the dayes of *Conſtantine* the great: He cauſed to be paid to the Churches thoſe Rents of Corn, and other things that *Conſtantine* had given them, and which, by the command of *Julian*, had been ſequeſtered. Then he cauſed the Idol-groves, and Temples to be ſhut up, and the *Pagans* wandred about, hiding themſelves here and there: The Bloody and Deteſtable Sacrifices uſed in *Julian*'s time, he wholly took away. He makes Peace. Piety. Zeal.

The Biſhops of all Sects, and Opinions poſted unto him, hoping every one of them to find him according to their own minds, but he, adhering to the *Nicene* Creed, made them flat anſwer what his Judgment, and Faith was, and whom he would countenance: Then the *Macedonians* exhibited to him a Supplication, requeſting that they which held a Diſſimilitude, and unlikeneſs between the Father, and the Son ſhould be baniſhed the Church, and themſelves ſubſtituted in their rooms; but he ſent them away with theſe words: *I tell you truly, I cannot away with Contention, but ſuch as embrace unity and Concord, I both honour and embrace them.* Integrity. Peaceable.

When the Emperour had thus appeaſed the Contentions of Seditious Perſons, he went from *Antioch* to *Tarſus*, where he buried the Corps of his Predeceſſor: And immediately after he was proclaimed Conſul, and ſo from thence he went to *Conſtantinople*.

He laid a Godly Foundation to his Empire by eſtabliſhing the Chriſtian Faith, giving in all things, good ſigns of a juſt and vertuous Prince, every A good Prince.

man conceiving much Hope of him: But this and all his Noble Reſolutions, and other Chriſtian-like purpoſes were interrupted by his immature Death, the Iniquity of the people not deſerving ſo good a Prince, which happened thus.

He coming to a place called *Dudaſtana* in the Confines of *Bithynia*, the weather being very cold, they ſet in his Chamber where he lay, a great Pan with kindled Char-coals, which coals were wet, and as his Attendants were gone to take their reſt, his Chamber Door being lockt, and he aſleep, the Vapour of the fire waxing groſs, and thick, and filling the Chamber with Smoak, which had no place to evaporate, ſtopped the Emperours Breath, ſo that in the Morning he was found Dead in his Bed; In the eighth Moneth of his Reign, and of his Age about forty, *Anno Chriſti* 363.

His untimely Death.

His loſs was much bewailed of all good Men. He uſed to wiſh that *He might govern wiſe men, and that wiſe men might govern him.* He reſtored the Chriſtian Faith in every part of his Empire; ſtreightly commanding all the Idol Temples to be ſhut up, which his Predeceſſor *Julian* had opened, and upon great Penalties forbad all manner of *Gentilitious* Sacrifices: He called Home from Baniſhment that worthy Captain *Valentinian*, whom *Julian* had baniſhed: He reſolved to follow the Advice and Counſel of *Athanaſius* in matters of Faith, and Church-Government.

Jovianus his Character.

For his Perſonage, he was of a goodly preſence, both tall and big; his Geſture grave, his Eyes gray, and countenance pleaſant: An affectionate Lover, and Profeſſour he was of the Chriſtian Religion: Of indifferent Learning himſelf, but a moſt Honourable Imbracer thereof in others: Very preciſe and conſiderate in chooſing of Judges and Magiſtrates, and very facile and familiar to his Servitours about him.

Collected out of Socrates Scholaſticus, Speeds *Chronicle, the Imperial Hiſtory, and the Book of Martyrs.*

The



THEODOSIVS. I.

The Life of Theodoſius *Senior, who Dyed* Anno Chriſti 397.

Gratian Governing the Empire with *Valentinian* the younger, finding that the *Romane* Empire daily decreaſed, and that the *Barbarians* waxed ſtrong, and increaſed daily, he found that the Common-wealth ſtood in great Need of a Valiant, and worthy Man to govern it: And knew that there lived at that time in *Spain*, one *Theodoſius*, the Son of a Noble Captain, whoſe Name was *Theodoſius* alſo, whom *Valens* had cauſed to be ſlain, becauſe his Name began with *Th.* and the Devil had revealed to him, that after him ſhould Reign one whoſe Name began with thoſe Letters: This *Theodoſius*, perceiving that he alſo was in great Danger upon the ſame reaſon, retired himſelf into his own Country, being as well for the Nobility of his Anceſtors, as for his own Valour and Exploits in Armies, the moſt Renowned, and of greateſt Account of any Man in his time. Hereupon *Gratian* ſent for him, made him Captain General of all the Empire, and ſhortly after, his Fellow Emperour.

Theodoſius having received the Emperours Letters, and accepting of the Charge, with the greateſt ſpeed that could be, he went into thoſe Countries where the *Goths* were, who knowing of his coming, gathered themſelves together to fight with him: *Theodoſius* being very Deſirous thereof, levied a ſufficient Army, and having tryed his Souldiers in ſome Skirmiſhes, he gave them Battail, which was one of the cruelleſt and moſt bloody that ever was fought. But Holy *Theodoſius* carried himſelf ſo Diſcreetly, and Valiantly in Directing, Incouraging, and Fighting, that, through Gods Mercy, he obtained the Victory, and made an Incredible ſlaughter of the Enemies; and ceaſed not, till he had wholly driven them out of the Province: And then marching with his Army in good order to *Gratian*, *Gratian* made him Emperour of *Conſtantinople* and the Eaſt.

He is choſen Empe-rour.

A great Battail.

Zeal.

Preſently he went thitherward, and coming to *Theſſalonica*, he fell ſick of a dangerous Diſeaſe, and much deſiring to be Baptized, he ſent for the Old

Bishop of that place: And when he was come, he demanded of the Bishop of what Faith he was; the Bishop answered, that the Opinion of *Arrius* prevailed not in those parts, and that the new-found Invention of his pestilent brain, had not crept in among them, but that all Christians in those Coasts retained the Authentick, and Ancient Faith delivered by the Apostles, and confirmed by the Council of *Nice*: And thereupon the Emperour was willingly Baptized of him.

Not long after he recovered his Health, and so went towards *Constantinople*. A little before whose coming, *Gregory Nazianzen* was translated, by the consent of all the *Catholick* Bishops, to govern the Sea at *Constantinople*: But perceiving that some murmured, and objected, that he was a Stranger and Forreiner, though he was glad of the Emperours coming, yet he refused to continue any longer at *Constantinople*. *Theodosius* finding the Church there out of order, endeavoured by all means to reduce it to Peace, and Unity: Wherefore immediately he gave *Demophilus*, the *Arrian* Bishop, to understand his Pleasure, demanding, whether he would embrace the *Nicene Creed*, set the people at Unity, and embrace Concord himself? Which he refusing, the Emperour said to him, *If thou refusest to embrace Peace and Unity, I command thee to avoid the Church*, and accordingly he, with many more of his Adherents, departed, leaving their Churches to the *Orthodox*.

Hereticks banished.

Presently after, the Emperour summoned a Council of one Hundred and fifty *Orthodox* Bishops; He cited also the Bishops of the *Macedonian Sect*, hoping thereby to reclaim them; of which there appeared thirty six, most of them out of *Hellespont*: There the Emperour and the other Godly Bishops used all means possible to reconcile them to the *Catholick Church*: But neither Admonitions nor Reprehensions would prevail with them, and so they departed, professing that they would rather joyn with the *Arrians* than with them: Then did the Council proceed to the Election of a Bishop for *Constantinople*, and chose one *Nectarius*, a man of a Holy life, and Godly Conversation. And they Decreed, that a provincial *Synod* should determine provincial Affairs: The Emperour confirmed their Canons, and so the Council was dissolved.

A Council.

But though the *Arrians* were banished the Churches, yet the Schism and Tumults ceased not, whereupon the Godly Emperour, aiming at Peace, summoned another Council, charging, that Men of all Sects and Opinions should meet there together, hoping that by Conference and Communication amongst themselves, they would at length be brought to establish one Faith and Opinion: And when they were all come together, the Emperour sent for *Nectarius*, Bishop of *Constantinople*, asking, and reasoning with him how he might rid the Christian Religion of that Discord and Dissention, and reduce the Church of *Christ* to Unity and Concord? He said that the Controversies and Quarrels that molested the quiet state of the Church, and rent asunder the Members of *Christ*, were to be sifted out, and the Punishment to light upon them that were found to be the Authors of *Schism*, and Disturbers of Peace. *Nectarius* leaving the Emperour for the present, went to *Agelius* the *Novatian* Bishop, who embraced the Faith of one substance, and opened to him the Mind of the Emperour. He (although he was otherwise a Man of rare and singular parts) yet was no body in Controversies, but appointed *Sisinius*, a Minister of his Church, to Reason with them in his stead: *Sisinius* being a well Experienced Man, knew that Disputations would not only not reconcile *Schisms*, but rather exasperate Mens spirits, and inflame Contentions, therefore he advised *Nectarius* after this sort.

A Council.

That instead of Disputations, the Emperour should demand of the Ringleaders of the *Hereticks*, whether they esteemed and embraced the Ancient Fathers that lived before the *Schism* sprang up, or whether they condemned them?

If

If they own them, saith he, *out of their writings we can confirm the Truth, and confute these Men: If they reject them, all men will cry out upon them: Nectarius* liking this Advice, reported it presently to the Emperour, who approving of it also, he presently demanded of all the *Heretieks*, whether they esteemed and allowed the Fathers, which governed the Church before them, and would be tried by their Testimonies touching the true and right Faith? They hearing this, knew not what Answer to make, and so were divided amongst themselves; whilst some would assent to the Emperour, others dissented: Yea, they also that were of one Opinion, were divided amongst themselves; The Emperour perceiving that they relied not upon the Ancient Fathers Exposition of the Faith, but upon their own Wit, and Quirks of *Logick*, he bad every Sect to lay down their Faith and Opinion in writing: Which accordingly they did, and brought them to the Emperour; the Emperour received them courteously, and then retired into his Closet, fell down upon his Knees before God, Humbly beseeching him to reveal the Truth unto him, and to assist him in finding of it out; Then perusing every ones Opinion, and seriously weighing it in the Ballance of the Sanctuary, he condemned and tore in pieces all those *Creeds* that derogated from the Unity that is in the Blessed *Trinity*, allowing and highly commending the other. Prayer.

The *Sectarian* Bishops, because there Reigned amongst them mutual Discords and Dissentions, were set at nought even of their own People and Party.

Thus as *Theodosius* was careful to build Gods House, the Lord built him an House, and prospered him in all his Enterprizes: For about this time, the *Alanes* and *Hunns* [people of *Scythia*] entered again into *Hungary*, against whom the Emperour went with his Army; he fought many cruel Battels with them, and in them all had the upper Hand, slaying an infinite number of them, and driving the rest out of the Confines of the Empire, insomuch as *Athanaricus*, King of the *Goths*, offered himself and his People to do him Service, and *Theodosius*, not being willing to over-tire his Men of War, granted him Peace, and so taking *Athanaricus* with him, he returned victoriously to his City of *Constantinople*, where *Athanaricus* beholding the power of the Emperour, the Solemnity and Greatness of his Court; the Riches, Furniture, and Order of his House, and Service, he said, that truly the *Roman* Emperour was a god on the Earth, and represented the God of Heaven, against whom none ought to be so Hardy, as to lift up his Hand, or Heart, except he would presently be condemned to Death. Gods goodness.

Not long after *Athanaricus* fell sick, and dyed, but the *Goths* that served in his House and Army, having had Experience of the Goodness and Bounty of *Theodosius*, desired to continue in his Service, and afterwards carried themselves Faithfully and Valiantly in all his Warrs. But *Gratian*, and his Son *Valentinian* ruling in the *West* very remisly and negligently, gave occasion to the *Brittish Legions* to rebell and chuse an excellent Captain, one *Maximus*, for their Emperour, who thereupon presently Marched into *France*, where *Gratian* was, who being ill beloved of his Souldiers, many of them forsook him, and went to *Maximus*; Hereupon *Gratian* resolved to retire into *Italy*, but being circumvented by the Policy of *Maximus*, he was slain in the way, *Anno Christi* 387.

Maximus marching forward with a great Army into *Italy*, *Valentinian* the Emperour knowing his own Weakness, deserted it, and went to *Constantinople* to *Theodosius*, to intreat Aid: Who compassionating his condition, of his natural and accustomed Valour, resolved to go into *Italy*, to revenge the Death of *Gratian*, and to restore *Valentinian* to his Empire, and thereupon, leaving his Son *Arcadius* in *Constantinople*, and taking *Valentinian* along with him, he raised the greatest and best Forces he could, and so marched through *Lombardy*,

bardy, where *Maximus* already was, having left *Androgathius* General of his Army to resist *Theodosius*: *Androgathius* expecting that *Theodosius* would come by Sea into *Italy*, he Embarqued all his Army aboord a great number of Ships and Barks, purposing to overthrow *Theodosius* upon the water: The valiant *Theodosius*, being advertised hereof, Marched by long Journies, finding the Passages open into the Plains of *Lombardy*, and besieged the City of *Aquileia* where *Maximus* was, and compassing the City round about, they within it, having guilty Consciences, and being full of Fear, delivered *Maximus* into *Theodosius* his Hands, without staying for any Assault, or Fight, who caused him, as a Traitor to his Prince, to be put to Death.

Gods Goodness

When *Androgathius*, his General, being upon the Sea with a very mighty Navy, heard of it, he was so overcome with Sorrow and Despair, that he cast himself over-boord, and drowned himself, and thereupon his Army yielded themselves to *Theodosius*, and so without either Slaughter or Blood-shed, God gave unto his Holy Servant *Theodosius*, a very great Victory: And from *France*, *Spain*, *Germany*, and *Brittaine* there came Ambassadours to him, yielding him their Obedience with great Humility and Devotion.

Thence he Marched with *Valentinian*, to *Rome*, where they received him with a solemne Triumph; He continued there certain Dayes, reformed many Abuses, and Disorders, inflicted Punishments, and did Justice upon sundry Wicked and Dissolute Persons, and as an Holy and Faithful Christian, he reformed the Abuses of the Church also: And setting all things in good order, he returned to *Constantinople*, leaving with *Valentinian* an Army and Power sufficient to defend his Empire.

Justice.

Theodosius, through Gods Mercy, and Goodness, was so Feared, and Honoured by all Nations, that the King of *Persia*, notwithstanding his former Victories, in great Humility sent his Ambassadours to *Constantinople*, intreating a perpetual League, and Peace with him, and he seeing with how great submission that potent King sued for Peace, granted it.

Not long after, *Valentinian* the Emperour went into *France*, and there living in Prosperity, and void of Care, one *Argobastes*, a Captain of his, conspired with *Eugenius* to kill him, and for that end, suborned some of his Eunuches to strangle him in his Bed, which they did publish abroad, that he had hanged himself: Whereupon *Argobastes* nominated and made *Eugenius* Emperour: *Theodosius* being advertised of this Fact, was very sorry, and much troubled, considering how dangerous a War lay before him, yet thinking it a great Dishonour to suffer such an Action to go unpunished, he mustered up his Army, and leaving his Son *Arcadius* in *Constantinople*, with all possible speed he Marched against them; But as a good and Holy Christian, he first betook himself to Fasting and Prayer, seeking unto God, the Giver of Victory, for Success in his Enterprise, requesting the Prayers of other Holy Men also, whereof one of them sent him word, that he should have the Victory, but should die in *Italy*, and never return again to *Constantinople*.

Fasting and Prayer.

A Prophesie

When *Theodosius* with his Army came to the Confines of *Italy*, the Tyrants had such great Forces, and had taken such good Order for all Matters, that all the Passages of the *Alps* were stopped, and at the Foot thereof, they attended his coming with all their Forces: Yet *Theodosius* having overcome those Passages, and being entered into *Lombardy*, found himself much distressed, the Enemies being more in number, and having as valiant and experienced Souldiers as himself who compassed him about, and kept all Victuals from being brought to his Camp: But the Valiant Emperour, using the best means he could, as a Faithful Christian, expected and hoped for his best Relief from God, to whom with Tears he made continual Supplications: And truly his Danger was so great, that had not God miraculously fought for him, he had there been lost.

Prayer Powerful.

The

The Night before the Battail he spent wholly in Prayer, neither Eating nor Sleeping, and the next Day, seeing himself charged on every side, he set his Men in very good Order to fight, with great Courage and Resolution attending the coming of his Enemies, and just as the Battail was ready to begin, behold the Goodness of God; *Arbicius*, a Captain of the Enemies, came over to his side with all under his Charge. The Battail beginning, where *Romans* were against *Romans*, they fought at even hand, most cruelly wounding, and killing one another. But *Theodosius* his Auxiliaries were worsted, and at the first charge Ten thousand *Goths*, which were in his pay, were slain, which when he saw, he lifted up his eyes to Heaven, and with a true Faith and stedfast Hope, shedding many Tears, prayed unto the Lord, that he might not be over-thrown in so just a Cause. At that instant a Captain of his, with a great Troop of Souldiers came to the Rescue of certain Squadrons, which in all shew were overthrown, and they charged the Enemy with such Courage and Resolution, that they which were in a manner vanquished, recovered strength and Heart again: But the Enemies were so many, that it seemed impossible for them to defend themselves, at which instant it pleased God to send them succour from Heaven, for suddenly there arose so violent a Wind and Tempest, as the like had never been seen by any man then living, which without Annoyance to the Emperours Army, did beat into the Enemies Faces with such force, that it bereaved them of their sight, so that they were not able to march forwards, yea the Wind was so strong, that all the Arrows, Stones, Darts, and Lances, which the Enemies threw and shot, were born back again, wounding those that threw them. A Miracle of Mercy.

The most Christian Emperour taking notice of this miraculous providence of God, rendred thanks unto him for the same, encouraging, and animating his Souldiers, so as in a short space they obtained a compleat Victory: *Eugenius* himself was taken fighting, and brought to *Theodosius*, who commanded him to be slain for his Treason, and *Argobastes* flying, and finding no certain place of Refuge, with his own Sword cut his own Throat; and *Theodosius* had the spoyl of his Enemies Camp. Thanksgiving.

Presently after, all the Princes of the Empire sent their Embassadours to *Theodosius*, to congratulate his Victory, and many Barbarous Nations did the like, so that he remained the absolute Lord both of the *East* and *West*: And being freed from Wars, he came to *Miliaine*, where Saint *Ambrose* was the Bishop, in which place he remained the rest of his time, applying himself to Civil Government, whereof in the time of War also he neglected not to take great care.

Being thus in *Millaine*, meditating upon his Mortality by reason of his Diseases, he resolved to settle his Estate, and sending to *Constantinople* for his Son *Honorius*, by the general Approbation of all, he made him Emperour of the *West*: And his elder Son *Arcadius* of the *East*; After which he lived in great prosperity three years in *Millaine*, in the company of that Holy man *Ambrose*, during which time this fell out.

In *Thessalonica* [a rich and populous City of *Macedonia*] there happened a great Tumult amongst the People against the Magistrates and Governours under the Emperour, and their Fury grew so great, that they slew them; which when *Theodosius* understood, he was so incensed against them, that he made his Souldiers put to Death seven Thousand of the common people, making no difference between the Guilty and Innocent: *Ambrose* hearing of it, when the Emperour came to Church, as his manner was, *Ambrose* (that his Repentance might be as publick as his Offence) set himself in the Church-door, and told the Emperour that he should not enter there, making a Learned Oration to him, wherein he opened his Fault, and then Excommunicated him: All which the Emperour heard with great Patience, and returning to his Pallace, Zeal.

he continued there eight Months before he was Absolved, at the end whereof he said to one about him; *Truly I will go and see what Penance my Pastor will lay upon me for my Offence*, and so he went to the Church-door where *Ambrose* was, and intreated him to Absolve him. *But what Repentance hast thou shewed* (said the Bishop) *for so hainous an Offence?* And *with what Salve hast thou healed so Mortal a Wound?* *Thou* (said the Emperour) *art to instruct, and shew me what I am to do, and thou shalt see that I will accomplish what thou shalt prescribe*: The Bishop seeing the Emperours Mildness, thinking it Penance sufficient that he had been so long Excommunicated, with Mild and Curteous Speeches, said unto him: *Thy Penance*, Theodosius, *shall be this, that seeing in thy hasty Fury thou committest such an horrid Murther, thou shalt presently establish a Law, that no man whom thou shalt adjudge to dye, shall be executed within thirty dayes after thou hast pronounced the Sentence, at the end of which time thou shalt either ratifie or disanul thy Sentence, as thou seest cause.* The Emperour immediately caused this Law to be written, and proclaimed, which he ever after observed, and whereof much Good ensued: And so being Absolved, he came into the Church, Prayed, and Received the Sacrament, and ever after loved *Ambrose* very dearly, and used his Counsel in many Matters, and for his companies sake, he continued in *Millaine* the remainder of his life.

Humility.

Hereticks insolency.

In the good Emperours absence, the *Arians* at *Constantinople* began to wax bold, raised Tumults, and proceeded to that Insolency, that they set the House of *Nectarius* [Bishop of *Constantinople*] on fire: In other Cities also, where they were thrust out of their Churches by the Authority of the Emperour, they kept Conventicles in the Suburbs, and thereby much propagated their damnable Opinions.

Zeal.

About this time the Emperour commanded that all the Idol Groves and Temples in *Alexandria* should be demolished, and that *Theophilus* the Bishop thereof should see it done, which he with much Zeal prosecuted; But this so inraged the Heathen, that they made head together, ran upon the Christians, and sought to destroy them every kind of way: The Christians withstood them, and so they fought till both sides were weary, and many were slain, and more wounded: But the Heathens, when that the Heat was over, were wonderfully affraid of the Emperours Displeasure, and therefore forsook the City, and hid themselves in several places: Afterwards the Governour and Captaine of the Host assisted *Theophilus* in the Overthrow of those Temples: and all the Images by the Emperours order were given to the Relief of the Poor.

Justice.

Whilst *Theodosius* was at *Rome*, after he had overcome *Maximus*, he reformed two most abominable Wickednesses: The first was this; In *Rome* was an huge House of ancient building, where all the Bread that served the City was baked, and most of the Rooms were under ground: Round about it were Taverns and Victualing-Houses full of Harlots, so that many that resorted thither, either to satisfie their Hunger, or Lust, were by these Whores spoyled of all they had, and usually so made away that their Friends could never hear of them more: For by privy Conveiances, they were thrown into these Back-Houses, and there kept to Grinding, and Drudgery all their life after. It fell out that one of the Emperours Souldiers was thus thrown into this Hole, who, when they would not suffer him to depart, drew his Dagger, and slew some that stopped his passage, so that the rest being afraid, let the Souldier go: And the Emperour being informed by him, sent for the Millers and Bakers, punished the Masters with extream Torments, overthrew those blind Houses, and so rid the princely City of that shameful doing.

The other abuse which he reformed was this: If a Woman were taken in Adultery, they shut her up in a narrow Stew, and compelled her beastly,

and

and without all ſhame to play the Harlot, ringing a Bell whilſt the Deed was doing, that all the Neighbours might be made privy to it, which was ſo far from removing the ſin, that it increaſed it rather: The good Emperour being informed hereof, cauſed the Stews to be pulled down, and wholly ſuppreſſed; and made other Laws for the puniſhment of Adultery. Adultery puniſhed.

Theodoſius being aged, and infirm, at laſt fell extream ſick, and therefore he diſpoſed of the Empire to his two Sons; and becauſe they were young, and not of fit years for ſuch a Burthen, he left, as Tutors and Governours to them, two very ſufficient Men both for War and Peace: After he had ſet all things in order, his Diſeaſe ſo increaſed, that being overcome by it, he recommended his Soul to God, and ſo departed out of this preſent Life, *Anno Chriſti* 397. of his Age fifty, or as others ſixty, and of his Empire ſeventeen. His Death.

In all his Wars he was very Valiant and Politick: Of an excellent Wit and Judgment in Civil Government, a Lover of Juſtice and Equity, very Merciful, and of a moſt Noble Inclination, yet ſomewhat Haſty and Cholerick, but preſently pacified, and eaſily intreated: To moderate his Paſſion, beſides *Ambroſe* his Law in matters of Death, he uſed (knowing his own Haſty Diſpoſition) not to determine of any thing till he had repeated over the Letters of the *Greek Alphabet*, for in that ſpace his Wrath would be tempered: He was exceeding Liberal, Temperate, and Chaſt: He greatly Honoured Learning, and wiſe Men: He was well ſpoken, and Chearful in his Deportment. His Wife *Placilla* was an excellent, and moſt Religious Woman: He uſed to ſay, *That he accounted it a greater Honour, that he was a Member of the Church, than that he was the Head of the Empire.* His Character. Piety.

He wrote out the whole New Teſtament with his own Hand, accounting it a great Jewel, and reading a part of it every Day. He commanded that they which reviled, and ſpake Evil of him ſhould not be puniſhed: *Quoniam ſi ex levitate proceſſerit, contemnendum eſt: ſi ex inſania, miſeratione dignum: ſi ab injuria, remittendum eſt: Becauſe if it proceeded of Levity, it is not to be regarded: if of Madneſs, it is to be pitied: if of an injury received, it is to be pardoned in them.* Meekneſs.

In this Emperours Reign there was much Hurt done by Earth-quakes in ſundry places: In the Imperial City of *Conſtantinople*, there were thrown down at one time fifty ſeven Towers of the City Wall, which were newly built a little before: It endured by fits ſix Moneths together, ſo that many fair and goodly Churches and Fortreſſes were demoliſhed, and the Inhabitants were fain to forſake their Houſes, and lye in the Fields: It raged by Sea alſo, ſo that many Ships, and whole *Iſlands* were ſwallowed up by it. After which inſued Famine and Peſtiferous Airs, by which many thouſands of people, and Beaſts periſhed: And in *Cherſoneſus*, whole Pariſhes ſunk into the ground: Alſo in the laſt Year of his Reign, in *Epyrus*, there was a Dragon ſeen of that vaſt bigneſs, that when he was dead, eight Yoaks of Oxen could hardly draw him. Earthquake. Famine and Peſtilence. A vaſt Dragon.

The Inhabitants of *Antiochia* overthrowing the Braſen Portraiture of his beloved Wife *Placilla*, *Theodoſius* was ſo incenſed againſt them for it, that he deprived their Town of the Dignity of a *Metropolitan* City, conferring it upon their Neighbour Town of *Laodicea*: He threatned alſo to burn it down, but by the perſwaſions of *Flavianus*, Biſhop of *Antiochia*, the good Emperour moved with pitty, pardoned their Fault.

At one time he was very favourable to the *Arrians*, whom he permitted to keep Conventicles in his principal Cities, which *Amphilochius*, Biſhop of *Iconium* taking notice of, he came before the Emperour, and did his Reverence unto him, but not to his Son *Arcadius*, though he was already made *Auguſtus*,

whereat *Theodosius* being offended, *Amphilochius* presently answered, *That the God of Heaven would also be offended with them, who tolerated the Blasphemers of his only begotten Son* Jesus Christ: The Godly Emperour being hereby brought to a sight of his great sin, presently made a Law, prohibiting the Conventicles of the *Arrians* in all his Cities.

Concerning that Miraculous Tempest that God sent for the Destruction of his Enemies, *Claudian* the Poet writes these Verses.

O nimium dilecte Deo! cui fundit ab Antris
Æolus armatas hyemes, cui militat Æther,
Et conjurati veniunt ad classica venti.

Collected out of Socrates Scholasticus, *the Imperial History*, Speeds *Chronicle, and the Book of Martyrs.*



THEODOSIVS. 2.

The Life of Theodosius *the Second, who Dyed* Anno Christi 453.

Arcadius, the Elder Son of *Theodosius*, in the thirteenth Year of his Reign, falling sick at *Constantinople*, left his Son *Theodosius* to succeed him in the Empire, who being but eight Years old, *Arcadius*, by his last Will and Testament, made *Hisdigerdus*, King of *Persia* and *Parthia*, his Son's Tutor, who understanding what *Arcadius* had done, accepted of the Charge, and speedily sent one *Antiochus*, an excellent Man, and a great Souldier to *Constantinople*, who with the good Will and Consent of *Honorius*, Emperour of the *West*, and Uncle to young *Theodosius*, Governed the *Eastern* Empire with great Fidelity and Discretion, and so maintained the same in Peace and Justice, till *Theodosius* came to Age. About which time the *Western* Empire was much infested by the *Barbarians*: But *Theodosius* being now of sufficient Age, was freed from his Tutors, and as he was a Godly Man, and the Inheritour of his Grand-Fathers

Fathers Vertues, his chiefeſt Care was for the Service of God and the Defence and Advancement of his Church; whereupon he fell out with *Barrabanus*, King of *Perſia* (who ſucceeded *Iſdigerdus*) becauſe he perſecuted the Chriſtians that were in his Dominions, and when Perſwaſions would not prevail, he ſent *Ardaburus*, an excellent Captain againſt him, who fought a Battail with *Naſius*, General of the *Perſians*, overthrew him, and made a great ſlaughter of his Men, and afterwards entred his Country, and made great ſpoyl therein. Piety.

By an other way, *Theodoſius* ſent *Gratianus*, another Captain, againſt *Alamander* King of the *Saracens*, who came to aid the King of *Perſia*, who overthrew him in Battail, and ſlew a great Multitude of his *Saracens*: And in an other place, another of *Theodoſius* his Captains overthrevv the *Perſians*, ſo that at laſt, *Barrabanus* ceaſed from perſecuting the Chriſtians, and a Peace vvas concluded betvveen *Theodoſius* and him.

About this time *Honorius*, having raigned in all, thirtie years, died at *Rome* without iſſue: and thereby the whole *Roman* Empire was devolved upon *Theodoſius*: and ſome held for him, as reaſon and duty required; but the greateſt Potentates in the *Weſt* began to make themſelves Lords of the Empire in ſeveral parts of it. But they, falling out amongſt themſelves, *Theodoſius*, not thinking it ſafe to leave the *Eaſt*, made his Coſen German, *Valentinian*, *Cæſar*, who was the ſon of *Placidia*, ſiſter to *Arcadius* and *Honorius*, and wife to the Emperour *Conſtantius*: and ſo, with ſufficient Troops, he ſent him into *Italy* with his Mother *Placidia*, whoſe virtue and wiſdom was ſufficient to govern all, till her Son came to years fit for government.

In the mean time, one *John* who had uſurped the Empire at *Rome*, ſent his Ambaſſadors to *Theodoſius*, requeſting him to accept him as his partner in the Empire; but *Theodoſius* cauſed them to be apprehended as Traitors and Rebels, and withal he ſent command to *Ardaburius*, an excellent Captain of his, that with the greateſt power he could make, he ſhould paſs by Sea into *Italy* before *Placidia*, and ſhould ſeek to defeat the Tyrant *John*. But in his paſſage there befell him ſuch a ſtorm at Sea, that his own Ship, being ſevered from the reſt, was driven to an Haven where he was taken, and carried priſoner to *Ravenna*: His Son *Aſper* (who was in the ſame Fleet) being informed hereof landed his men after the ſtorm was over, and paſſing the Lakes and boggs near to *Ravenna* (vvhich vvere alvvays judged impaſſible, and never knovvn to be dry before) entred the City, freed his Father, took the Tyrant *John* and cut off his head. This miraculous deliverance of *Ardaburius* vvas judged to be the fruit of the effectual prayers of the Godly Emperor *Theodoſius*. Being conducted by an Angel of God, as *Socrates* ſaith.

Preſently after came *Placidia* vvith her Son into *Italy*, and paſſed to *Ravenna*, vvhere, hearing of another uſurper, that vvas coming vvith all his Forces from *Spain* to ſeize upon *Rome*, ſhe ſent *Ardaburius* againſt him, vvho fought a great battel vvith him, and overthrevv him, after vvhich his ovvn Soldiers, mutinying againſt him, delivered him to *Ardaburius*. And vvhereas an other uſurper vvas riſen up in *Rome*, the Soldiers and Citizens apprehended him, and ſent him priſoner to *Ravenna*.

Valentinian being thus peaceably poſſeſſed of *Italy*, vvas by the conſent of *Theodoſius*, and vvith the good vvill of all men, made Emperor: and not long after, leaving all things in the beſt order that he could in *Italy*, he took his Paſſage for *Greece*, and went to *Conſtantinople* to ſee *Theodoſius*, where he Married *Eudoxa* Daughter to *Theodoſius*; and ſo returned into *Italy*.

About this time *Genſericus*, King of the *Vandals*, exerciſed great Cruelties upon the Chriſtians in *Africk*, for which Godly *Theodoſius* was ſo grieved, that he ſent two of his Captains with great Forces againſt him. But whilſt they prolonged time in *Sicily*, *Attila*, a mighty King of the *Hunns*, with many other

Barbarous Nations, which like swarms of Bees came to him, intending to Invade the *Eastern* Empire, knowing that the best and greatest part of the Men of War were gone with the two Captains into *Sicilie*; and at his first Entry, he took many Cities in *Thrace*, and *Slavonia*; whereupon *Theodosius*, in great Hast called back his Army out of *Sicilie*, raised more Forces, and Fought with *Attila* many Battails, thereby much repressing his Fury. But in the middest of his Preparations against these *Barbarians*, it pleased God that he fell sick of the Plague, whereof he Dyed: Or (as some hold) by a Fall from his Horse; in the fiftieth Year of his Age, and of his Reign forty two, *Anno Christi* 453.

His Death.

Socrates Scholasticus gives this Character of him. *Theodosius*, though Born, and brought up in the *Imperial* Palace, yet was he free from all Light and vain Behaviour: He was so Wise and Discreet, that he seemed in his Youth to all that conferred him, a Man of great Experience: He was of such Hardiness and Sufference both inwardly in Mind, and outwardly in Body, that he could endure the pinching Cold of Winter, and the parching Heat of Summer: He used to Fast twice every Week: His Palace and Court seemed no other than a Religious Family: At the dawning of the Day, he used with his Sisters to sing Psalms and Hymns of Praise to God. He learned much of the Holy Scriptures without Book: He so reasoned of them with the Bishops, as if himself had been an experienced Minister: He gathered together a very great Library of the Ancient Fathers Works, but especially many Books of the Sacred Scriptures: He excelled all Men in Patience, Courtesie, and Clemency: He learned to bridle his Anger; to bear Afflictions patiently; to Revenge him of none that did him Injury: And when one of his Familiars asked him, why he would not put to Death some that had wronged him; He answered, *I would to God it lay in my Power to revive them that are Dead: Indeed it is no hard matter to bereave a Man of his Life, but when that is done, be a Man never so sorry, he cannot revive him again:* When any Traitour was Condemned, he would not suffer him to go so far as the Gates of the City towards the place of Execution, before he sent him a Reprieve.

Theodosius his Character.

Piety.

Scriptures studied.

A great Library.

Meekness.

One Day, as he set forth some publick Shews to the People at *Constantinople*, wherein Beasts Fought together, the People shouting, desired that one of the strongest Men, should be set to Encounter with one of those Beasts: His Answer was: *Do not you know that we cannot abide Cruel Spectacles.* He highly Honoured Gods Ministers, especially such as excelled in Godliness: Once as he was at the publick Shews to please the People, there fell out an exceeding great Tempest; whereupon he commanded his *Beadles* to speak to the People, telling them, that it was far better to lay aside those shews and pastimes, and with one Heart and Voice to pray unto God to cease that violent storm; The Words were no sooner spoken, but all joyntly fell down to the ground, and poured out zealous and earnest Prayers unto God: So that the whole City was become as one Church: And it pleased God that the Weather presently cleared up and became Fair: And whereas there was a great dearth, and scarcity before, through Gods Mercy, they had afterwards great store and plenty.

Cruelty hated.

Ministers loved.

Piety.

Prayers prevalent.

At an other time, as this most Godly Emperour was celebrating those shews in the same place, he had News brought him of *Aspers* success, and of the Death of the Tyrant *John*, whereupon he thus spake to the people: *Let us give over this vain pastime, and let us repair unto Church and serve God devoutly, pouring out our zealous Prayers to him, and praise him for his wonderful Mercy, who by his own Hand and outstretched Arm, hath deprived the Tyrant of his Life*; No sooner had he made an end of speaking, but all the People gave over their Spectacles, and passing through the Theatre, sang Praises together

gether with the Emperour unto God: And so going directly to Church, spent the whole Day in those Holy Exercises. When Wars were at any time proclaimed, after the Examples of *David* and *Jehosaphat*, he made God his Refuge, and by Prayer, he always obtained prosperous success.

Nestorius denying *Christ* to be God, *Theodosius* summoned a Council at *Ephesus* to suppress that *Heresie*, by which *Nestorius* was deposed from his Bishoprick. He greatly detested all *Hereticks*. His Wife was *Eudoxia*, a very Godly and Discreet Woman. His usual Sayings was, *That Emperours of all other Men were most miserable, because commonly the truth of Businesses is concealed from them.* In his time there was such a Famine in *Rome*, that the poorer sort were fain to make Bread of the Bark of Trees, and the richer sort of Chesnuts; a Pound of flesh was worth fifty pence, and dead Mens flesh was sold and eaten.

A Council. Zeal. Famine.

In one Battail that his General fought against *Attila*, there were slain an hundred and sixty two Thousand Men, whose Blood made a Neighbour Brook to overflow it's Bank. This *Attila* was called *the Terrour of the World, and the Whip wherewith God scourged many Nations. Theodosius* in Godliness was like unto his Grand-father: In collecting a great Library of good Books nothing inferiour to *Ptolemæus Philadelphus*: In gathering into one short sum the Laws of his Predecessors, he trode a Path wherein *Justinian* followed him to the great benefit of Learned Men. His House was like unto a Sanctuary for Exercises of Reading the Holy Scriptures, and Devout Prayers. His Facility in subscribing unread Letters, was corrected by the prudent Advice of his Sister *Pulcheria* In his time *Attila* entred into *Italy*, took, sacked and ruined *Aquileia*, *Ticinum*, and *Millaine*, and intended the same Cruelty against *Rome*: But *Leo*, Bishop thereof, went forth to him, and with gentle words so mitigated his Mind that he forbore to do it.

A cruel Battail.

He had a Man whose Name was *Palladius*, one that had rare Gifts both outwardly in Body, and inwardly in Mind, and of that strength, and agility of Body, that he was able in three Dayes to Ride Post into the furthest bounds of the *Romane* and *Persian* Dominions, and back again in the same space to *Constantinople*: So that by his Celerity he made the *Romane* Empire which was vast and wide, to be but narrow and strait.

When *Theodosius* sent his Army under *Ardaburius* against the *Persians*, and for the Relief of the persecuted Christians there; the Citizens of *Constantinople* were very sad and heavy, fearing the variable Event of the Wars: But a company of Angels appeared to certain in *Bithynia*, that were travelling to *Constantinople*, and willed them to bid the Citizens to be of good cheer, and to pray and put their Trust in God: And that they should be confident of *Ardaburius* his Victory, for God had sent them as Governours, and Soveraign Captains of the Wars.

The *Heresie* of *Nestorius* was so hateful to him, that he made this Law concerning the Followers of it: *We Decree, that whosoever doth imbrace the wicked Opinion of* Nestorius, *and shall give ear to his lewd Doctrine, if he be a Bishop, that he shall be Banished, if a Lay Person, that he shall be accursed.* [In the time of *Theodosius* his Reign, the *Brittains* sent for the *Saxons* out of *Germany*, to assist them against the *Scots* and *Picts*: And when they came, *Vortiger* the *British* King entertained them, conferred with them of their Faith, and found them *Pagans* that worshipped *Mercury*, whom they called *Woden*, and in Honour of him *Wodensday* [*Wednesday*]: They worshipped also *Venus*, whom they called *Frea*, whence came *Friday*: These *Saxons*, when together with the *Brittains*, they had foyled the *Scots* and *Picts*, Traiterously fell upon their own Masters the *Brittains*, slew many, and drave the rest into the Mountains, whom they called after their Country Language, *Welchmen*, *i. e.* Strangers.

Collected out of Socrates Scholasticus, Evagrius, *the Book of Martyrs*, Speeds *Chronicle, and the Imperial History.*



JVSTINIAN

The Life of Juſtinian, *who Dyed,* Anno Chriſti 568.

His Parentage.



VSTINE, Emperour of the *Eaſt* being grovvn old, and having no Sons of his ovvn, Adopted his Siſters Son, called *Juſtinian*, appointing him to ſucceed in the Empire: He was a very godly Man, zealous for the Truth againſt *Hereſies*, and would ſuffer no Faith to be openly profeſſed, but that which was allowed in the four General Councils: And accordingly God bleſſed him exceedingly in his Wars: For coming to the Empire in a very troublous time, the firſt War that he made, was againſt the *Perſians*, who for fifty years together, had often Invaded the *Romane* Empire, and commonly had the better of it: Againſt them therefore *Juſtinian* ſent a great Army under the Conduct of *Beliſarius*, a Noble and Valiant Captain, who fought a bloody Battel with the *Perſians*, which continued almoſt a whole Day, but in the concluſion (through Gods Mercy) *Beliſarius* prevailed, and made a great ſlaughter of the Enemies: After which notable Victory, he recovered ſundry places in *Meſopotamia*, which the *Perſians* had uſurped from the Empire.

A great Battail.

Another Army alſo of *Juſtinians* entering into *Armenia*, by the ſame good Hand of Providence, obtained Victory, and recovered moſt part of that Country which was formerly loſt: Hereupon *Cavades*, King of *Perſia*, raiſed a mighty Army under the Command of a Valiant old Captain of his, called *Alamander*, who had formerly gotten many Victories againſt the *Romans*, with whom *Beliſarius* after ſome Encounters, came to a Battail, which was the greateſt, and cruelleſt that ever happened in thoſe Wars. This Battail was fought near to the River *Euphrates*, and much againſt the Opinion of *Beliſarius*, who knowing that the Enemy had the Advantage, would not have fought, but his Men, againſt his will preparing themſelves, he Ordered and Encouraged them all that he could: The Fight was maintained with ſuch Obſtinacy, and Fury on both ſides, that for the greateſt part of the Day, it appeared not to which ſide Victory would incline: But at laſt the Imperialiſts waxing Faint (having

A bloody Battail.

ving fasted all Day, because it was *Easter* Eve) they began to retreat: Which the *Persians* seeing, they Charged the Horse-Troops of *Belisarius* with such Fury, that they brake them also: *Belisarius* did what he could to Incourage and Reinforce them, but when he could not prevail, he alighted from his Horse, and placed himself in a Squadron of Foot-Men that kept their Ground, and Encouraging them with his Presence, they all resolved to Conquer or Dye, insomuch as when the *Persian* General saw them remain whole, he came upon them with great Fury, thinking easily to have had the Execution of them, but they kept themselves so close together, that they could not be broken, and fought so valiantly, that they slew many of the *Persians*, till Night coming on, the *Persians* left them. A brave Captain.

Then did *Belisarius* with his Men, retire into an Island which was in the River *Euphrates* hard by, whither the rest of his Army came to him, and the next Morning set his Men in Order to Fight again: But the *Persians* having lost more Men than the *Romans*, removed into another Quarter, and the King of *Persia* understanding his great Loss, sickned, and shortly after Dyed, whereupon his Son made Peace with *Justinian*; and *Belisarius* returned to *Constantinople*, where he was received with much Triumph.

A few Dayes after, two potent Men in the City, which were Sisters Sons of *Anastasius* the Emperour, with a great party that adhered to them, Rebelled against *Justinian*, one of them taking the Ensigns, and Name of Emperour: And the War was so cruel within the City, that thirty Thousand Persons were slain, together with the Usurpers, whereby God did wonderfully deliver *Justinian* from an eminent danger, after which time he lived in Peace and better Estimation than before: In this scuffle *Belisarius* did him better Service than all others. Civil broyls

After the *Vandalls* had seized upon *Africk*, they raised a cruel Persecution against the Christians, some of them being Heathens, others *Arrians*: But after the Death of *Genfericus*, *Gilimer* his Nephew, succeeded in the Kingdom; *Justinian* sent *Belisarius* with a purpose to Regain the Kingdom of *Africk*, who imbarked himself, being accompanied with many excellent Captains, in five Hundred Sail of Ships, and ninety two Gallies, and so began his Voyage towards *Africk*, where (through Gods Mercy) he safely arrived: *Epiphanius*, Bishop of *Constantinople* going in the Fleet, prayed for their prosperous Success; When they were Landed, they found some that took part with them, and so they Marched along the Sea-coast towards *Carthage*, and the Navy did the like by Sea: When *Gilimer* understood this, he left his Brother *Amata* in the City for the Guard of it, commanding him to kill all the Prisoners, and at such an Hour the next Day to Issue out of the City with all his Forces against *Belisarius*, promising that himself with his Army would charge him at the same time in the Reer; and so he departed out of *Carthage* with his Army; and sent a Captaine with some Troops to Allarm and Trouble *Belisarius* in his March. Persecution. Prayer powerful.

The next Day *Amata* came forth according to Appointment, but was quickly beaten and slain by the Vauntguard: And *Gilimer* with his Forces charged so resolutely upon the Reer, that the Imperialists began to retire; but *Gilimer* hearing of the Defeat, and Death of his Brother, made an Alt, whereupon *Belisarius* his Souldiers Charged him with such Fury, that *Gilimer* was wholly overthrown, many of his Men slain, and he by Flight saved his Life. Gods goodness.

The next Day *Belisarius* Marched to the City, where Arriving in the Evening, he found no Resistance, and the Gates open, yet would he not enter into an Enemies City by Night, but the next Day he Marched in with great Quietness, not suffering his Souldiers to Plunder or Murther any, who were very Obedient to him: Possessing the City, he commanded presently the Walls Clemency.

to be repaired, which were very Ruinous: And in the mean time *Gilimer* unbroken in Spirit, Rallied his Army, raised more Forces, sent for his Brother *Zazon* with a great Army out of *Sardinia*, and having thus gotten a sufficient number, he went towards *Carthage*, either to Fight, or Besiege *Belisarius*.

But *Belisarius* for certain dayes would not take the Field, till he had sufficiently repaired the Walls, and then he marched forth with his Army to give *Gilimer* Battail, and when the Commanders saw each other, they set their Men in Order, one relying upon the *Arm of Flesh*, the other putting his Confidence in God. The Fight began with great Fury, but in the first Charge, *Zazon* was slain, and some other principal Men of the *Vandalls*, whereupon the rest fled into their Camp which they had strongly fortified: *Belisarius* gathering his Forces together presently pursued them, which when *Gilimer* saw, suspecting that he could not defend the Camp, with a few Servants he fled away, and *Belisarius* entred it, putting all in Arms to the Sword, taking the Women and Children Captives. In the Camp they found an infinite quantity of God, Silver, Money, and Jewels, for the *Vandals*, having no place of Refuge which they counted safe, carried all their Treasure with them, and so in one Hour they lost all that they had stolne, and gotten in *Africa* in Ninety five Years before: Thus God blessed his Servant *Justinian*, and justly plagued those wicked *Vandalls*, who had cruelly persecuted the *Orthodox*, cutting out their Tongues, imprisoning the godly Ministers, and making them their Drudges, making Stables of their Churches, *&c.*

Faith.
A Battail.
A great prize.
Gods just judgment on Persecutors.

The next day *Belisarius* sent an excellent Captain with a good Troop of Horse to pursue *Gilimer*, and shortly after himself followed with some choise Men of his Army, but finding that *Gilimer* was fled into some inaccessible Mountains in *Numidia*, he left a Captain with sufficient Forces to Besiege him, and so returned to *Carthage*, in his passage taking in many Towns, and much People resorted to him with Joy, being glad that they were freed from the miserable Servitude of the *Vandalls*, and restored to the Liberty of the Empire.

Shortly after he sent some to take in *Sardinia*, and others into *Mauritania*, and in all places God gave him wonderful Success, so that in little more than four Months he took in all *Africk*, that had been possessed by those wicked *Vandalls* for the space of Ninety six Years, wherein they had been great Oppressors of the true Church of Christ, and had almost extirpated it.

Gilimer being straitly besieged as before is said, at last yielded himself upon Quarter for his life, and so was brought Prisoner to *Belisarius*, who sent the Emperour *Justinian* News of his Success, requesting that he might return to *Constantinople* and bring *Gilimer* with him. *Justinian* referred it to himself, whether to stay and govern that Province, or to return; He made one *Salomon* Governour, and left with him a good part of his Army, and so took *Gilimer*, and his Kindred, and infinite Jewels, Treasures and Riches, which the *Vandals* had plundred from *Rome*, *Spain*, *Africk*, and other Provinces, and so returned to *Constantinople*, where he was received in Triumph.

In the mean time the Churches of the *East*, being much infected with the *Arrian* Heresie, were full of Dissentions and Troubles, but the good Emperour published an Edict, wherein he Accursed the principal Ring-Leaders, and inflicted great Penalties on them that held and maintained such damnable Opinions, endeavouring thereby that no Dissention might take Root in any of the Churches through the World.

Danger of Heresie.
Hereticks punished.

About this time the Nation that dwelled by the River *Tanais* sent to *Justinian*, requesting him to send a Bishop to them, who willingly assented to

Conversion.

their

their Requeſts, by which Means they were Converted to the Chriſtian Faith.

Beliſarius did not long continue at *Conſtantinople*, before *Juſtinian* gave him the Charge of his Wars in *Sicily* and *Italy* againſt the *Goths*, and *Theodatus*, who at that time was Lord thereof; an Enterpriſe of no leſs Importance, and of greater Danger than the former of *Africk*: But *Theodatus* dying about that time, he left his Kingdom to his Nephew *Athalaricus* being but eight Years old, wherefore his Mother *Amalaſunta* had the Education of him, and the Government of the Kingdom: But *Athalaricus* ſhortly after Dying, *Theodatus* his Coſin-german uſurped the Kingdom, and treacherouſly put *Amalaſunta* to Death.

Juſtinian deteſting ſo vile a Fact, ſent *Beliſarius*, and his Victorious Army, againſt him, who by the way, Landing in *Sicily*, took in *Catania*, *Syracuſe*, and many other Towns, and Cities, and after a while the whole Iſland ſubmitted to him. *Theodatus* being informed hereof, was much affraid, and preſently diſpatched Ambaſſadours to *Juſtinian*, profering to Renounce his Title to *Sicily*: And that alſo in *Italy*, in all Decrees and Proclamations, *Iuſtinians* Name ſhould be firſt uſed, and that once every Year he would ſend him a Golden Crown in Token of Subjection: Withal giving them in Charge, that if *Iuſtinian* refuſed that Proffer, that then they ſhould offer the whole Kingdom of *Italy* to him, upon Condition that he ſhould give him ſome Lands, and Poſſeſſions in *Greece*, or elſe-where; *Iuſtinian* refuſed the firſt, but imbraced the ſecond, and ſent back his Ambaſſadours with them to conſummate the Agreement.

But in the interim, *Theodatus* having by his Captains gotten a Victory againſt ſome of *Iuſtinians* Captains in *Slavonia*, he was ſo puft up with Pride, that he refuſed to ſtand to his former Offer; yea his Inſolency was ſuch, that he Apprehended, and Impriſoned *Iuſtinians* Ambaſſadours: And he was the more Encouraged, hearing that *Beliſarius* was gone from *Sicily* into *Africk*, where a Captaine with a great Part of the Army, had Mutined againſt *Salomon*, put the Judges, and Governours to Death, and poſſeſſed themſelves of a great Part of the Country; But *Beliſarius* Arriving there, Overthrew them in Battail, and ſo leaving all in peace, he Sailed into *Italy*. Pride.

About this time there was ſeen ſo prodigious a ſight about the Sun, that the like hath never been heard of: For the Sun, for the greateſt part of a Year, gave ſo little Light, that it was but equal to the Light of the Moon, the Sky being clear, without Clouds, or any thing to ſhadow it, after which there followed a great Famine, and much War, and Bloodſhed. A Prodigy.

Iuſtinian ſeeing the Inconſtancy of *Theodatus*, and being greatly diſpleaſed with the Death of his Captains in *Dalmatia*, and the Impriſonment of his Ambaſſadours, with the Wiſdom, Courage and Reſolution of a worthy Prince, he ſent *Conſtantius*, a Noble Captain into *Dalmatia*, and *Slavonia*, who quickly recovered moſt of that which was loſt: And withal he ſent to *Beliſarius* ſpeedily to enter *Italy* with the greateſt power he could make; *Beliſarius* with his accuſtomed Expedition and Courage, leaving ſufficient Garriſons in *Sicily*, tranſported his Army into *Italy*, Landing at *Meſſina*, and finding no oppoſition, he ſeized on many Towns thereabouts, conquering all to the City of *Naples*, into which *Theodatus* had put a great Garriſon of his *Goths*: Then *Beliſarius* beſieged, and after many Skirmiſhes, he took the City by force, where his Souldiers found great ſpoyls, and ſlew many of the *Goths*: But the next day *Beliſarius* ſet all the Inhabitants at liberty, and reſtored to them the greateſt part of their Goods again: This Action ſtroke a great Fear into the *Goths*, who before held *Naples* to be Impregnable. Clemency.

Theodatus in the mean time making but ſlender proviſion for his Defence,

all his chief Captains met together, and choſe for their King, one *Vitiges*, a Wiſe and Valiant Captain, which *Theodatus* hearing of fled towards *Ravenna*, but being purſued, he was overtaken, and ſlain: *Vitiges* preſently called a Council of War, where it was reſolved, that they for the preſent could neither Defend *Rome*, nor Fight *Beliſarius*, and that therefore he ſhould retire to *Ravenna*, till having raiſed ſufficient Forces, he might return and give him Battail.

Beliſarius leaving a ſtrong Garriſon in *Naples*, Marched to *Rome*, to whom the Inhabitants opened their Gates, and let him in. In the Senate he made an excellent Speech, exhorting them to embrace, and defend their Liberty: Then he Repaired the City Walls, and brought in ſtore of Proviſion from all the adjacent parts: In the mean time *Vitiges* left no means untried to increaſe his Power, concluding a Peace with the King of *France*, and drew all his Forces thence, and from *Germany*, and other parts he procured all the Aid that poſſibly he could; ſo that he raiſed an Hundred and fifty thouſand Men, Horſe and Foot, good Souldiers, and moſt of them well Armed, and ſo he marched towards *Rome*, where *Beliſarius* was, but with an inconſiderable Army, and therefore not able to take the Field.

Pride. Whereupon *Vitiges*, nothing doubting of the Victory, grew ſo proud, that he asked every one he met, whether *Beliſarius* was not fled away, and rejoy-

Faith. ced infinitely when he heard that he was fortifying of *Rome*. But the Valiant *Beliſarius* truſting in God, was far from flying, reſolving rather to Dye than to Abandon what he had gotten: *Vitiges* coming near *Rome*, *Beliſarius* had cauſed two very ſtrong Towers to be built by the Bridge to ſtop his Approach, and had placed in them very good Guards; but when *Vitiges* Army approached, they which guarded the Bridge were in ſuch Fear, that they preſently ſurrendred the place, and the ſame Night *Vitiges* paſſed over a great part of his Army: The next Morning *Beliſarius*, ſuſpecting no ſuch matter, ſallied out of *Rome* with a thouſand choyce Horſe, with which he Marched towards the Bridge, and coming near to it, he ſuddenly met with *Vitiges* Men at Arms, which ſo vexed *Beliſarius*, imagining that his Men that guarded the Bridge were loſt, that with

Gods goodneſs in protecting his own. leſs Prudence than was requiſite, he Charged them with ſo much Fury, that there fell out a cruel Fight, ſo that theſe Men at Arms were driven back to the Battalion where *Vitiges* was, who charged with ſo great a Troop of his *Goths*, that *Beliſarius* and his Company were held for loſt, yet he in his own Perſon did Wonders, wounding and ſlaying many of his Enemies, and Charged ſo far in amongſt them, that though he did the part of an excellent Souldier, yet not of a Diſcreet General: For he put his Perſon in ſuch Danger, that he was held for Dead, and ſo ſome of his Men that fled, reported of him in *Rome*: Being in this Diſtreſs, and unable any longer to maintain the Fight, his People began to retire on the Spur, and he alſo did the like, after they had ſlain a thouſand of the *Goths*.

Many of *Vitiges* Horſe-men purſued him to the Gates of *Rome*, which were ſhut, and the Guard would not open them, leſt the Enemy ſhould have entred with them; beſides, the Noyſe was ſuch, that they knew not *Beliſarius* his Voyce, whom they accounted for Dead: He having Fought the greateſt part of the Day, was driven to Lean to the Wall, and Ranging his Souldiers into a Squadron, made Head againſt the Enemy, and ſo continued Fighting without Meat or Drink till it was Night; in which he did a Valiant, though a Dangerous Exploit: Charging the *Goths* with ſuch fury, that they all believed (through the Darkneſs of the Night) that great Troops were Sallied forth againſt them, whereupon they retired to their Camp: Thus God almoſt miraculouſly preſerved this brave Captain, who afterwards coming to the Gates, and calling to the Watch, they knew him, and joyfully let him in: He had abundance of Arrows ſticking in his Horſe, and Armour, and ſome Blows and Cuts with

with the Sword, but (through Gods Mercy) none of them came to his skin, which was held for a Wonder by those which saw what great Danger he had been in.

The next Day *Vitiges* came with all his Army to the City; but being unable, by reason of the great Circuit, to compass it all about, he made six strong Camps in several parts of it: Many dangerous Conflicts there were, during this Siege, which lasted a Year and nine Dayes: For the first seven Moneths the Enemy never ceased to Assault and Batter the City on all parts, where they did, and received much Hurt: And *Belisarius* never ceased from Defending, Sallying forth, and Fighting with them, so that they slue above Fourty Thousand of the *Goths*: In which his Valour and Wisdome did wonderfully appear; for it was the most terrible, and bloody Siege that ever was.

The good Emperour *Justinian* neglected them not, but sent them Succour of Companies of Horse, and Foot, valiant Captains, Corn, and other Necessaries, though with much difficulty: Notwithstanding which, the City endured extream Famine. A Famine.

Belisarius managed all things with such Prudence, and Valour, that *Vitiges* seeing his Men tired, and weakned, he sent and concluded a Truce with him for six Moneths: Yet it continued not so long, for *Vitiges* understanding the wants of the City, renewed the Wars, whereupon *Belisarius* sent the Marshal of his Army with two Thousand Horse, and other Souldiers, to begin War in the Marches of *Ravenna*, and God so prospered them, that they took in *Ariminum* and other Places; Which *Vitiges* hearing of, and fearing the Loss of *Ravenna*, raised the Siege, and returned to Defend the rest.

In his Retreat, *Belisarius* Charged his Reer-gard so furiously, that he slue a Number of his Men: And so with Shame, Dishonour, and Loss, *Vitiges* went back to *Ravenna*, and presently after laid a strong Siege to *Ariminum*, where the aforesaid Forces were. *Belisarius* presently raised such Forces as he could; went to *Naples*, fortifyed that City, and so marched straight towards the City of *Ravenna*, and by the Way he met with *Narses*, a Brave and Religious Captaine, whom *Justinian* had sent with New Supplies to his Aid. Pride punished.

Being thus strengthened, he Marched to *Ariminum*, forced *Vitiges* to raise his Siege, and so Relieved his Men. Hereupon *Lombardy*, *Millan*, and other places Declared for the Emperour: And *Belisarius* sent them Aid of Captains, and Men, and there fell out many Conflicts, and Battails, both with the *Gothes*, and with *Theodoricus*, King of *France*, who came with a great Army, thinking to possess himself of that Country. *Belisarius* also after many great Adventures, Fought another terrible Battail with *Vitiges*, who had gathered all his Forces together for that end, and (through Gods goodness) got the Victory: *Vitiges* fled into *Ravenna*: *Belisarius* pursued, besieged him in the City, and in the end took it, and had *Vitiges* delivered into his Hands, with whom almost all *Italy* came under his Obedience. Victories.

Cosroes, King of *Persia*, hearing that *Belisarius* whom he chiefly feared, was busied in the Wars of *Italy*, took the Opportunity to make War upon the Territories of the Empire, and took some Cities; whereupon *Justinian*, who was very circumspect for all parts, sent an Army into the East, under a Valiant General, who being slain in a Battail against the *Persians*, he sent a second, yet could not the Imperialists make sufficient Resistance against them, but that they still prevailed; wherefore *Justinian* sent for *Belisarius*, as the only Man that could match the *Persian*.

Belisarius going to *Constantinople*, took with him *Vitiges*, with his Queen, many of his Kindred and other principal Men of the *Gothes*, his Prisoners, and

was received into *Constantinople* with exceeding Honour, and much Joy, and was looked upon as the Wonder of the World, every one extolling his Vertues and noble Acts. He was a Man of a pleasant Countenance, tall of Stature, of an excellent Constitution, Noble of Condition, Pious, Mild, Courteous; and endued with many other Rare and Heroical Vertues.

Belisarius his Character.

He is sent into the *East*

Within a few Dayes after he came to *Constantinople*, he was sent into the *East* against *Cosroes*, and with his coming the Imperialists took new Heart, and and he Revived the War with such Discretion and Courage, that there was a present Alteration in all things: And having obtained some Victories, he soon recovered most of that which was lost. But whilst thus he was far from *Italy*, the *Goths* which kept some Garrisons there, assembled together, and chose one *Idibaldus* King; but not long after, his Guard slew him: In whose place they chose *Araricus* King, who was also slain within five Moneths, and then they chose *Totila* for their King, who presently marched through all *Italy* without any great Resistance, and besieged the City of *Naples*, which, after many Exploits both by Sea and Land, he took, and prospered so much in his Enterprises, that he was like in a short space to make himself Lord of all *Italy*: Which *Justinian* hearing of, sent to *Belisarius*, commanding him to leave the Affairs of the *East* in as good a posture as he could, and speedily to return to *Constantinople*; whence without any stay he was presently sent by the Emperour into *Italy*, whither he led with him but fifty thousand Men, expecting that he should have found sufficient Forces there: For the Emperour was made to believe that his Affairs were not in so low a state as they proved. His coming was much expected by his Friends, and feared by his Enemies; but when they saw that he brought so small an Army with him, his Friends grieved, and his Enemies contemned him.

Policy.

Putting himself into *Ravenna*, he fortified and kept the same, and within few Dayes took such Order, that though he could not match his Numerous Enemies in the Field, yet by Policy, he won upon them: Whereupon *Totila* being Angry, assembled his whole Power, sent one part of his Army to *Ravenna* against *Belisarius*, and with the rest he went to *Rome*, which was so slenderly provided with Men and Ammunition, that it was not like to hold out long: *Belisarius* understanding this, remembring with what Trouble and Care he had formerly Defended that City, and having not sufficient Forces to Relieve it by Land, he was very sorrowful, and thereupon wrote earnestly to the Emperour to send him Men and Money, and in the mean time he resolved to put himself into *Rome* by Sea: And so passing over into *Dalmatia*, he went to *Durasso*, where he met with Captain *John*, whom the Emperour had sent with an Army to assist him: But judging that the Relief of *Rome* was presently necessary, he took the Sea, to enter *Rome* by the River *Tyber*, appointing Captain *John* to hast his March by Land to Relieve him: Coming to the Mouth of *Tyber*, he speedily Rigged a great number of Barks and Frigots, with which he passed up the River, in the narrowest part whereof, *Totila* had drawn a Chain a cross, made a Bridge, and two Castles at either side, guarded with a great number of Souldiers: yet *Belisarius* with his Men, charged the Guard so lustily that they scattered them, and *Rome* had been presently Relieved, if by a strange mishap it had not been prevented: Indeed God (who had raised up these *Goths* to scourge the *Romane* Empire, and to punish the sins of *Rome*, and the Decay of Zeal, and Increase of Superstition in the Church) had otherwise determined of it.

Gods providence remarkable.

For *Belisarius* having left his Wife, whom he dearly loved, with his Family in a Port at the mouth of the River, under the Care of a good Captain, and a strong Garrison, had News brought him, that the Town was taken, and his Wife in the Enemies Hand, which so grieved and enraged him, that he presently returned down the River, determining to recover his Wife, or lose his

his life, presuming that if he sped well, he might presently return to the Relief of *Rome* again: Being come to the Port, he found the Town safe, and his Wife well, and at Liberty, whereupon he was more grieved to see himself so Deluded: And the same Night it pleased God (who maketh all things to concur for the effecting of his own Will) that he fell sick of a Feaver, and his Disease daily encreating, he was often at the Point of Death.

In the mean time *Totila* so straitly besieged the City of *Rome*, that they within did eat Cats, Rats, Dogs, *&c.* And yet many Dyed of Hunger: So that in the end he became Master of it, burnt the Capitol, and the best part of all the City, threw down the third part of the Walls, commanded the Inhabitants upon the pain of Death to depart, and live in other places: And so he left that City Burnt, Desolate, and Wast, which had been the Mistress of the World. And then he marched against Captain *John* and his Army, that was coming towards *Rome*, who shewed himself so very a Coward, that he durst not stay his coming, but put himself into *Otranto*, whereby *Totila* took all *Calabria*, *Abruzzo*, and *Lucania*.

A great Famine.

Gods just Judgment on *Rome*.

In the mean time *Belisarius*, having recovered his Health, performed one of the most desperate Attempts that ever was undertaken: Which was with those Troops which he had, to go and put himself into the Desolations of *Rome*, where he presently caused Trenches to be Digged, Rampires to be made, and all the Victuals that could possibly be gotten to be brought thither. The Fame whereof brought many Citizens, for Love of their Country, to come and put themselves thereinto with him.

As soon as *Totila* heard hereof, by long Journies, he returned to *Rome*, assuring himself presently to enter it, and therein to take *Belisarius*: But *Belisarius* so valiantly Defended the same, that to his great Loss *Totila* was forced to raise his Siege: Afterwards *Belisarius*, having better fortified it, and left a good Garrison in it, went to joyn with *John*, and his Army, and to pursue *Totila*: But the King of *Persia* again making Wars in the *East*, *Justinian* sent for *Belisarius* to *Constantinople*, which when the King of *Persia* heard of, he concluded a Peace with *Justinian*, and so *Belisarius* remained in *Constantinople* all the rest of his life; during which time the *Huns* came down into *Thrace*, Robbing and Spoyling all the Country, against whom Old *Belisarius* was sent, who overthrew them in a great Battail, and so returned to the Emperour.

After *Belisarius* departed from *Italy*, *Totila* returned again and besieged *Rome*, and after a long Siege, wherein the Inhabitants and Souldiers endured great Extremities and Famine, he again took it, but did it no Harm, seeking rather to Repair and Repeople it, giving great Gifts, Priviledges, and Exemptions to the Inhabitants: Afterwards he took many other places, and then passed over into *Sicily*, but finding that the Conquest thereof would be difficult, he left four Captains with many Men of VVar, and so returned into *Italy*, where in a short space, he had made himself absolute Lord of the Country, had not the Emperour sent *Narses*, a Religious, Famous, and Valiant Captain with a great Army into *Italy*; who being in his March towards *Rome*, *Totila* met him, and presented Battail to him. They Fought, and in the Fight *Totila* was slain, and his Army routed, whereupon *Narses* easily reconquered all *Italy*.

Rome taken again.

A Battail.

Totila slain.

After *Totila*'s Death, the *Goths* chose *Teyas* (a potent Man amongst them) King, who railed with *Totila*'s Treasure a great Army, and so marched out of *Lombardy* to encounter with *Narses*. They both lodged their Armies upon a River side, where after some notable Skirmishes, they came to a Battail, which was one of the most cruel that had been Fought in all that VVar: Having fought six Hours, wherein *Teyas* in his own Person had done VVonders, he was at last slain; yet the Battail continued till dark Night: The next Morning they returned to the Fight again without ceasing, and the *Goths*, taking

A terrible Battail.

The *Goths* wholly vanquished.

the advantage of an Hill, defended themselves till towards Night, at which time they sent Ambassadours to *Narses*, profering to resigne all they held in *Italy* to him, provided that he would let them Live in it, without Armour or Weapons. *Narses* granted their Request, for that he would not fight with a desperate People, himself also having lost many of his Men in the Fight: And so they delivered what they possessed, and in a short time after they were so mixed with the Natives, that the Name of the *Goths* was wholly extinct and forgotten.

Rome contracted.

Narses after this applyed himself to the Re-edifying of *Rome*: And because it was extream Ruinous, and the Inhabitants few, he contracted the compass of it, and setled the Government of it, and of *Italy* in the best manner he could:

Narses his Character.

He was a Man of great Judgment, a good Christian, zealous in Religion, and an excellent Captain, and held the Government of *Italy* under *Justinian* all his life after.

Earthquakes, *&c.*

In *Justinians* time, besides these and many other Wars, there happened great Earthquakes, Famine, and many other Calamities:

Justinians Character.

He was a Godly and Excellent Prince, who provided for all his great Wars without Taxing or Oppressing his Subjects: And in his Civil Government he was so careful, as if he never had applyed himself to any thing else: For whereas the Laws, made by former Emperours, were many, tedious, obscure, and sometimes contradictory each to other, he contracted, cleared, and made them Uniform, adding New, where there was a Defect. And whereas they contained two Thousand Books before, he reduced them to fifty, called the *Digest*, and compiled four Books of *Institutes*: And other Decrees, which were dispersed into divers Books, he reduced to twelve, called *Justinians Codex*. He was very curious in *Architecture*, and built many great and sumptuous Edifices. Being grown old, and having no Son to succeed him, he Adopted his Daughters Son, called *Justin*, for his fellow Emperour. And after so many Noble Acts, he left this for a better Life in the Eightieth Year of his Age, and of his Reign, thirty Nine, *Anno Christi* 568. His Death was greatly lamented, and deplored through the whole Empire.

His Death.

Ingratitude.

As some Write, *Justinians* Wife was *Theodora*, a Woman infected with the *Heresie* of *Eutyches*, who after the Death of her Husband, out of Malice, and Envy to that Brave and Noble Captain *Belisarius*, caused his Eyes to be put out, and brought him to that extremity of Want, that he was forced to sit by the High-wayes side begging, *Date obolum* Belisario, *For Gods sake, give an Half-penny to poor* Belisarius, *Evag. Vanity of Vanities, all is Vanity.*

Worlds vanity.

One thing is very remarkable in this Godly Emperour *Iustinian*; *Gensericus* when he spoyled and plundred *Rome*, took the Vessels of Gold and Silver, which *Titus* had brought from the Temple in *Ierusalem*, and carried them with him to *Carthage*: These Vessels, amongst other spoyls, *Belisarius* met with when he took *Carthage*, and carried them to *Constantinople:* But *Iustinian* would not receive them into his Treasury, but sent them again to *Ierusalem*, to be disposed of for the good of the Church, according to the Discretion of the Christian Bishops which lived there.

Collected out of Evagrius, *the Imperial History, and the Book of Martyrs.*

The



HVNIADES

The Life of Huniades, *Prince of* Tranſilvania, *who Dyed,* Anno Chriſti 1450.

Huniades was born in *Valachia*, of Noble Parentage, and endowed with all thoſe Vertues which adorn a Prince, and therefore was *Anno Chriſti* 1443, made Prince of *Tranſilvania*, which at that time was much infeſted with the incurſions of the *Turks*: He was a politick, pious, valiant, and famous Captain: His Victories ſo great, that the like were never obtained by any Chriſtian Prince againſt the *Turks*, and his Name became ſo Dreadful to them, that they uſed to ſtill their crying Children with it. His Parentage.

At his firſt coming to his Soveraignty, he began to keep the *Turks* ſhort, by cutting them off, whenſoever they preſumed to enter into his Country: He ſhut up alſo the Paſſages whereby they uſed to enter, and ſo having made *Tranſilvania* ſafe, he went into *Moldovia*, and never reſted till he had quite wone it out of the *Turks* Hands: Then he paſſed over *Danubius* into their Dominions, making Havock of all, and carrying back a great Booty, and many Captains.

At this time *Iſa Baſſa*, a great Favourite of *Amurachs*, was Governour of *Temeſwar*, and an excellent Souldier; he to pleaſe the *Sultan* his Uncle, continually forraged the Country about *Belgrade*, burning the Villages, driving away the Cattel, and taking the people Captives: Sometimes alſo he brake into *Huniades* Country, laying in every place as he went, ſtrong Ambuſhes, hoping to entrap that wary Captain; But *Huniades* purpoſing Revenge, raiſed a ſtrong Army both of Horſe and Foot, and paſſed over *Danubius*, Encamping near to *Belgrade*: Which *Iſa* hearing of, preſently ſet forward with a great Army to meet him: And coming on in good order, he found *Huniades* as ready for the Battail as himſelf. The Signal of Battail being given, there began a great and cruel Fight: At the firſt Encounter the Wings of *Huniades* Army were forced to retire, but his Men at Arms charged with ſuch Fury, A great Battail.

Turks beaten. that many fell on both ſides, but moſt of the *Turks*, who were not able long to endure the ſhock, but were overthrown by Heaps, and at laſt betook themſelves to flight, and *Iſa Beg*; with them; *Huniades* and his *Hungarians* fiercely purſued to the very Suburbs of *Sinderovia*, ſo that moſt of the *Turks* were ſlain, and a rich Prey and many Priſoners fell to the Chriſtians, which they carried into *Belgrade*: The Fame of this Victory coming to *Buda* to *Vladiſlaus*, Thankſgiving. King of *Hungary*, he cauſed publick Thankſgiving in every Church, and ſent rich Preſents to *Huniades*, for his Encouragement.

Amurath much grieved with his Loſs, repaired his Forces, ſending *Miſites* Baſſa (a Man of great Experience, and Valour) with a puiſſant Army to Turkiſh Cruelty. invade *Tranſilvania*, where he Burned all that came in his Way, killing Man, Woman, and Children, without reſpect of Age, or Sex: *Huniades* having no Army to oppoſe ſo potent an Enemy, was much grieved for the ſpoyl of his Country, and therefore went to *Alba Julia*, to the Biſhop thereof: The *Turks* came on within ſight of the City, laying all Waſt before them, which ſo grieved *Huniades* and the Biſhop; that with a Tumultuary Army raiſed in Haſt, they Marched out, either to repreſs the Rage of the *Turks*, or dye Honourably: But they quickly fell into Ambuſhments laid by the crafty *Baſſa* to entrap them, and were forced to fly back into the City with ſome loſs; and *Huniades* in danger, flies. the Biſhop, taking a River with his Horſe, was there ſlain by the *Turks*: *Huniades* with wonderful Celerity went into the Borders of his Country, perſwading all to take Arms, and ſo having raiſed ſome Forces, he Marched back after the *Baſſa*, who was returning back, loaden with the ſpoyls of the Country: Pride. *Meſites* hearing of *Huniades* approach, proudly anſwered, *Let him come, and with the ſpoyle of himſelf enrich our Victory*: Yet withal, he appointed certain Companies of his beſt Souldiers in the Fight to ſet upon *Huniades*, knowing that if he were ſlain, the reſt would eaſily be put to flight, withal, giving them Tokens whereby they might know him and his Horſe: This *Huniades* being informed of by a Spie, he changed Horſe and Armour with a Valiant Gentleman that was like him, appointing him a ſtrong Troop of Horſemen to attend him, and watching his Opportunity, like a violent Tempeſt he fell on the *Turks*, and finding them out of Order, he ſlew many of them; but the Troops before appointed, ſpying the Counterfeit *Huniades*, made A great Battail. towards him as they were ordered, where began a cruel Fight, but at laſt the *Turks* prevailing, ſlew him and his Guard, though with great Loſs to themſelves: But *Huniades* himſelf rode up and down in the Army, encouraging his Men, and relieving them where was moſt need.

The *Tranſilvanian* Priſoners who were in the *Turks* Camp, chooſing rather to Dye, than to go into Captivity, in the Heat of the Fight, brake their Bonds, and took ſuch Weapons as came next to hand, with which they killed their Keepers, and ſo iſſued forth to help their Friends, laying about them *Turks* beaten. like deſperate Men, ſo that the *Turks* began to Waver, and afterwards to fly, whom the *Hungarians* purſued with a moſt terrible Execution: *Meſites* and his Son were both ſlain in their flight, with twenty Thouſand *Turks*, and of the Chriſtians were loſt about three Thouſand. All the Prey was hereby recovered, the Tents and Baggage of the *Turks* taken, and the poor Priſoners releaſed, who falling down at *Huniades* Feet, gave God thanks for their Deliverance by him: And he with Tears in his Eyes courteouſly embraced them, rejoycing at the publick good; himſelf giving moſt Hearty Thanks to God, Thankſgiving. and enjoyning the like to be done in all the Churches of his Province: Part of the ſpoyls he gave to Pious uſes, the reſt he divided amongſt his Souldiers, and ſent the *Turks* Enſigns, and the Heads of the principals of them to King *Vladiſlaus*.

Amurath was ſo enraged at this News, that he commanded a great Army to be raiſed againſt the Spring, which he committed to *Abedin* Baſſa, commanding

ding him to enter into *Valachia*, and having laid it waſt by Fire and Sword, to go thence into *Moldovia*, and having done the like there, to go into *Tranſilvania*, &c. The *Baſſa* according to his Order marched into *Valachia* with eighty Thouſand fighting Men: *Huniades* willed the people to retire into the ſtrong Holds, till he came to help them. The *Baſſa* dividing his Army into two parts, laid all waſt before him, ſpared none that fell into his Hands of any Age, Sex, or Condition, but moſt of the people that were in the Fortreſſes, or Mountains out of his reach. Turks cruelty.

Having thus Raged there, he Marched into *Tranſilvania*, to have done the like in that place, but *Huniades* attended his coming with Fifteen Thouſand brave Men, which the *Baſſa* hearing of by his Scouts, preſently encamped himſelf, as being ſomewhat afraid of *Huniades*: Yet underſtanding that he had not a fourth part of his number, he Advanced forwards towards him: The Armies being within half a Mile one of the other, they made an Alt, reſolving to uſe their beſt Policy as well as Valour: Yet the next Morning they drew forth both their Armies, Warily ordering of them for the beſt Advantage: *Huniades* ſought by provident Fore-ſight, and Policy, to match the Huge Multitude of his Enemies, which when he had done, calling his Captains together, he with a chearful Countenance ſaid unto them. *No Courage (Companions, and Fellows in Armes) could have induced me to Encounter ſo great a Multitude, did not Neceſſity enforce, your Approved Valour perſwade, and the Aſſured Hope I have in* Chriſt Jeſus, *above all things, confirm me*; Chriſt *hath Choſen us to Fight this ſacred Battail, and with our right hands to revenge the Diſhonour of his Holy Name*, &c. And ſo with this moſt Holy and Chriſtian Speech, he enflamed their Hearts with a Reſolution of adventuring their Lives in ſo good a cauſe: The *Baſſa* alſo in the beſt manner he could, encouraged his Souldiers, telling them of their Victories, their Valour, their Number, and the contemptible Forces of the Chriſtians: But above all things, he willed them in the Battail to ſeek out *Huniades* to kill him, and thereby they might ſecure the Victory, and of him ſhould receive Honourable Rewards: And ſo marching forward, the Signal of Battail was on both ſides given, and they encountered together with ſuch fury and outcries, as never was any thing more terrible: The Turkiſh Horſe-men being more, and more expert, forced the Chriſtians to retire to their Men at Arms, but they charging the *Turks* home, ſlew moſt of them: In the main Battail of Foot, was a moſt cruel Fight between the Chriſtians and *Janizaries*, and ſuch a ſlaughter was made on both ſides, that the blood ran like Rivers, and ſo the Fight continued four Hours: At which time the *Baſſa* brought on his Rereward, Commanding them to compaſs the Chriſtians, and ſlay their weary Enemies, whereby they might obtain an eaſie Victory; *Huniades* prepared for this ſtorme, and encountered afreſh with them. And though the ſlaughter of the *Turks* was great, yet becauſe of their number they felt it not, and ſo fought it out deſperately, yet at laſt they began to faint, and by degrees to ſhrink back, whereby the *Hungarians* cheered up with Hope of Victory, eagerly preſſed on, till they put them to open flight: The *Baſſa* ſeeing that all things were deſperate, fled alſo with ſome of his *Janizaries*, but the Chriſtians fiercely following, ſlew ſo many of them, that of that great Army not one half returned over *Danubius*: *Huniades* wonderfully enriched himſelf and his Souldiers with the Spoyl of the *Turks* Camp: He took five Thouſand Priſoners, and one Hundred Enſigns, beſides their Tents and rich Pavilions: Then he cauſed General Prayer and Thankſgiving to God for three dayes in all the Churches of his Provinces; and carried the Enſigns and part of the Spoyl to King *Uladiſlaus* at *Buda*.

Huniades Speech to his Captains.

A terrible Battail.

The Turks beaten.

Thankſgiving.

Againſt the next Spring, *Amurath* raiſed a great Army to be revenged on the Chriſtians; *Uladiſlaus*, by *Huniades* perſwaſion, expecting no leſs, did the

like, with which he Marched towards *Bulgary*, and coming near the *Turks*; *Huniades* with ten Thousand choyce Horse-men in the dead of the Night, went to fall upon the *Turks* in their Camp: And the Moon shining at that time, he discerned them to be buried in sleep and security, and having viewed the fittest place to assault them in, with a most Hideous out-cry he entered their Camp, Encouraging his Men valiantly to assail their Sleepy, Naked, and fearful Enemies: The *Turks* astonished with the Noise, at first rather made a stir, then Fought, but hearing that *Huniades* was there, as Men dismaied with his Name, they turned their Backs, and fled. In that Night, by *Huniades*, with ten Thousand Men, there were thirty Thousand of the *Turks* slain: All the spoyls of a rich Camp taken, their Ensigns and four Thousand Prisoners, and all with the Loss of five Hundred Men, and so he returned Loaden with Booty to the King, who received him with much joy, and Honoured him exceedingly: And then through all the Camp they joyned in prayers, and thanksgivings unto God for so great a Victory.

Huniades beates the Turks.

Thanksgiving.

Afterwards the Christians marching forward, took all such Towns in *Bulgary* as stood in their way: but being come to the great Mountain *Hemus*, through which they should pass into *Thracia*, the depth of Winter was come upon them, the passages of the Mountain were strongly shut up, and guarded with a great Army, commanded by *Carambey Bassa*, and the Army began to suffer great extremity for want of provision, so that at length they were forced to march backwards: which *Carambey* hearing of, presuming of a glorious and easie Victory (contrary to the special command of his Master) pursued them with his Army: *Uladislaus* was gone before, and *Huniades* was with the rereward a dayes journey behind. When news was brought of the approach of the Turks, his Soldiers much rejoyced at it, as deeming it much more honor to die in fight, then to starve with hunger and cold: Eight times did *Huniades* encounter with the Turkish Troops, and as often put them to flight: But when *Carambey* came on with his whole Army, *Huniades* was sorry that the King was so far before him; but making a vertue of necessity, he put his men in the best order that he could, and perswaded them not rashly, and furiously to run upon their enemies, as men prodigal of their lives, but to keep their ranks, and to fight like valiant men, intending to carry away the Victory, or to leave unto their enemies a bloody remembrance thereof: Immediately the battel began, and the Armies met together with great fury, many were slain on both sides: *Huniades* his Horse-men fought so, as if they fought for nothing but an honorable death. The Turks stood to it a long time, but finding that they fought against desperate men, at last they began to give ground: but *Carambey* coming on with fresh supplies, restored the battel almost before quite lost: *Huniades* seeing the fainting of some of the *Turks*, cryed out *Victory, Victory*, encouraging his Men as fighting under the protection of the Almighty: *Carambey* performed all the Offices of a prudent Commander, and Valiant Souldier, so that he stayed the Battail for a while, but at last seeing the case desperate, he fled amongst the rest, and his Horse falling into a Bog, he was taken by a private Souldier: *Huniades* seeing so brave a Man in the Hands of a common Souldier, asked him if he would sell his Prisoner; and he asked Ten Ducats for him, *Huniades* presently gave him Four Hundred Ducats: The Despot of *Servia* coming afterwards into *Huniades* Tent, asked him how he would Ransome his Prisoner, who answered that he valued him at Forty Thousand Ducats, which the Despot gave him. *O the mutability of all worldly things!* Carambey, *allayed to the great* Turk, *and immediately before so great a Commander, was now twice in one day Prized, and valued by his Enemies.*

Turks beaten.

A Battail.

A great Victory.

Mutability of earthly Glory.

Shortly after, *Huniades* consulting with *Uladislaus* after so great a Victory, attempting the opening of the Straites, but finding the Difficulties, and Dangers

gors great, the Winter cold, and raging, and the Wants in the Army daily encreasing, they resolved to return the same way they came: Which the *Turks* beholding from the Mountains, and having fresh supplies come to them, they followed them at the Heels, and often skirmished with them, but at last the King came to *Belgrade*, where he was joyfully entertained by his Subjects; and after some few Dayes stay there he went to *Buda*, and in the Cathedral Church returned Humble and Hearty Thanks for his good Success, hanging up in the same Church many of the Enemies Ensigns in remembrance of so notable a Victory. Thanksgiving.

Amurath being at this time engaged in his Wars against *Scanderbeg*, by the perswasion of his *Bassa's*, sent Ambassadours to *Vladislaus*, who concluded an Honourable Peace with him for Ten Years, and the same was confirmed by the solemne Oath of both parties: But many great Kings and Princes were much discontented at it, and endeavoured to perswade the young King to break it: And the King calling a Councel of all the Nobility of *Hungary* to consult about that business, *Julian* the Popes Legat, made a large speech against the Peace; and having at last prevailed with the King, he absolved him from his Oath given to the great *Turk*. *Amurath* ignorant of these proceedings, according to his Agreement with-drew his Garrison out of *Servia*, restoring it to the Despot, together with his two blind Sons, and set at Liberty a great number of captive Christians, faithfully performing whatsoever he had promised upon his Religion. Peace concluded. Popish perfideousness.

But *Vladislaus* in the mean time prepared his Forces, sent to *Scanderbeg* to come, and to joyn his strength with his, (though God prevented it, as is mentioned in the life of *Scanderbeg*) and being daily pricked forward by the earnest Solicitations of the Popes Legat, having assembled a great Army of brave Souldiers, *Hungarians* and *Polonians*, he Marched into *Bulgary*, came to *Nicopolis*, the chief City thereof, where he burnt the Suburbs, and refreshed his Army three or four days, and then marched towards *Thracia*, taking in many Towns and Forts by the way. *Anno* 1444.

Amurath awakened with the Noise hereof, raised a great Army of an Hundred Thousand Men, and so marched with them towards *Varna*, where the Christian Army lay. *Huniades*, the Christians General, hearing of the Approach of so numerous an Enemy, with great Prudence and Policy disposed of his Forces, guarding one side with a Fen or Marish, and the other side with his Carriages. The *Turks* approaching, began to skirmish with the Christians, which was maintained with great Courage till the Ground was covered with the bloud of the slain. At length the Battail being joyned, the Victory began to incline to the Christians; *Huniades* with his Horse having valiantly put to flight both the wings of the Turkish Army, making great slaughter wheresoever he came. A great Battail.

Amurath seeing the great slaughter of his Men, and all brought into extream Danger, pluckt the Writing out of his Bosome, wherein the late League was comprised, and holding it up in his Hand, with his Eyes cast up to Heaven, he said, *Behold thou crucified Christ, this is the League that thy Christians in thy Name made with me; which they have without any cause violated. Now if thou be a God, as they say thou art, and as we Dream, revenge the wrong now done unto thy Name, and me, and shew thy Power upon the perjured People, who by their Deeds deny thee their God.* Immediately after the *Janizaries*, which were the greatest strength of the *Turks*, began a most cruel Fight against the Christians; yet where the King and *Huniades* fought, the *Turks* shrunk back: But they prevailed on the other side of the Army, which *Huniades* (having a Vigilent Eye to every place) perceiving, presently rode thither, and with his Presence restored the Battail, before almost lost: In the mean time the young King, with greater Courage than Care of himself, brake into the Battail of the *Amurath* appeal to Christ.

Janizaries, where a *French* Knight of the *Roades*, wounded *Amurath* with a Pike, and had certainly ſlain him with his Sword, had he not ſpeedily been reſcued by his Guard: *Uladiſlaus* having performed all the parts of a Valiant Souldier, had firſt his Horſe ſlain under him, and then oppreſſed with Multitude, was himſelf ſlain; whoſe Head *Amurath* cauſed to be held up upon a Launce, and Proclamation to be made, that it was the Head of the Chriſtian King: Which ſo diſcouraged the Chriſtians, that they betook themſelves to flight, and *Huniades* ſeeing no Hope to reſtore the Battail, with ſome *Valachian* Horſe-men, fled through the Woods and got into *Valachia*: Where, by *Dracula*, the Prince of that Country, he was taken Priſoner: And thus as God puniſhed good *Jehoſaphat* for joyning with *Ahab*: So *Huniades* eſcaped narrowly with his life, and afterwards became a Priſoner for joyning with the perjured Popiſh King. Of the Chriſtian Army ſcarce a third part eſcaped, yet was there a greater ſlaughter of the *Turks*, who hearing much ſilence in the Chriſtian Camp, feared ſome Deceit, ſtaid two dayes before they durſt adventure to take the Spoyl. *Amurath* was very Melancholy after the Victory, having loſt thirty Thouſand Men, whereupon he ſaid, *That he wiſhed not ſo great a Prize to gain many Victories.* This bloody Battail was fought at *Varna*, *Nov.* 10. *Anno Chriſti* 1444.

Uladiſlaus ſlain the Chriſtians beaten, and their perjury puniſhed by God.

Turks loſt 30000. men.

Huniades being releaſed out of Priſon, the *Hungarians* called a general Aſſembly of the States, where they choſe *Ladiſlaus*, the Son of *Albertus*, Arch-Duke of *Auſtria*, for their King: But he being a Child of five Years old, they unanimouſly choſe *Huniades* Regent, during the Kings Minority, as of all others the moſt fit for ſo Great and Heavy a Charge: In which Office he ſpent four Years in Peace, deciding Civil Controverſies, compoſing Quarrels amongſt the Nobility: Equally adminiſtring Juſtice to all Men: Ending Controverſies, and that without any ſuſpition of Corruption, uſing therein ſuch Expedition, and never wearied Patience, in hearing every Mans Cauſe, that ſitting, walking, ſtanding, riding, he diſpatched many great and weighty Matters, always ſhewing himſelf Affable, and Courteous, as well to the Poorer ſort, as to others of greater Calling, that had Suits unto him, ſo that no Man was to his Friends more friendly, and to his Enemies more terrible: In times of Peace he was always provident for War, heaping up great Treaſures, without which the War could not be maintained, and in all things ſo carrying himſelf, that he was of his Subjects both beloved and feared.

Huniades choſen Vice Roy of *Hungary*.

His Juſtice, and other Virtues.

Ladiſlaus the young King of *Hungary* lived as yet at *Vienna*, about whom was *Ulricus* Earl of *Cilicia* a very potent Man, who much envied, and maligned *Huniades*, and prevailed with the King to ſend for him in a Friendly manner to *Vienna*, and then to make him away privily: But it pleaſed God that *Huniades* came to the knowledge of this wicked Conſpiracy, and thereupon returned Anſwer to the King; that he was ready to ſerve his Majeſty within *Hungary* in all his Affairs. But that it was neither beſt for the King, nor ſafeſt for himſelf to go out of that Kingdom: The wicked Earl being thus diſappointed of his Hopes, went to the Borders of *Hungary* with divers others in his Train, intending either cunningly to apprehend, and carry away *Huniades* unto *Vienna*, or elſe to Diſpatch him upon the place: But *Huniades*, though he profered in the open Field to Commune with him, yet by no means would he be got into the Town; whereby the treacherous Earl's Expectation was diſappointed.

Treachery prevented.

Afterwards an other Train was laid for him, that under pretence of the Kings ſafe Conduct, he ſhould meet the King in the broad Fields of *Vienna*: *Huniades*, though he ſuſpectd Deceit, yet came to the place, but when he neither met there the King; nor had the Earl any ſafe Conduct for him, he told the Earl that it was now in his power to ſlay him, who thus

ſought

ſought his blood, but for Reverence to the King he would ſpare him, and ſo let him go.

In the mean while he was advertiſed by his Spies, that *Amurath* was raiſing great Forces againſt him; and therefore deſiring nothing more than to be Revenged for their great Loſſes at *Varna*, accompanied with the greateſt part of the Nobility of *Hungary*, and with the Vayvod of *Valachia*, he ſet forward againſt the *Turks*, with two and twenty Thouſand choice Souldiers; and going into *Servia*, he ſent to the Deſpot, deſiring him to joyn his Forces with them: But the falſe Deſpot did not only refuſe it, but gave Intelligence to *Amurath* of their Number, and every days March: And withal adviſed him to let them come ſo far into his Country, that he might get behind them with his Army, and ſo ſtop their Return. Which Advice the *Turk* followed, and ſo both the Armies came into a a great Plain in *Bulgary*. Treachery.

Huniades, daily expecting the coming of *Scanderbeg* with his Forces, declined the Fight, though *Amurath* daily provoked him: But he ſtill ſtanding upon his Guard, *Amurath* endeavoured to cut him off from Water, and Forage: So that *Huniades* was at laſt forced to fight, and therefore commanded his Souldiers to prepare themſelves: And the more to encourage them, he made an excellent and moſt Chriſtian Speech to them, deſiring them not to be diſcouraged for the Remembrance of the loſs of the Battail at *Varna*, for therein God had juſtly revenged the Chriſtians Breach of Faith, and all the Authors of that perfidious dealing, were juſtly cut off: *Whereas* (ſaid he) *we, againſt our Wills drawn into that woful War, through the mercy of God yet live, preſerved for the defence of the Chriſtian Common-wealth: Hitherto we have rather fought by the power of God than of Man, and in the Name of* Jeſus Chriſt *our Saviour, have eaſily overthrown theſe wicked Infidels. We have fought under the Leading and Conduct of the Higheſt, whoſe help we have always felt at hand, and therefore we need not fear their great Multitude*, &c. Neither did *Amurath* neglect to order his Battail, and encourage his Men, whoſe Army filled all the Plain from one ſide to another, to the great Aſtoniſhment of the Chriſtians. About nine a Clock the Signal of Battail being given, the fierce and couragious Souldiers began to skirmiſh; but afterwards they fought Foot to Foot, and Hand to Hand for three hours; at which time the Chriſtians put the right wing of the Turks to the worſt, and alſo in the left wing they did the like with great ſlaughter of the *Turks*. *Amurath* preſently ſent in ſtrong ſupplies, whereupon the Chriſtians light Horſe-men, wearied before, retired to their men at Armes, who ſerving together, eaſily repulſed the Turks, and made a great ſlaughter of them. *Huniades* ſpeech to his Souldiers. The firſt days fight.

Huniades in the mean time with his Artillery from the Hill, did the *Turks* great harm; which *Amurath* perceiving, drew up his men cloſe under the Hill, whereby that miſchief was prevented: *Huniades* encouraged his men ſometimes with cheerful ſpeeches, ſometimes with his own moſt valiant Hand: to the weary he ſent relief, the fearful he animated, thoſe that were flying he ſtaid, and where the enemies came faſteſt on, there was he preſent himſelf to meet them, performing all the offices of a good General, and worthy Soldier, whereby the Battel grew ſo fierce and terrible, that every place was ſoiled with the Blood of the ſlain: but the *Turks* came on ſo faſt with freſh ſupplies, that one Battalion of the Chriſtians was oft-times enforced to weary four or five of the *Turks* before they could be Relieved. The cruel Fight maintained all the day, was by the coming of the Night ended, both Armies retiring to their Trenches, and with little reſt was that Night ſpent: It was ſcarce fair day, when both the Armies orderly ranged, began the Battail again: But the Chriſtians had almoſt ſpent their ſtrength the day before, whereas there were forty thouſand *Turks* that had not fought at all: Yet *Huniades* wonderfully encouraged his Men by many Arguments, beſeeching them for the Love of God and Man, with their wonted Valour that day for ever to ſet at liberty themſelves, their A dreadful Battail. The ſecond Battail.

country, their wives, and Children, and whatſoever elſe they held dear unto them.

So that both the Armies being fully joyned, the battel was fought with no leſs force and fury then the day before: yea many of the wounded Chriſtians came again into the battel, there either by ſpeedy death, or ſpeedy Victory, to cure their wounds, and did excellent ſervice. Thus the battel continued all day long, yet the *Turks* had the better, and ſo both Armies, throughly wearied, returned to their Tents.

The third days fight.

The next morning by the dawning of the day, the battel was again begun, where for certain houres, it was fought with like hope on both ſides, and a great ſlaughter made: many of the *Hungarian* Nobility there loſt their lives, valiantly fighting againſt their enemies; whereupon *Amurath* commanded forth all his reſerves at once with their number to overwhelme the wearied Chriſtians, which accordingly ſucceeded, for the Chriſtians, weak and wounded, were hereby wholly overthrown, which *Huniades* ſeeing, ſaved himſelf by flight, the like did many of the Chriſtians, whom the *Turks* eagerly purſued till the night ſtopped them; Then the *Turks* Army compaſſing in the *Hungarian* Camp to rifle it, wereby the wounded Soldiers, Wagoners and other drudges of the Army, kept out ſo long as they had any ſhot left, who at length were all ſlain, yet not altogether unrevenged. In this battel the *Turks* loſt four and thirty thouſand men, for eight thouſand of the Chriſtians.

The Chriſtians overthrown.

Huniades eſcaped.

Huniades all alone, by uncouth wayes travelled three days and nights without meet, or drink, and the fourth day tyred his Horſe, and caſt him off: and afterwards being himſelf on foot diſarmed, he fell into the hands of two notable thieves, who diſpoiled him of his apparel, but falling at ſtrife in parting the prey, he took occaſion to lay hand on one of their Swords, with which he ſlew one of them, and put the other to flight; ſo travelling on, almoſt ſpent with hunger and thirſt, the next day he light upon a Shepherd, a ſturdy knave, who hearing of the *Hungarians* overthrow, was roaming abroad in hope of prey: at his firſt ſight of *Huniades* he ſtood at a gaze, ſtricken with his majeſty: *Huniades* alſo being ſo extream weak deſired not to have to do with him: at laſt the ſhepherd bluntly asked him of his fortune, and he for Gods ſake craved ſomething to eat, the ſhepherd moved with the promiſe of reward, brought him to a poor cottage hard by, and cauſed bread and water with a few onions to be ſet before him, who after-wards at his bankets would pleaſantly ſay, *that he never in his life fared better, nor more daintily, then when he ſupped with this Shepherd.* Thus refreſhed, he went to *Synderovia*, which the Deſpot having intelligence of, cauſed him to be apprehended and impriſoned, yet at laſt releaſed him upon certain conditions: but ſhortly after, the Deſpots country being invaded by the *Turks*, he ſent to *Huniades*, craving pardon for his offence, and humbly intreating aid of him: which *Huniades* readily granted, he went himſelf with his forces, and ſo joyned with the Deſpot, he marched ſpeedily againſt the *Turks*, who ſpying *Huniades* his Enſign in the Chriſtians Army, as men wholly diſcouraged, betook themſelves to ſpeedy flight, after whom followed the Chriſtians with moſt bloody execution, purſuing them all that day, and had not the night come on, few of them had eſcaped: the General, and moſt of the *Turks* chief Commanders were taken Priſoners: then did *Huniades* enter far into *Bulgary*, burnt the chief City, and having well revenged himſelf of the *Turks*, he returned with triumph to *Buda*.

Huniades in great danger.

Almoſt famiſhed.

He is relieved by a Shepherd.

Hunger the beſt ſauce.

He is impriſoned by the Deſpot.

He forgives the wrong.

The *Turks* beaten.

Amurath being dead, and *Mahomet* ſucceeding him, having taken the great City of *Conſtantinople*, his next deſign was againſt *Belgrade*, which ſtands upon the great River of *Danubius*, and was the Key of *Hungary*, which being taken, would let him into the heart of the country; and for that end, he raiſed

Mahomet Prepares to beſiege *Belgrade*.

raiſed an Army of an Hundred and fifty Thouſand of his beſt Souldiers, and ſent before him two Hundred Ships and Gallies up the River, to prevent the Victualling of the City by Water, and preſently after came himſelf with all his Army, and ſat down before it, and with the Fury of his Artillery overthrew a great part of the Wall, which the Defendants with great Induſtry ſpeedily Repaired. *Huniades* alſo ſent a Fleet of Ships, which encountering with the *Turks* Fleet, took twenty Sail of them, and ſo terrified the reſt, that they were glad to run themſelves a ground near to the *Turks* Camp: All which were preſently ſet on fire that they ſhould not come into the Hands of the Chriſtians. His Navy beaten.

Huniades being thus Maſter of the River, himſelf with five Thouſand Valiant Souldiers entered into the City. *Mahomet* reſolved to gain the City, and for that end having made a great Breach, he appointed the next day to give a general Aſſault, but whileſt he was preparing for it, *Carazias* Baſſa, his Lievtenant General, was ſlain with a great Shot from the Town, with which the proud Tyrant was exceedingly troubled, yet went on with his Purpoſe, and the *Janizaries*, his beſt Souldiers, without any great Reſiſtance entred the Breach, the like did others in many parts of the City, whereupon they reckoned that it was their own: But the Valiant *Huniades* iſſuing out on every ſide with his moſt reſolute Souldiers, ſo oppreſſed the *Turks*, that few of them that were entred the City eſcaped, but either were ſlain or taken Priſoners, and the reſt with exceeding Slaughter were beaten from the Walls: Preſently alſo in this Confuſion, *Huniades* Sallied out of the Town, ſet upon the *Turks* that guarded their great Ordnance, whom with great Slaughter he drave from their Charge, and enforced them to leave them to their Enemies: *Mahomet* ſeeing this, courageouſly charged the *Hungarians* afreſh to have recovered his Ordnance, but was ſo Valiantly repulſed by *Huniades*, and beaten with Murthering ſhot from the Town, that he was glad when he got into his Trenches: *Huniades* alſo turned their own Ordance againſt their Camp, with which he did them no ſmall Harm: And being ſtrengthened with a New ſupply of Chriſtians, he aſſailed the *Turks* Trenches, at which the proud Tyrant, never before ſo braved, iſſued out, Valiantly encountering him, beat him back again to the great Ordnance, from whence he was again by the Chriſtians beaten to his Trenches. *Huniades* goeth into *Belgrade*. The *Turks* beaten out of the City. *Huniades* ſurprizeth the great Ordnance.

In theſe Hot Skirmiſhes the Captain of the *Janizaries*, with many other Valiant Men, were ſlain, and *Mahomet* alſo himſelf was ſo ſore Wounded under the left Pap, that he was carried into his Pavillion for Dead: But coming again to himſelf, conſidering that he had loſt his whole Fleet, his great Ordnance, and forty thouſand of his beſt Officers, and Souldiers, ſecretly in the Night he aroſe with his Army, and in great ſilence ſhamefully departed, ſtill looking behind when the *Hungarians* ſhould have purſued him, which for want of Horſe they could not do. *Mahomet* wounded. Flieth ſhamefully

Shortly after, this Valiant and Renowned Captain *Huniades*, worthy of Immortal Praiſe, grew Mortally ſick of a Wound received in thoſe Fights, who feeling himſelf in danger of Death, deſired to Receive the Sacrament, and would in any caſe (ſick as he was) be carried to the Church to Receive it, ſaying, *It is not fit that the Lord ſhould come to the houſe of his Servant, but that the Servant ſhould rather go to the houſe of his Lord and Maſter*; and ſhortly after he reſigned up his Spirit to God, *Anno Chriſti* 1456. Humility. *Huniades* Death.

He was much lamented, and Honourably buried at *Alba Julia* in St. *Stephens* Church.

He was prudent of Wit, diſcreet in Council, expert and politick in War, prompt of Hand, very circumſpect and wary before he attempted any thing, but very quick and expeditious when once reſolved. He maintained War His Character.

againſt two mighty and puiſſant Emperours of the *Turks*, *Amurath* and *Mahomet* the Great: And through the Lords Might, he defended all *Panonia* againſt them, and was as a mighty Wall, or Bulwark to all *Europe* againſt the cruel *Turks*, the Enemies of *Chriſt* and his Chriſtians, and therefore he was called the *Thunderbolt* and Terrour of the *Turks*: Neither was there ever any Chriſtian King or Prince, that gat ſo many Victories, and ſo profitable for Chriſtendom as he did.

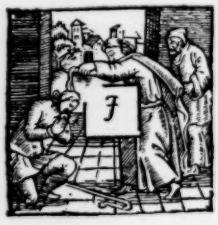
Collected out of the Turkiſh Hiſtory, and the Book of Martyrs.



SCANDERBEG

The Life of George Caſtriot, *alias* Scanderbeg, *King of* Epyrus, *who Dyed*, Anno Chriſti 1466.

His Parentage.



Ohn, the Father of this *George*, was Deſcended of an Ancient Family, which had long Reigned in *Epirus*, or *Albania*, a part of *Macedonia*; yet he ſurmounted his Predeceſſors in Prudence, Gravity, and Magnanimity; in corporal Beauty, and Comlineſs of Perſon, and in many Vertuous Endowments: His Mother was *Voiſava*, Daughter of the King of the *Tribullians*, a Woman for Beauty, Wiſdom, and Excellency of Spirit, ſurpaſſing moſt of her Sex. God bleſſed theſe Perſons with nine Children, four Sons, and five Daughters, whereof this *George* was the Youngeſt, upon whoſe Right Arm, when he was Born, appeared the Form of a Sword, as Naturally imprinted, as if it had been Engraven by the Hands of a cunning Workman.

His Birth.

About this time the *Ottoman* Empire had extended it ſelf into *Europe*, and *Amurath*, the great *Turk*, having long afflicted *Macedonia* with a terrible and tedious War; *John Caſtriot*, amongſt other Princes, was fain to ſue to him for Peace; which he obtained upon Condition, that he ſhould deliver to him all

all his Sons in hoſtage: which thing though it was very grievous, yet neceſſity forced aſſent.

Thus was *George*, with his other brethren, delivered to the great *Turk*; who faithfully promiſed well and honorably to intreat them: But this miſcreant having them in his power, falſified his oath, and cauſed them to be circumciſed; giving to *George* (in whom ſomething more then ordinary appeared) at his circumciſion, the name of *Scanderbeg*; *i.e. Lord Alexander*: He was about nine years old at this time, and *Amurath*, taking a liking to him, appointed him good Maſters and Inſtructers, under whom he quickly learned the *Turkiſh*, *Arabian*, *Greek*, *Italian*, and *Sclavonian* Languages: And as his ſtrength increaſed, he acquainted himſelf with all thoſe vertuous Exerciſes which might fit him for the War. And ſometimes with his Sword, ſometimes with his Bow, on Horſe-back and Foot, he gave forth incredible proofs of Agility and Readineſs of body, and of a forward and couragious ſpirit: Hereupon the Sultan made him a Sanziak, and Collonel of five Thouſand Horſe: His Brethren alſo proving very good Souldiers, he imployed them in ſeveral parts of his Empire. His learning and valour.

Scanderbeg when he was eighteen years old, was ſent by *Amurath* into *Natolia*; where, in his firſt Enterpriſe, his Vertue, and good Succeſs in War appeared, and he returned Victorious. And afterwards he, with his Regiment, always made one in all Enterpriſes; and the good Succeſs was, by the common conſent of all the Souldiery, ſtill caſt upon him, without the mention of other Commanders. And new Troubles ariſing in *Aſia*, he, at thoſe years, was choſen General of the whole Army; by which means he did eaſily ſurmount the glory of his former Acts, by the quick and ſpeedy defeat of his Enemies. *Amurath* wondred not ſo much at his happy ſucceſs, as at his Wiſdom and Prudence. Victorious in his firſt enterpriſe. His fame.

About this time there came a Gyant-like *Scythian* to the Court, demanding if there were any that durſt encounter him in Arms, and prove himſelf in Fight againſt him. *Amurath* proclaimed and promiſed to the Conqueror a great Reward, to encourage his Men to undertake the Combat. But when every one abhorred the purchaſe of Honour upon ſuch deſperate Conditions (for they were to fight in their ſhirts in a narrow place with their Swords only) *Scanderbeg* ſtepping to him, ſaid, *Either ſhalt thou not, O Scythian, bear away this Prize, and Glory, or elſe, being made more Glorious by my death, thou ſhalt be enriched with theſe ſpoyls, and Ornaments*, &c. In the Duel, *Scanderbeg* ſlue the *Scythian*, without Receiving the leaſt Wound from him; and preſenting his Head to *Amurath*, received the Reward of his Victory. A Duel wherein he ſlue a great Scythian.

Afterwards two *Perſians*, of a fair and goodly ſtature, came, and made the like challenge to fight on Horſe-back; and when all refuſed, he took up the Gantlet againſt them: and whereas (contrary to agreement) after his firſt courſe, they both aſſaulted him together; he ſo acquitted himſelf, that he ſlue them both, and preſented their heads to *Amurath*; and both by the Emperor and his Baſſa's, was admired and rewarded with great and bountiful preſents. If at any time he was imployed againſt the Chriſtians, and could not evade it without ſuſpition, he uſed to pray to God that it might be far from him, to purchaſe honor by ſhedding the blood of Chriſtians: and therefore he ever ſought as little as might be, to endamage them, and gave them opportunity to ſave themſelves. Whatſoever money came to his hands, he diſtributed it bountifully amongſt his Soldiers. He ſlew two brave *Perſians*. His bounty.

About this time died *John Caſtriot* in *Epyre*, which *Amurath* hearing of, ſeiſed upon his Kingdom, put Gariſons into all the Cities and ſtrong Holds, and poyſoned all the brethren of *Scanderbeg*, which was an extream grief to him, yet durſt he not diſcover the leaſt ſignes of it, but carried himſelf, as if he had preferred *Amurath* before them all. *Amurath's* perfidiouſneſs.

Notwithſtanding the Tyrant grew jealous of him, and put him upon all

As *Saul* did with *David*. Gods ſpecial providence.

deſperate Services, hoping that by his Forwardneſs he would periſh in ſome of them; yet knowing how much Intereſt he had in the Affections of the Men of War, he carried fair Weather towards him. But rather the admirable providence of God in preſerving him is to be taken notice of: For the Tyrant wanted not Will, nor Power, nor Opportunities, nor Provocations from his Court-Paraſites to have taken away his Life, but the Lord preſerved him to be the Deliverer of his People, a Bulwark to the Chriſtians, and a Scourge to that proud *Ottoman* Empire in her greateſt height and glory.

Not long after, *Amurath* fell out with *Uladiſlaus* King of *Hungary*, for aſſiſting the Deſpot of *Miſia*, and thereupon, raiſing an Army of eighty thouſand Men, he ſent *Carambey*, the Baſſa of *Romania*, with *Scanderbeg*, and twenty Thouſand Men to Invade the *Hungarians*, himſelf following with the body of his Army: *Uladiſlaus*, with great *Huniades*, that famous Captain, prepared an Army of five and thirty Thouſand Men to encounter him: The Baſſa encamped by the River of *Moravia*; *Huniades* not enduring this Bravado, with ten Thouſand Men leaving the King in his Camp, paſſed the River to encounter with the *Barbarians*, who contemning his ſmall Number, began the Fight: *Caſtriot* (ſeeing an Opportunity to accompliſh what he had before determined) in the beginning of the Battail, he with his Bands, began to Retreat, and afterwards fled, thereby ſtriking a Fear into the other *Turks*, who ſoon fled alſo: *Scanderbeg* having before imparted his purpoſe to his Friends, eſpecially to his Nephew *Amaſe*, as they fled through a Wood, he laid his Hands upon the *Turks* Secretary, and cauſed him with Threatnings to write Letters in the Name of *Amurath*, to the Governour of *Croia* (the Regal City of *Epyrus*) to Deliver up his Command into the Hands of *Scanderbeg*, as deputed by him to have the Command thereof, and then killing the Secretary, he poſted by very long journies into the upper *Dibria*, where, ſending for ſome of the principal Men of the Town, he Diſcovered himſelf and his Purpoſes to them, who unamiouſly aſſented to what he deſired, preſenting to him their Eſtates and Lives, for the ſettling of him in his Kingdom; and ſo taking good Order for all his Affairs, he haſtened towards *Croia*; ſending *Amaſe* before, to carry News to the Governour, and to certifie him that *Scanderbeg* with his Train was not far behind: He took with him his Friends, and a ſelect Number of *Dibrians*, and ſo entring into *Croia*, he delivered the Packet, which being opened and Read, was eaſily believed, and the Governour prepared to depart.

Huniades

Scanderbegs Policy.

He becomes Maſter of *Croia*.

The Night after, his Men at Arms, which he had left ſecretly near the Town, were let in, with whom many of the Citizens joyned, who ſetting firſt upon the Watch, and then on the Garriſon, put moſt of them to the Sword, and ſo having made himſelf Maſter of *Croia*, he preſently ſent to *Dibria* to give his Friends Notice of his Succeſs, and to ſtir up that Country, and their Allies, to lay Hold upon the Opportunity for the Recovery of their Liberty: He alſo gave Notice to all the Country about *Croia*, ſtirring them up to take Arms to free themſelves from the Turkiſh Yoak, who readily, and with much Joy received him, and came ſo flocking in, that he quickly had a good Troop of reſolute and couragious Souldiers, with whom he preſently marched to *Dibria*, where *Amaſe* alſo had raiſed an other Company: Then he appointed two Thouſand Men to guard the Frontiers, and with the reſt he went into baſe *Dibria*, where a Noble and Brave Captain [*Moſes Galome*] came to him, that afterwards did him excellent Service.

Moſes Galome. His firſt Victory againſt the Turks.

In the mean while, many of the *Turks* in thoſe Parts aſſembled together to fight with him, but were eaſily vanquiſhed, and moſt of them put to the Sword.

Sword. Then *Scanderbeg* imploying his Captains to raiſe all the Forces they could; and make Noble Men of his Kindred, with their Followers, coming to him, he quickly had an Army of twelve Thouſand Souldiers well appointed, with theſe he Marched to *Petrella* a ſtrong Garriſon of the *Turks*, ſituate upon the top of a ſteep rocky Mountain; and partly with fair Words, partly with terrible Threats, he ſo far wrought upon the Governour, that he ſurrendred the place to him, and he with his Garriſon departed out of it: From thence having Garriſoned the place, he Marched (though in the Froſt and Snow) to *Petra Alba*, ſcituated upon the top of a Mountain alſo, as were all the Cities of *Epyrus*; there the Governour was content upon the ſame Terms to quit the place; and from thence *Scanderbeg* went to *Stelluſa*, to which he profered the ſame Terms as he gave to the other; the Souldiers were willing to accept of them, but the Governour oppoſed, but at laſt the common Souldiers laid Hold on him, and delivered him Bound to *Scanderbeg*, and ſo departed: Upon this News, all the weaker Garriſons eaſily yielded to him.

Petrella taken.

Petra-alba taken.

Stelluſa taken.

Then he went to *Sfetigrade*, where he attempted to have entred by a Treaty, but the Garriſon ſtanding out ſtoutly againſt him, and the depth of winter being come, he left *Moſes* with three thouſand Horſe to block it up, and to have an eye to the frontiers, and ſo he retired to *Croia*, where he diſbanded his Army, till there was further occaſion. Then he betook himſelf to the ſervice of God, and ſetling of his civil affairs; but preſently came news from *Moſes*, that many of the *Turks* were gathered together neer unto him. Whereupon *Scanderbeg*, taking his followers and a hundred Horſe, went ſtraight thither, which the *Turks* hearing of, preſently ſcattered; *Scanderbeg* then took a thouſand Horſe, that were with *Moſes*, and made an in-rode into *Macedonia*, ſpoiling all the Country, and returned loaden with the prey.

Sfetigrade beſieged.

He plunders *Macedonia*.

By this time *Amurath* heard of his eſcape, and of all that he had done in *Epyrus*, which exceedingly grieved and vexed him; Whereupon, calling a Councel, he made peace with the *Hungarians*, and bent all his thoughts againſt *Scanderbeg*. In the mean while *Scanderbeg* aſſembles a Parliament of all the Eſtates of *Epyrus* at *Liſſa*, where he was choſen General of their Forces.

The Spring coming on, *Scanderbeg* levied his Forces, and took the Field with ſix thouſand men, and ſo marched to *Sfetigrade*; but the Garriſon continued obſtinate, he ſpoyled the Country, that they might have no proviſion; and then with his Army he marched into *Morea*, a pleaſant and fruitful Country, which he quickly ſubdued, and added it unto his Dominions. This further incenſing *Amurath*, he commanded a puiſſant Army to be levied; which *Scanderbeg* hearing of by his friends at Court, he ſtrengthened himſelf by confederating with his neighbours: And in the mean time *Sfetigrade* was ſurrendred to *Moſes*.

Morea won.

Sfetigrade taken.

Amurath having raiſed an Army of forty thouſand choyce Horſe, committed them to the leading of *Hali-baſſa*, one of his moſt Valiant and experienced Captains: with the report whereof, the common people of *Epyrus* were extreamly affrighted, betaking themſelves to prayer for deliverance from ſo imminent a danger: many alſo flocked to *Scanderbeg*, to ſerve under him, out of whom he choſe eight thouſand Horſe, and ſeven thouſand Foot, and diſmiſſed the reſt.

With this Army, after prayers made to God, he went into the lower *Dibria*, where he heard daily of the approach of his Enemies: Hereupon he cauſed *Gree Muſach* and *Amaſe*, with three thouſand Horſe, to lie in *Ambuſcado*; which was no ſooner done, but the *Turks* began to approach, pitching their Camp neer to *Scanderbeg*, yet knew not that he was ſo nigh them. *Scanderbeg* having appointed good watch, bade the reſt of his men to betake themſelves

to their reſt. The *Turks* having diſcovered him, grew very inſolent, and comming neer the Chriſtians Camp, began to revile them, and challenge them to the battel: *Scanderbeg* made his men to be quiet till the riſing of the Moon, then he cauſed them to refreſh themſelves with food, and ſo ſome of them to iſſue forth to skirmiſh with the *Turks*, in the mean time he ordered his battel: *Hali-Baſſa*, contemning the ſmall number of his enemies, gave the firſt charge with a ſmall Troop of Horſe, who after they had charged, retired, hoping that the Chriſtians with eager purſuit, would diſorder their battel: But *Scanderbeg* finding their policy, kept his men in good order. So both Armies coming on, the Wings began the battel afreſh; *Scanderbeg* bringing on the main battel in the face of the Baſſa, valiantly charged him. No ſooner were the battels throughly joyned, but the Ambuſcado brake out, and charged the Rereward of the *Turks*, making ſuch a ſlaughter, that ſome of them began to fly. Thus was the *Baſſa*'s great Army diſtreſſed by a few. But He having placed his beſt Soldiers neereſt to himſelf, with them renewed the fight, ſo that *Scanderbegs* fortune was at a ſtand, till *Vranacontes* coming on with ſome freſh Troops from the Rere, brake through the *Baſſa*'s Army, with incredible ſlaughter of his men; ſo that the *Turks* ſeeing their fellows lying by heaps wallowing in their own blood, betook themſelves to flight, whom the Chriſtians fiercely purſuing, ſlue two and twenty thouſand of them, took two thouſand Priſoners, and four and twenty Enſignes of the *Turks*: And ſo Horſing all his Foot-Soldiers with the Horſes of the ſlain *Turks*, he made a road into *Macedonia*, laying all waſt before him, and returned with a rich booty, beſides all the ſpoiles gotten in the *Turks* Camp; and with it went back to *Croia*, where he was received with wonderful joy. *Hali-Baſſa*, with the remainder of his men, returned to *Adrianople*, where he had much ado to to make his peace with the *Sultan*, who was almoſt ready to make away himſelf for his great loſſes, before in *Hungary*, and now in *Epyrus*.

A Battel.

Hali Baſſa beaten by *Scanderbeg*.

Of the Chriſtians were ſlain but 120.

See it in the Life of *Huniades*.

Popiſh perfidiouſneſs.

About this time the Popes Legat perſwaded the King of *Hungary* to break his League lately made with *Amurath*, ſaying, That *Faith was not to be kept with Infidels and Miſcreants*, and he abſolved the King and his Nobles from their Oath to the Great *Turk*: and thereupon great preparations were made, and a great Army raiſed, whereof *Huniades* was made the Lievtenant General. The King of *Hungary* alſo wrote to *Scanderbeg*, to come and joyn his Forces with them: which *Scanderbeg*, after a Councel held with his Princes, aſſented unto, and raiſing a potent Army, and ſeeking to God by Prayer, for a proſperous journey, he marched towards *Hungary*: But God intending to chaſtiſe the perjury of the *Hungarians*, and to preſerve *Scanderbeg* from having any hand in ſo horrid a ſin, ſtirred up the Deſpot of *Miſia* (a very Atheiſt) to deny him paſſage through his Country: Whereupon *Scanderbeg* reſolved to force it, though it was like to prove a difficult work; and indeed before he could do it, the *Turks* and *Hungarians* had fought a dreadful battel: wherein many were ſlain, and amongſt others, *Vladiſlaus* with his perjured Nobles, and the Chriſtian Army, was wholly overthrown. The news whereof coming to *Scanderbeg*, he was ſo grieved, and enraged alſo at the Deſpot, that he ſpoiled his Country with Fire and Sword, and ſo returned home again.

Perjury puniſhed by God.

Amurath hearing of the ſpoil that *Scanderbeg* had made in *Macedonia*, reſolved in the next place to take him to task; but firſt he ſought to undermine him by treachery, and offers of peace and amity, writing to him for that purpoſe. But *Scanderbeg* being well acquainted with his wiles, wrote back to him, rejecting his proffered peace. *Amurath* was much incenſed at this, and hearing that *Scanderbeg* had diſmiſſed his Army, and kept the Field onely with his Horſe, who alſo ranged up and down careleſly after prey, he ſent for *Fereſey Baſſa*, a Captain of a fierce and ready Spirit, and loading him with promiſes, if he returned Victor, he gave him nine thouſand Horſe, all choſen and pickt men,

Men, commanding him ſpeedily and ſecretly to enter into *Epyrus*, before the Enemy were aware: Who accordingly proceeded, and promiſed to himſelf Victory before he came thither. But all this was not concealed from *Scanderbeg*, who ſuddenly went and ſeized on a narrow Valley called *Mocrea*, which the *Turks* of neceſſity muſt paſs through; where, hiding his Men in Woods and Rocks, till the *Turks* were intangled on all ſides, they then violently brake out upon them, killing and ſlaying them at their pleaſure. The *Turks* made ſtout Reſiſtance for a while, but their Horſes in that place rather hindred then help them, ſo that the greateſt number of them were ſlain, and the reſt throwing away their Arms, upon their Knees craving Mercy, and had it, and ſo were made Priſoners. *Fereſey Baſſa* overthrown.

Fereſey almoſt in the beginning of the fight, ſeeing his Men encloſed and ſlaughtered, and not knowing his Enemies number, turned back with thoſe Troops that were about him, and ſo eſcaped, yet was purſued by the Chriſtians, and loſt many in his flight. *Amurath*, when he heard of it, was marvellouſly troubled and perplexed, bending all his thoughts againſt *Scanderbeg*: And therefore preſently ſent *Muſtapha*, a politick and hardy Captain, with a new ſupply of ſix thouſand Souldiers to take *Fereſey*'s charge, commanding him in no caſe to enter far into *Epyrus*, but to burn and ſpoyl the Frontiers of it: Who accordingly coming into the Valley of *Mocrea*, pitched his Camp upon the ſide of an Hill, placed his Scouts upon the tops of the Mountains, kept four thouſand Horſe with himſelf in his Camp, and ſent nine Thouſand abroad to ſpoyle the Country: *Scanderbeg* drawing near to the Valley with four Thouſand Horſe, and one Thouſand Foot, was informed of all theſe paſſages, and ſeeing that Policy was not to be uſed againſt ſo Wary an Enemy, he reſolved to aſſault him ſuddenly in his Trenches, before his diſperſed Troops could retire to him: And ſo entring the Valley, he was preſently diſcovered, and warning given to *Muſtapha*, who endeavoured to call back his Men, and ſome that were near, haſted to him: *Scanderbegs* Souldiers followed them at the Heels, and aſſaulted them in their Trenches, beat them from them, and fell pell mell upon them, filling all their Camp with fear and ſlaughter: *Muſtapha* ſeeing that all was like to be loſt, eſcaped at the Port which was fartheſt from the Enemy, ſome of his Men alſo following him: Five Thouſand *Turks* were ſlain, three Hundred taken, and *Scanderbeg* loſt but twenty Horſe-men, and fifty Foot-men. *Muſtapha* overthrown.

Muſtapha afterwards obtained an other great Army of *Amurath*, with which he went againſt *Scanderbeg*, who lying at the ſiege of *Dayna* againſt the *Venetians*, had preſent information ſent him from his Gariſons upon the Frontiers of *Epyrus*, whom he commanded by a ſpeedy meſſenger, in no wiſe to encounter with the enemy, but to keep themſelves in their ſtrong holds till his coming, and ſo leaving *Amaſe* to continue the ſiege, he took five hundred Horſe, and a thouſand five hundred Foot-men, with which he haſted to the relief of his Gariſons: *Muſtapha* had ſought by all means to draw forth *Scanderbegs* men out of their holds: but ſeeing that they would not ſtir, he began to burn and ſpoil all the Country, till hearing of *Scanderbegs* approach, he called all his Army together and incamped within two miles of him: *Scanderbeg* drawing ſome Forces out of his Gariſons, had in all four thouſand Horſe, and two thouſand foot, with which, having ſtrengthened his trenches, he left three hundred for the guard of them, and iſſuing forth with the reſt, he placed them in order of Battel. *Muſtapha* did the like; but before the Battel began, there came from the *Turks* a man at Arms in rich and Gallant furniture, challenging any one of the Chriſtians to fight hand to hand with him: *Paul Maneſſi* thereupon ſtepped to *Scanderbeg*, deſiring leave that he might accept the challenge, and chaſtiſe the proud *Turk*, which *Scanderbeg* aſſenting to, and praying for his ſucceſs, he preſently mounted on Horſe-back, rode forth to

the *Turk*, bidding him to prepare himself to the Battail: Both Generals agreed upon the Laws for the Combat, and so the Champions taking their Course, ran each at other with their Shears, and *Menassi* ran the *Turk* through the Head, and so slew him, and then alighting, he struck off his Head, took his Armour, and returned to the Camp loaden with his Spoyls

A Duel fought, and the Turks slain.

Scanderbegs Men were much encouraged with this good *Omen*, and the *Turks* as much affrighted, whereupon *Scanderbeg* presently marched forward against them, and charged the *Turks* with such Fury, that they presently began to retire: *Mustapha* seeing that, put Spurs to his Horse, resolving to win the Field or Dye; most of his chief Captains did the like, which a little renewed the Battail; but presently *Mustapha* and twelve of his chief Men were taken Prisoners, the rest slain and scattered: There were killed of the *Turks* ten Thousand Men, and fifteen Ensigns taken; the Christians lost but three Hundred, and they found a rich prey in the *Turks* Camp.

Mustapha beaten again and taken prisoner. The Turks beaten.

Then did *Scanderbeg* make an Inrode into *Macedonia*, spoyled and took a great Booty, after which he left Two Thousand Horse, and One Thousand Foot for the Guard of his Frontiers, and so returned to the Siege of *Dayna*.

Shortly after the *Venetians* made Peace with *Scanderbeg*; and *Amurath* sent him rich presents, with five and twenty Thousand Duckats to redeem his Captains, whom *Scanderbeg* had used Honourably, and sent them away with a safe Convey; the Money he divided amongst his Souldiers; and then he made an other Inrode into *Macedonia*, and dividing his Army into three parts, he laid all Waste, and brought away a rich Prey, that he might leave nothing for the Relief of his Enemies, when they returned again.

Scanderbegs bounty to his Souldiers.

Amurath was so incensed herewith, that he resolved to send no more of his Captains, but to go in his own person with such an Host, that should fill every Corner of *Epyrus*, and make an easie Conquest of it: *Scanderbeg* either having Intelligence, or suspecting the worst, when he heard of such great Preparations, advertised his Christian Neighbours to stand upon their Guard, and Mustered up all his Men, took up all the Provisions throughout *Epyrus*, where-with he stored his Garrisons, and thrust most of the Common People with their Provisions, into his strong Holds, leaving nothing to relieve his Enemies.

Then bending his chiefest Care for his Regal City of *Croia*, he placed in it a Garrison of one Thousand three Hundred old Souldiers, sent away all the Citizens that could not bear Arms, into the *Venetian* Territories, who after earnest Prayers and Supplications made unto God, departed with heavy Hearts. Out of all his Bands he chose ten Thousand expert Souldiers for a Field-Army: He made *Uranocontes*, a famous Captain, Governour of *Croia*; and so with his Army he marched into *Dibria*: And by the way he met with *Moses*, who had taken the like Care for *Sfetigrade* as he had done for *Croia*. But *Scanderbeg* fearing that that City would be first assaulted, went thither, made a Speech to the Souldiers and Citizens, exhorting them to be Valiant and Faithful, *&c.*

Amurath goes in person against *Scanderbeg*.

In the mean time *Amurath* had assembled his Army, consisting of an Hundred and fifty Thousand Horse and Foot, well furnished with all things needful, with which he set forward towards *Epyrus*, sending fourty Thousand Horse before him, to begin the Siege before *Sfetigrade*. The News whereof coming to *Scanderbeg*, he marched thitherward also with four Thousand Horse, and one Thousand Foot: And having from the Mountains viewed the Encamping of the Enemy, the Night following, with much Secrecie, he brought his Men in the Coverts of the Woods and Vallies near unto the *Turks*: The next Morning he sent out *Moses* and thirty others well mounted,

driving

driving ſome Horſes laden with Corn before them; which the *Turks* eſpying, they ſent out the like number to ſurprize them. But *Moſes* and his Men ſet upon them, ſeeing no more, and ſlew five of them, and chaſed the reſt to the Camp. Hereupon the *Turks* General ſent out four Thouſand Horſe after them: Theſe *Moſes* drew along till they were within the compaſs of *Scanderbegs* Ambuſhment, who preſently riſing out of the Coverts, ſet upon them, ſlue two Thouſand of them, took a Thouſand Horſe; and of the Chriſtians were loſt but two and twenty Men.

A ſtratagem

Two thouſand Turks ſlain.

Eight dayes after came *Amurath* with all his Army in the beginning of *May*, *Anno Chriſti* 1449. and Encamped before the City. His firſt Work was to ſummon the City, and to ſeek to corrupt the Governour; but that not prevailing, he planted his Ordnance, and having made a Breach in the Walls, gave a terrible Aſſault to it: But the Garriſon gave them as valiant a Repulſe. And though the Aſſault was renewed again and again, yet ſtill they were repulſed; ſo that *Amurath* at laſt cauſed the Retreat to be ſounded. There were many other Aſſaults given, during which time *Scanderbeg* was ſtill in action, ſetting upon the *Turks* Camp, ſometimes in one Quarter, ſometimes in another; and then preſently departed, ſo that *Amurath* wondred what was become of him.

The ſiege of *Sfetigrade*.

The Siege continuing to the end of *June*, *Scanderbeg* brought all his Army towards the *Turks* Camp, and underſtanding by his Eſpials, that they lay in great Security there, the Night following he ſet upon one of their Quarters, and ſlue two Thouſand of them, and ſo retired; having taken two Hundred and thirty Horſe, and ſeven of their Enſigns, with the loſs of two and fourty Men.

Two thouſand Turks ſlain.

Amurath reſolving to ſhew his Wrath upon the City by a general Aſſault, appointed twelve Thouſand Horſe, and ſix Thouſand Foot under *Feri* Baſſa, to attend *Scanderbeg*: In the mean time he promiſed great Rewards to thoſe that ſhould firſt aſcend the Walls, and enter the City. There was alſo a great Tower of Wood made equal with the Walls of the City, ſo that they fought as upon even ground; and the *Turks* preſſing hard upon the Chriſtians, advanced their Enſigns upon the Walls: But *Perlat* the Governour, coming with a Company of freſh Souldiers, beat them back, took their Enſigns, fired their Tower of Wood, and ſo delivered the City.

Scanderbeg in the mean time came with nine Thouſand Souldiers to aſſault their Camp: But *Feri* Baſſa, contemning his ſmall number, encountered with him, and withal ſent four Thouſand Horſe to compaſs him in behind. But this Maſter of his Art, having *Moſes* in the Front, took two Thouſand Horſe to meet them, and ſo fought with them, that they had no great cauſe to boaſt of their coming. He ſlue alſo *Feri* Baſſa, fighting with him Hand to Hand, and drove the reſt back to the Camp, making a great ſlaughter of them; yet *Amurath* continued his Aſſault againſt the City till Night came on, in which he loſt ſeven Thouſand Men, beſides the Wounded: Of the Garriſon were ſlain only ſeventy Men, and ninety more Hurt.

Feri Baſſa ſlain by *Scanderbeg*.

Seven thouſand Turks ſlain.

Amurath not prevailing by Force, ſought by large Promiſes to corrupt the Garriſon, and at laſt ſo far prevailed with one baſe minded Traytor, that for a great ſum of Money he concluded to betray the City, and for that end he caſt a great Dog into the only Well which ſerved the whole City, which being in the Morning found by the Souldiers, they, upon a ſuperſtitious Conceit, refuſed to drink any more of the Water, notwithſtanding all the Perſwaſions and Arguments that the Governour could uſe, inſomuch as he was forced to make a Compoſition with *Amurath*, and then delivered up the City to him, and ſo marched away through the *Turks* Camp in ſafety, only *Mahomet*, a Prince of a fierce Diſpoſition, would have perſwaded his Father *Amurath* to have put them all to the Sword, which yet he refuſed. The Tray-

Treaſon.

The reward of Treason.

tour remaining in the City was richly rewarded by *Amurath* according to his promise, but within a few days, was secretly, at his command, made away, as a just Recompence for his trayterous Wickedness.

Amurath placed in *Sfetigrade* a thousand two Hundred *Janizaries* in Garrison, and so raising his Camp in the beginning of *September*, returned Home, having lost thirty thousand of his Souldiers in that Expedition: *Scanderbeg* followed him at the Heels, and in many streets and passes assaulted him, whereby he slue many more of his Men, and then he besieged *Sfetigrade*, and gave two great Assaults to it, but hearing that *Amurath* was re-assembling his Army, and Winter growing on, he left it, spending the Winter in setting all things in order, and preparing for the next Summers War, having Intelligence that *Amurath* made extraordinary preparations against the next Spring. By which time, he had gotten together an Army of an Hundred and sixty Thousand Men strong: And so dispatches away forty Thousand Horse-men under the Conduct of *Sebalias*, a politick Captain, to Encamp before *Croia*, with a charge not to venture any thing against *Scanderbeg*; himself followed with the rest of his great Army: And when he was come, he sent to summon the City, and made mighty Proffers to *Vranocontes*, the Governour of it, if he would surrender it to him: But the Messenger was sent back with Scorn and Contempt, whereupon *Amurath* ordered ten great battering Pieces to be cast, and with them battered the City for four Dayes space in two places without Intermission, so that he beat down much of the Wall, which exceedingly Encouraged the *Turks* to make an Assault: And *Mahomet*, besides the large Proffers made by his Father, promised ten Thousand Aspers to him that should first advance his Ensign upon the Wall.

Amuraths second expedition into *Epyrus*.

Croia battered.

The Christians within were nothing Discouraged, but trusting in God, resolved to Defend it to the uttermost. Just as the *Turks* began the Assault, *Scanderbeg* with five Thousand Men brake into one of their Quarters, and at the first Encounter slue six Hundred of them, and was spoiling their Tents: But *Mahomet* with his Guard, and four Thousand more sent by *Amurath*, hastening thither, and *Moses* also (having done them much Harm) retreated with his Men to the Mountains, whilest *Scanderbeg* in the Heat of the Fight, had so far engaged himself amongst the *Turks*, that he was in much Danger to be slain, or taken Prisoner, but at length, resolutely breaking through them, he escaped, and came to his Camp to their great Joy and Comfort.

Assaulted.

Scanderbeg in danger.

Then *Amurath* caused the Assault to be renewed with more Fury, and continued it till almost Night, in which he lost eight Thousand Men, without any considerable Damage to the Garrison. *Mahomet*, hearing where *Scanderbeg* was Encamped, took all the best Souldiers in the Camp, and lodged in that Quarter which was next him, hoping at his next Assault to entrap him: Which *Scanderbeg*, being by Fugitives informed of, appointed *Moses* the Night following with five Hundred Horse to Alarum that Quarter, and and then to retire to his Camp, whilst himself with the rest of his Men, going through By-wayes, brake in on the other side of the *Turks* Army, where he made such Havock amongst them, that their loss in the storm was forgotten in comparison of this: And then fearing to be oppressed with Multitude, he retired to his Camp.

The second Assault.

The next Morning *Amurath* encouraged his Men again to make a new Assault, which they did perform with much Fury, and continued it long by fresh supplies, but they were so bravely repulsed by the Christians, that at last he sounded the Retreat, grieving much to see so many of his Men slain.

His next Design was, to undermine the City, and as he was doing of it,

a great Convoy of Victualls coming towards the Camp, *Scanderbeg*, having Intelligence of it, met the Convoy, ſlue the Guard, and divided the Proviſion amongſt his own Souldiers; and having encreaſed his Army with two thouſand Recruits, he divided it into three parts, giving one to *Moſes*, another to *Tanuſie*, and took the third himſelf, appointing in the Dead of the Night to aſſault the *Turks* Camp in three parts; but himſelf being diſcovered by the Scouts, whilſt all Men ran to that ſide, *Moſes* and *Tanuſie* brake into two parts, where they ſlue a number of the *Turks*, and made a great ſpoyl. In the mean time *Scanderbeg* retreated, and ſat down on the ſide of a Hill, in the ſight of the *Turks* Army; which they taking as a *Bravado*, requeſted leave of *Amurath* to go againſt him, and accordingly their iſſued out of the Camp ſeven thouſand Horſe, and five thouſand Foot of their beſt Souldiers.

Scanderbeg ſeeing their approach, retreated ſoftly, waiting for *Moſes* and *Tanuſi*'s coming to him: The *Turks* followed with much Difficulty, till perceiving the other Forces coming, they began to Retreat; whereupon *Scanderbeg* charged them with much Fury, and ſlue many of them. *Moſes* alſo came upon them, killing ſome, and taking many Priſoners in ſight of the *Turks* Camp, and ſo retreated again into the Mountains. All *Amuraths* Hopes failing, he ſent a *Baſſa* to the Governour of *Croia*, to try, if by large and glorious Promiſes he could win him to ſurrender the City. But *Vranocontes* ſcorning the Preſents which he brought, and the Promiſes that he made, charged him, that neither he nor any other ſhould preſume to come to him any more; for if they did, he would cut off their Hands, Noſes, and Ears, and ſo return them to their Maſter. The Turks beaten. Fidelity.

Hereupon *Amurath*, in a great Rage, commanded all things to be prepared for a new ſtorm, which the next day he put in execution, but to his own great loſs, the Chriſtians valiantly defended themſelves againſt the *Turks* fury: This put him almoſt out of his Wits, in ſo much that he pulled off his Hair; and though his Baſſa's endeavoured to comfort him, yet he became ſick of Grief, that a ſmall Town ſhould eclipſe all his former Glory; and finding that his end approached, he called his Son, and great Captains, charging them not to leave his Death unrevenged; and ſo ſhortly after he gave up the Ghoſt. The third aſſault. Pride. Malice. *Amurath* dieth.

After the Death of *Amurath*, *Mahomet* preſently raiſed the Siege, and returned to *Hadrianople*; yet ſhortly after he ſent Ambaſſadors to *Scanderbeg*, proffering Peace, if he would pay him a certain Tribute; which motion *Scanderbeg* ſcornfully rejected, and ſo diſmiſſed the Embaſſadours, and preſently after he made an Inrode into the Turkiſh Dominions, which he grievouſly waſted, and returned Home loaden with ſpoyl.

But *Mahomet* to requite him, ſent *Ameſa*, one of his beſt Captains, with twelve thouſand Horſe-men, to do the like in *Epyrus*: Which *scanderbeg* underſtanding by his Eſpials, he lay cloſe in Ambuſh with ſix thouſand Souldiers upon the great Mountain *Modriſſa*, over which the *Turks* were to paſs; who, with much difficulty, having almoſt got to the top thereof, in the Night, were ſuddenly charged by *scanderbegs* Foot-men, who made a great ſlaughter of them, their Horſes being rather an hindrance than an help to them, ſo that they were driven down the Mountain amain; and when they came to the foot of it, they were again charged by *Scanderbeg*, and *Ameſa*, who with their Horſe-men were ſet in places of Advantage: Hereby they were totally routed, ſeven thouſand ſlain, and *Ameſa*, with moſt of the beſt Captains, taken priſoners, with whom he returned with great joy to *Croia*, uſing his priſoners very courteouſly. *Ameſa* deſired of him, that he might ſend to *Mahomet*, to inform him of their ſtate, which he aſſented unto, and ſet their Ranſom at thirteen thouſand Duckets. *Mahomet* ſtormed extreamly at this Diſaſter, and refuſed to ranſom the priſoners; yet afterwards, by the perſwaſion of his Baſſas, he ſent it, with other rich Preſents to *Scanderbeg*. Whereupon he ſent the Priſoners back with a ſafe Convoy, and divided the Money amongſt his Souldiers. *Ameſa* Baſſa beaten. And taken priſoner. Bounty.

The proud Tyrant reſolved revenge, and therefore ſent *Debreas*, one of his beſt Captains, loaden with promiſes of great preferment, if he prevailed againſt *Scanderbeg*, and under him, fourteen thouſand choyce Horſe-men, which were as many as *Debreas* deſired, and with which he promiſed to chaſtiſe *Scanderbeg*. *Scanderbeg* having Intelligence hereof, reſolved not to ſtay his coming into *Epyrus*, but to meet him by the way: And ſo taking ſix thouſand Horſe-men, he went into the Enemies Country, and came by Night into a great plain where the *Turks* lay, hoping not to have been diſcovered; but the Moon ſhining bright, the Scouts had diſcovered him, and gave the Alarum to their Camp, and *Debreas* mindful of his promiſe to his Lord, ſent out ſome Troops to skirmiſh with him, whiles he ſet the reſt of his Army in Order: *Scanderbeg* ſent out ſome to Encounter them; and ere long, both Armies charged each other with much Reſolution: And *Debreas* did ſo encourage his men, and fought ſo valiantly, that *Scanderbegs* Fortune ſeemed to be at a ſtand. Thus both ſides did their uttermoſt to conquer, one while one party prevailing, and then the other, till at laſt *Scanderbeg* encountred Hand to Hand with *Debreas*, and ſlue him, with whoſe Fall the whole Army was diſcouraged and fled, whom the Chriſtians eagerly purſuing, ſlue more in the Chaſe than in the Battail; for of the *Turks* were ſlain four Thouſand one Hundred and twenty; but of the Chriſtians very few. *Scanderbeg* returned Thanks to God for that Great and Doubtful Victory, dividing the ſpoyl and Priſoners amongſt his Souldiers, and ſo returned with great joy to *Croia*.

A terrible fight.

Debreas Baſſa ſlain, and his army routed.

Thankſgiving.

At the report of this Defeat *Mahomet* grew very Melancholy; whereupon his great Baſſa's offered to ſpend their Lives in that Service: But the crafty Tyrant intended to go another way to work, *viz.* to corrupt ſome of *Scanderbegs* chief Commanders, which would eaſilieſt turn to his Ruin. And amongſt others ſingling out *Moſes Galome*, which was counted the beſt Captain next to *Scanderbeg* himſelf, he found means ſecretly to ſend to him, proffering him ſtore of Gold, and promiſing golden Mountains, Honours about himſelf, yea, the Kingdom of *Epyrus*, if he deſired it. *Moſes* was at laſt prevailed with, yet preſently left not *Epyrus*, but perſwaded *Scanderbeg* to beſiege *Belgrade* in the Confines of *Epyrus*, which was held by the *Turks*, giving him Hopes of an eaſie Conqueſt.

Treachery.

Belgrade beſieged.

Scanderbeg deceived by him, made all things ready for the Siege, and ſent to *Alphonſus*, King of *Naples*, his ſpecial Friend, for ſome Men that were verſed in managing of Sieges; which he obtained from him, and ſo ſat down before *Belgrade*, with an Army of fourteen Thouſand brave Men, and in a ſhort time ſo diſtreſſed the City, that the *Turks* deſired Truce for ſixteen dayes, promiſing that if Relief came not in that ſpace, they would ſurrender the City to him. This *Scanderbeg* conſented to, and ſo himſelf encamped on an high Hill with three Thouſand Horſe, and one Thouſand Foot, and ſent *Muſachius* and *Tanuſius* with the reſt of his Army, into a great Plain, where they might lye freelier in that Hot Seaſon, and withal appointed five and twenty Scouts to keep continual Watch towards the Enemies Country.

Sebalias Baſſa ſent to the relief of *Belgrade*.

Mahomet hearing of this Siege, preſently diſpatched away *Sebalias*, a great Captain, with forty Thouſand Horſe to Relieve *Belgrade*, promiſing him great Rewards if he could bring him *Scanderbeg* alive or dead. This Baſſa by long Journies prevented the Fame of his coming, and drawing near to *Scanderbegs* Camp, he entrapped, or corrupted his Scouts, ſo that they gave no warning of the *Turks* approach: Yea, he came ſo ſuddenly on that part of the Army which lay in the Plain, that they had not leiſure to bridle their Horſes, or put on their Armour: *Muſachius* arming himſelf, endeavoured to order his Men, ſeeing equal Danger in Fight, and Flight, and therefore reſolved to ſell

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his Life as dear as he could; but ſeeing his Men ſlain by heaps about him, he endeavoured to have broken through, and eſcaped to the Mountains to *Scanderbeg*, but being oppreſſed with Multitude, he continued fighting to the Aſtoniſhment of his Enemies, 'till he and all about him were ſlain. *Tanuſius* made divers brave Attempts to have reſcued him, but finding it impoſſible, he exhorted his Men to flie, yet moſt of them were ſlain by the *Turks* in their flight. *Muſaclius* ſlain.

Scanderbeg from the Mountain ſaw this miſerable ſlaughter of his Men, and would with his handful of Souldiers have gone down to their Reſcue, or Dyed with them, but was with-held by his Captains, who told him, that he would thereby expoſe himſelf and them to certain Deſtruction: *Sebalias* being in the purſuit of *Tanuſius* and his party, with moſt of his Army, *Scanderbeg* came down ſuddenly upon the reſt, and ſlew them in an inſtant, and then following at the taile of the Turks, did them much miſchief, till *Sebalias*, gathering all his forces together, made head againſt him; yet *Scanderbeg* again charged them, and ſlew with his own hand two brave Champions which had before ſworn to *Mahomet*, to kill him if they met with him. The fight continued till the night parted them, and then both armies retreated, *Sebalias* to *Belgrade*-ward, and *Scanderbeg* towards *Epyrus*, whither he marched the next day, leaving good guards upon all the ſtreight paſſes, leſt the Turks ſhould breake into *Epyrus*: of *Scanderbegs* men were ſlain five thouſand, but moſt of them the *Italians* that *Alphonſius* had ſent him, and the Turks loſt three thouſand, *Sebalias* repared the battered walls of *Belgrade*, reinforced the Gariſon, and then returned with great triumph to *Conſtantinople*: being the firſt Captain that ever gave a defeat to *Scanderbeg*; and he was received there with ſuch applauſe, as if he had conquered a great Kingdom, every man talking of the praiſes of *Sebalias*: and no preferment was thought too great, or reward ſufficient for him. *Scanderbeg* ſlew many of the Turks. *Belgrade* relieved.

The poor Chriſtian Captives taken by him, were ſome ſold for Slaves, others impailed Alive upon ſharp ſtakes, others Hanged on Iron Hooks, and others cruelly tortured to Death at the proud Victors Pleaſure. Turkiſh cruelty.

Moſes hearing of this loſs, thought it a fit time for him to revolt in, and ſo went to *Conſtantinople*, where, by *Mahomet*, he was joyfully received, and Honourably entertained; *Scanderbeg* hearing of his Revolt, was at firſt much aſtoniſhed, but after a while he ſaid no more, but that he wiſhed that all Treaſon was together with *Moſes* gone out of *Epyrus*: *Moſes* much ſolicited *Mahomet* to continue his Wars with *Scanderbeg*, promiſing to do great matters therein: Yet the crafty Tyrant durſt not at firſt truſt him too far, till in time he had diſcovered that his Affections were wholly alienated from *Scanderbeg*. *Moſes* turns Traytor.

Then the Spring following, he gave him fifteen thouſand Horſe, which were as many as he deſired, and furniſhed him with all other warlike proviſion, with which he marched into *Dibria*: *Scanderbeg* hearing of the coming of *Moſes*, and what ſtrength he had, ſtood not upon Policy againſt him that had been privy to all his Stratagems, but marched with true Valour to encounter him: When the two Battails were ready to joyn, a Meſſenger came from the *Turks*, to ſee if any durſt prove his Valour againſt a Champion of the *Turks* hand to hand: The Challenger was accepted, and the *Turk* appearing, *Zacharie Groppa*, having obtained leave of *scanderbeg*, went out againſt him, and after a ſhort Parley, they ran with their Lances each againſt other with ſuch Fury, that both Horſes and Men were overturned: Then nimbly recovering themſelves, they drew their Scimitars, and encountered each other with ſuch ſturdy ſtroaks, that at laſt both their Swords fell out of their Hands, then grappling together, they wreſtled ſo long till *Groppa* overthrew his Adverſary, *Moſes* goeth againſt *Scanderbeg*. A Duel.

verſary, and with his dagger thruſt him into his throat, and then taking a ſword, he cut off his head, and returned loaden with his ſpoiles to *Scanderbeg*, who moſt honorably rewarded him; The Chriſtians ſhouted for joy, and the Turkes were as much diſcouraged. Then came *Moſes* with a loud voice challenging *scanderbeg:* But when he ſaw him preparing to meet him, he went back with ſhame to his Army: The ſignall of battell being given, both Armies met, and fought furiouſly, and *Moſes* with his choice men attended *scanderbeg*, hoping to have killed him, and a couragious Turk with his horſmans ſtaffe, bare him quite backward upon his horſe, ſo that the Turks ſhouted for joy, hoping that he had been ſlain: But *Scanderbeg*, chafed with ſuch an unwonted diſgrace, furiouſly aſſailed the Turk, and ſlew him: *Moſes* did what was poſſible to encourage his men, but ſeeing at laſt he muſt yield or die, he fled through by-waies to him well known; Eleven thouſand of the Turks wear ſlain, and not above one hundred of the Chriſtians, and eighty wounded.

Scanderbeg in danger.

Moſes and the Turks beaten.

Moſes before admired, was now ſcorned by the Turks, and *Mahomet* would have put him to a cruell death, had not the Baſſa's interceeded for him: Beſides, he was tormented in the conſcience of his own guilt, and ſo at laſt reſolved to eſcape, and caſt himſelf upon the mercy of *Scanderbeg*, and accordingly, taking his opportunity, he fled, and coming to *Scanderbeg* with his girdle about his neck, he fell at his feet and craved pardon: *Scanderbeg* tooke him up, kiſſed him, reſtored his eſtate, honour and offices to him, forbidding any man to ſpeak to his diſgrace of what had formerly paſſed.

A guilty conſcience.

Moſes returns to *Scanderbeg.*

This vexed *Mahomet* exceedingly, yet returning to his former artifices, he inveigled *Amaſe*, with the promiſe of the Kingdom, to revolt to him, who to give him the better aſſurance of his fidelity, carried his wife and children with him to *Conſtantinople*; There he was kindly entertained by *Mahomet*, and the Spring following he ſent *Iſaac*, the great Baſſa of *Conſtantinople*, with fifteene thouſand into *Epyrus*, and with him *Amaſe* with five thouſand more, who was to be proclaimed King at their coming into *Epyrus*, to draw the people to them: *Scanderbeg* hearing of it, ſent for all his great Captaines into *Dibria*, where the ſtorme muſt firſt fall, and cauſing all the ſtore, and cattell to be removed into ſtrong holds, he left all naked. By this time *Iſaac* was entred *Epyrus*, and *Scanderbeg* with ſix thouſand Horſe, ſeeming to be affrighted with the great Army of the *Turks*, fled towards *Lyſſa* in the *Venetian* territories, that thereby they might ſuſpect no ſubtility. *Iſaac* glad hereof, ſent out ſome Troops after him to mark which way he went, and ſo reſted his Army after their long journey: the Horſe-men at their return certified him that *Scanderbeg* was fled out of *Epyrus*, and not an enemy to be ſeen in all the Country.

Amaſe turns Traytor.

Iſaac Baſſa ſent againſt *Scanderbeg.*

Scanderbegs Policy.

Hereupon the *Baſſa* created *Amaſe* in the name of *Mahomet*, King of *Epyrus*, and ſo marched forward, yet commanding his Men upon pain of Death, not to break their Ranks: And at laſt he came to the famous *Pharſalian* plains. In the mean time *Scanderbeg* in the Night had ſent ſome Spies excellently well Mounted, to the tops of the Mountains, to give notice of the Motions of the Army of the *Turks*, and with his own Army he conveyed himſelf ſecretly by Night as near as he could unto them. The Enemy finding ſome ſtragling Cattel in thoſe Plains, fell to ſeeking after Booty, as Men without Fear; and at Night encamped without any great Watch, but only towards *Lyſſa*, whither *Scanderbeg* went. The next Morning the Baſſa came to the ſame Mountain, on the other ſide whereof *Scanderbeg* lay, and there encamped with half his Army, ſending *Amaſe* with the other half to burn and ſpoyl the Country.

Amaſe proclaimed King.

Scanderbeg, like a politick Captain, divided his Forces into three parts, one under *Moſes*, another under *Tanuſius*, the third he took to himſelf, appoint-

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ing every one his part, and what he ſhould do, and ſo marched to the top of the Mountain, from whence he beheld how the *Turks* lay in the Plains, eſpecially they which were lately returned from ſpoyling the Country with *Amaſe*, how their Horſes were unbridled, and unſadled, themſelves ſome reſting on the ground, others victualling of themſelves, others at ſeveral kinds of ſports, and many faſt aſleep on the Graſs. The like negligence was in the Baſſa's Camp, all being without fear of *Scanderbeg*, of whom they had heard nothing for many dayes.

Scanderbeg delighted with this ſight, placing more Drums and Trumpets in every part of his Army, than ordinary; himſelf, with ſome of his beſt Horſe-men, deſcended from the Mountain to oppreſs the *Turks* Scouts, and ſlue them all but one, who eſcaped, and gave the Alarm to the Camp. The *Turks* could not believe that *Scanderbeg* was ſo nigh them on that ſide: But *Scanderbeg* following at his Heels with his Horſe, and his Foot haſting after, began to break in upon them; and the other parts of his Army deſcended from the Mountain with ſuch horrible ſhouts and noiſe of Inſtruments of War, as if *Heaven* and *Earth* ſhould preſently go together; the Hills and Vallies with their hollow Eccho encreaſing the Terrour of the Alarm. *Amaſe* firſt made Head, and encouraged the *Turks*; with whom *Scanderbeg* encountred, and whilſt the Baſſa was coming to his Reſcue, *Moſes* on the one ſide, and *Tannſius* on the other, charged him ſo hotly, that he was glad to retire to his Trenches.

A great Battail.

The Turks beaten.

Amaſe ſtill with great Courage withſtood his Uncle, and encouraged his *Turks*: Yet *Scanderbeg* ſtill prevailing on them, they at laſt turned their backs and fled: *Scanderbegs* Horſe purſuing the Chaſe, ſlue very many, and took *Amaſe* priſoner. *Moſes* alſo had diſperſed the Baſſa's Army, and purſued them till they were out of *Epyrus*: Many were ſlain, and many taken priſoners, together with twenty of the *Turks* faireſt Enſigns, of whom were ſlain about twenty thouſand, and of the Chriſtians about ſixty. *Scanderbeg* poſſeſſed the rich Pavillion of the Baſſa; and his Captains had Tents with much rich Furniture, which were never prepared for their uſe.

And ſo with his victorious Army he marched to *Croia*, all the Country coming forth to meet him with Acclamations of joy. *Amaſe* was condemned to perpetual Impriſonment, and ſent to *Alphonſus*, King of *Naples*, with part of the ſpoyl, by him to be kept in durance.

Mahomet was much grieved for this loſs, and angry with the Baſſa; yet afterwards was pacified again. After which he concluded a peace with *Scanderbeg* for a year: And when that was expired, he ſent an Army under *Synan-beg* of twenty thouſand into *Epyrus*, with which *Scanderbeg* forthwith encountered and overthrew, ſo that few eſcaped by flight.

A Peace concluded.

Synan-beg overthrown.

Then ſent he *Aſam-beg* with thirty thouſand, whom *Scanderbeg* in plain Battail vanquiſhed at *Ocrida*, and took *Aſam* priſoner, and uſed him Honourably, and afterwards diſmiſſed him.

Aſam-beg.

Juſſum-beg came after with eighteen thouſand, was ſet upon by *Scanderbeg*, had many ſlain, and himſelf hardly eſcaped by flight.

And *Juſſum-beg.*

Then *Caraſa-beg*, an old and expert Captain, deſired *Mahomet* to let him try his Fortune, who ſent him with an Army of almoſt fourty Thouſand. *Scanderbeg* more feared him than any of the former, and therefore raiſed more Forces than ordinary: And to welcome him the better, he ſent two Thouſand of his beſt Horſe-men to lye in Ambuſh in the Enemies Country, who ſet upon the Vauntguard of four thouſand *Turks*, who expected no danger amongſt their friends, and ſlue moſt of them. With which unfortunate beginning *Caraſa* was ſo vexed, that had it not been for ſhame, he would have returned back again; yet coming into *Epyrus*, whilſt he was reſolving what courſe to take, *Scanderbeg* ſuddenly aſſaulted him before he could order his Men. But at the ſame time

there fell ſuch a violent ſtorm, that the Armies were ſundred: The ſtorm continued three dayes, yet *Scanderbeg* was always vexing the *Turks* on one ſide or other: Whereupon the old General returned back to *Conſtantinople* with the remainder of his Army, and was well derided by his Maſter for having promiſed ſo much, and performed ſo little.

A Peace made.

Mahomet finding that he could not prevail by force, betook himſelf to Craft, writing kind Letters to *Scanderbeg* by his Ambaſſadors, and concluded a Peace with him, which was proclaimed with great joy, and faithfully kept for a ſeaſon, whilſt *Mahomet* made War with the *Venetians*; but there being new provocations on both ſides by the Borderers, *Scanderbeg* entred with an Army into *Macedonia*, made much ſpoyl, and returned with a great Booty. Hereupon *Mahomet* ſent *Seremet* Baſſa with fourteen thouſand Souldiers, to lye upon the Confines of *Epyrus* for a Guard, but to attempt nothing againſt it.

Seremet Baſſa beaten

Scanderbeg having Intelligence hereof, marched thither with twelve thouſand lying in Ambuſh near the City where the *Turks* were; and in the Morning he ſent five Hundred towards the Enemy, to draw him out, if they could, into the Field: But if he came forth, he ordered them to Retreat to the place where the Army lay, which fell out according to his deſire; ſo that riſing up, he aſſaulted the *Turks* on every ſide, ſlue ten thouſand of them, and took twelve principal Men priſoners, for whom he had fourty thouſand Duckats in Ranſome.

A great Battail.

Then *Mahomet* ſent *Balabanus* with fifteen thouſand Horſe, and three thouſand Foot to invade *Epyrus*, who knowing that *Scanderbeg* lay not far from him with a ſmall power, he intended in the Night to ſet upon him at unawares, but *Scanderbeg* having Intelligence by his Scouts, ſet forward in good Order to meet him. *Balabanus* perceiving that he was diſcovered, made an Alt: *Scanderbeg* when he drew nigh him, conſidering the ground where the Enemy lay, encouraged his Souldiers, which were but four thouſand Horſe, and a thouſand five Hundred Foot, charged them on their lives, that if the Enemy in the Fight retired, they ſhould not purſue them beyond the ſtraits of the Hill, ſuſpecting an Ambuſh behind it, and ſo retired a little; which *Balabanus*, ſeeing his ſmall number, judged to be a flight, and therefore haſtily marched after, till *Scanderbeg* watching his Opportunity ſtayed, and ſet courageouſly upon them, yet the Battail for a great while ſtood Doubtful, but ſuch was the Fury of *Scanderbeg* and his Souldiers, that at laſt the *Turks* fled, and they purſued to the ſtraits of the Mountains, where *Scanderbeg* had commanded them to ſtay. But his beſt Captains in the Heat of Fight, forgetting his Command, entred the ſtraits, and were ſet upon by many that lay there in Ambuſh, where, fighting like Lyons, at laſt they were oppreſſed with Multitude, taken priſoners, and ſent to *Mahomet*; they were *Moſes*, *Muſachius*, *Perlot*, &c. The leaſt of them able to have Conducted a brave Army.

Scanderbegs beſt Captains taken.

Turkiſh cruelty.

Scanderbeg preſently ſent to have Ranſomed, or Exchanged them for others, but the Tyrant knowing that they were his beſt Captains, refuſed, and flayed them by degrees, ſo that they were fifteen dayes in dying. *Epyrus* mourned for the great loſs, but *Scanderbeg*, reſolving to revenge their blood, with fire and ſword, entered into the *Turks* Dominions, ſparing nothing that he could burn or deſtroy.

Scanderbeg Scouts corrupted.

Mahomet ſent *Balabanus* rich preſents for his good Service, commanding him to recruit his Army, and proſecute the Wars, which he performed with all Diligence, yet uſing Policy, he corrupted *Scanderbegs* Scouts, and had like to have oppreſſed him ere he was aware; but *Scanderbeg* himſelf, who ſpent moſt of the Night in careful Watch, diſcerned the Approach of the Enemy by the Noiſe of their Horſes, and ſo ſpeedily ordering all things, encountred with

with them, and after a great Fight put them to flight, ſlue moſt of them in purſuit, *Balabanus* with a ſmall Remnant hardly eſcaping. Yet *Mahomet* ſent him again with fourteen Thouſand Horſe, and three Thouſand Foot, knowing his deadly Hatred to *Scanderbeg*; when he firſt came, he firſt tryed by ſubtilty to circumvent *Scanderbeg*, and when that prevailed not, he reſolved by plain force to ſubdue him, and ſo marching forward, *Scanderbeg* met him with eight Thouſand Horſe, and a Thouſand five Hundred Foot near to *Sfetigrade*. *Balabanus* beaten.

The Fight beginning (though the *Turks* were two to one) yet *Scanderbegs* Men fought like enraged Lyons, without regard of Danger: *Scanderbeg* carefully ordered all things, himſelf fighting at the Head of his Army, performed all the parts of a worthy Chieftain, and valiant Souldier; but whilſt he thus fought in the middeſt of his Enemies, his Horſe was ſlain under him, and in the Fall ſorely bruiſed one of his Armes: The *Turks* preſſed on vehemently to have ſlain him; but God delivered him, his Souldiers reſcuing, and remounting of him; and he forthwith encountring one of the *Turks* great Commanders, ſlue him Hand to Hand, which ſo terrified the *Turks*, that they firſt Retired, then fled, whom *Scanderbeg* purſued with ſuch Execution, that few returned Home with *Balabanus*. *Mahomet* was extream Angry with the Baſſa, but when his fury was over, *Balabanus* told him, that the way to Conquer *Scanderbeg*, was to enter *Epyrus* with two puiſſant Armies, to ſpoyl the Country, and incloſe *Scanderbeg* betwixt them, and neither of them to fight, but when the other was near at hand, by which means he might certainly be deſtroyed: The Tyrant liked this advice ſo well, that he gave him Commiſſion to take what Forces he would, and to chooſe his Aſſociate out of all his Men of War, *&c.* *Scanderbeg* in great danger. *Balabanus* beaten.

Balabanus choſe out forty Thouſand good Souldiers, and one *Jacup*, a valiant Captain for his Companion, whom he ſent with ſixteen Thouſand one way, and himſelf with twenty Thouſand Horſe and four Thouſand Foot went another way: *Scanderbeg*, having ſecret Intelligence of all theſe projects, gat in Readineſs eight Thouſand Horſe, and four Thouſand Foot, choiſe Souldiers, and ſent out his Eſpials; who, hoping for great Rewards, proved falſe Traytors, and went to *Balabanus*, acquainting him with ſo much of *Scanderbegs* Deſigns as they knew: *Scanderbeg* marvelling that they returned not, went out himſelf with five more to ſee how the Enemies lay: But he had like to have fallen into an Ambuſh, had he not ſeaſonably diſcovered it, and ſpeedily retired, yet he loſt four of his Men: And coming to his Army, he ſuddenly prepared to fight with *Balabanus* before the other Army came, and ſo preſently marched into the Valley where *Balabanus* lay; and he divided his Army into four parts, one under himſelf, the other three under three of his beſt Captains, and ſo advanced towards the *Turks*. But *Balabanus* waiting for the coming of his Partner, would not ſtir out of his Trenches. *Scanderbeg* ſcouts turn Traytors. *Scanderbeg* in danger.

Scanderbegs Men derided and provoked them all they could, till the *Turks* enraged with the Affront, would have iſſued forth without the General, had he not led them. When therefore he ſaw no remedy, he advanced in good order, and *Scanderbeg* furiouſly aſſaulted him, ſo that there was a dangerous and doubtful Battail, yet *Scanderbeg* and his Men ſo preſſed upon them on all ſides, that at laſt they were broken in pieces, moſt of them ſlain, only *Balabanus* with ſome few eſcaped. *Balabanus* again beaten.

Scanderbeg had ſcarce divided the ſpoyl, and breathed himſelf, when a Poſt brought him News, that *Jacup* was burning and deſtroying all in another part of his Country: Whereupon he preſently marched thitherward, and his Men went as to an aſſured Victory: *Jacup* hearing of his coming, retired into a corner of the Plain: *Scanderbeg* coming near him, reſted one whole

day, and then brought forth ſome of his Priſoners before the Enemies Camp, which before knew nothing of *Balabanus* his Overthrow: Yet *Jacup* ordered his Army, and fiercely charged *ſcanderbegs* Men, where the Fight laſted not long, but the *Turks* fled, and moſt of them were ſlain; in all, there were ſlain in the two Battails four and twenty Thouſand Men, and ſix Thouſand taken Priſoners; *Jacup* eſcaped with a few: After which *Scanderbeg* entred into the *Turks* Territories, made Havock of all, and ſo returned with his Victorious Army to *Croia*, where he diſmiſſed them every Man to his own Home.

Jacup beaten.

Two *Aſſaſinates* ſent to ſlay him.

Then *Mahomet*, with great Rewards, hired two Villians to go and kill *ſcanderbeg*, who went into *Epyrus*, declaimed againſt *Mahomet* and his Superſtition, deſired to be inſtructed in the Principles of the Chriſtian Religion, and to be *Baptized*, and thereby found much Favour with *Scanderbeg*, yet they watched their opportunity to Murther him: But Treaſon againſt Princes whom God hath under his moſt Mighty Protection, cannot be long concealed: Theſe Aſſaſſinates falling out between themſelves, let ſome Words fall, which gave Occaſion of Suſpicion, and ſo being Examined, they confeſſed the Treaſon, and were juſtly Executed according to their Demerits.

Gods care of Kings.

The Traytors executed.

Mahomet then reſolved to go himſelf into *Epyrus* with ſuch an Army as ſhould ſpeedily end the Warr, and for that end, he raiſed an Army of two Hundred Thouſand Men: *Scanderbeg* having Intelligence of it, fortified all his Cities and ſtrong Holds, eſpecially *Croia*, which he furniſhed with all things Neceſſary for a long Siege, put into it a choiſe Garriſon, and made *Balthaſar Perduce*, a worthy Captain, Governour thereof. He left nothing abroad in the Country, removed all the Inhabitants into Garriſons, or other place of Refuge: And no ſooner was this done, but *Balabanus* came with Fourſcore Thouſand Horſe, and ſat down before *Croia*. In few dayes after came *Mahomet* with his huge Army, and encamped there alſo: He ſummoned the City; to which the brave Governour made no other anſwer, than by continual Thundering ſhot into his Camp. *Mahomet* cauſed great Ordnance to be caſt, and planted his Batteries. In the mean time *Scanderbeg* with a ſmall Army of choice Souldiers, lay in the Woods, cut off his Forragers, and ſuch as brought Victuals to the Camp; and oft in the Night ſuddenly brake into one or other of the Quarters of the *Turks* Camp, making great ſlaughter of them, and kept them in ſuch continual Alarms, that he never gave them reſt.

Mahomet invades *Epyrus*.

Scanderbeg troubles him.

Mahomet ſeeing his Men to Decreaſe, and that the City was not to be taken but by Famine, and a long Siege, and fearing ſome Diſaſter, as had there happened to his Father, left *Balabanus* with the greateſt part of his Army, and returned himſelf to *Conſtantinople*. As he went back, he corrupted the Governour of a Fort called *Chidna*, in which were eight Thouſand of *Scanderbegs* Souldiers, promiſing them Liberty, and Safety to depart: But when he prevailed, and had them in his power, the Tyrant cauſed them cruelly to be cut in pieces, ſparing neither Souldier nor Inhabitant, Man, Woman, nor Child.

Mahomet returns home.

Mahomets perfidiouſneſs and cruelty.

Scanderbeg ſcorning to have his chief City beſieged by *Balabanus*, and yet wanting Forces of his own to raiſe the Siege, he ſent to his Friends the *Venetians*, and other Confederate Princes; ſo that by their Help in few dayes, he got an Army of above Fourteen Thouſand choyce Souldiers, with which he marched to *Croia*: But by the way, underſtanding that *Jonima* was coming with a new ſupply to *Balabanus*, with ſome choyce Horſe-men, he poſted over the Country, fell upon them, ſlue and put them to flight, took *Jonima* and his Son priſoners, whom the next day he ſhewed to *Balabanus*. And then with plain force, he drave the *Turks* from a Mountain near to the

Jonima beaten.

City

City of *Croia*. *Balabanus* seeing this, with some others, he rode up to the City Gate, and with infinite promises would have perswaded them to deliver up the City to him; but they, sallying out, drave them away, and one of them shot him through the Throat, whereof he presently dyed. *Balabanus* slain.

The *Turks* discouraged with these things, rose in the silence of the Night, and retreated eight Miles from the City. *Scanderbeg* the next Morning found in their Tents great store of Corn, and other provision, which he conveyed into *Croia* in great Triumph. The siege raised.

The same Day he sent Select Souldiers to take the Streights through which the *Turks* must needs pass, when they went out of *Epyrus*: Which the *Turks* hearing of, they sent two Messengers to *Scanderbeg*, promising him to deliver up their Horse and Armes, if he would permit them safely to pass out of the Country. From whom they received this short Answer; *That as they came into his Countrey without his Leave, so they must Depart without his Leave also.* VVhereupon in the Dead of the Night they desperately brake through those passes, yet not without great loss. *Scanderbegs* imprudence

Shortly after *Scanderbeg* recovering what he had lost, and putting all the *Turks* to the Sword, brake up his Army, retaining only two Thousand Horse, and one Thousand Foot for the Guard of his Frontiers. *Mahomet* was so vexed at this evil Success, that he could neither Eat, nor Drink, nor Sleep for a season; yet at last he resolved the next Spring to go thither again in person, to make a full Conquest of it. And *Scanderbeg* provided for him as he had done formerly.

Mahomet with a mighty Army, when the Spring was come, entred into *Epyrus*, and with much labour and charge built a City, which he made a Garrison. From thence he marched to *Dirrachium*, a City belonging to the *Venetians*, which he had thought to have found unprovided: But it proved otherwise, insomuch as having spent some time there, to his great loss, he suddenly arose, and returned into *Epyrus*, and sat down before *Croia*, proffering large priviledges and great gifts, if they would surrender the City; or else threatned them with all the Calamities of War. To which they made no answer but with the Mouth of the Canon. *Mahomet* again invades *Epyrus*. *Mahomet* besieges *Croia*

Scanderbeg also continually molested his Camp, and brake into their Quarters every night. Whereupon *Mahomet* rose with his Army, and hearing of many *Epyrots*, retired into the Mountains; he went to seek them out, but was by them repulsed with great loss. *Scanderbeg* also following him at the Heels, daily cut off part of his Army: So that at last the Tyrant despairing to do any good, went back with vexation and shame to *Constantinople*. The siege raised.

After all this, *Scanderbeg* viewed the state of his Kingdom, ordered his Affairs, and then went to *Lyssa*, to confer with the *Venetian* Embassadour and the other Confederate Princes: But within few Dayes he fell Sick of a Feaver, and perceiving his End to draw nigh, he sent for his Wife and Son, and the Confederate Princes, and discoursed to them of his troublesome Life, fore-warned them of the Dangers that were like to ensue, perswaded them to persevere in Unity, made the *Venetians* Protectors of his Son and Kingdom: And so after he had with most fervent Prayer commended his Soul into the Hands of Almighty God, he quietly left this Life, *January* 17. *Anno Christi*, 1466. and of his Age sixty three, of his Reign twenty four.

His Death was much lamented by all Christian Princes, especially his Neighbours, who had lost their most careful watchman, and invincible Champion. The sorrow of his Subjects is not to be expressed: He was royally buried in the Cathedral in *Lyssa*. Yet nine years after, the *Turks* having taken the City, *Scanderbegs* Death.

His bones digged up by the Turks.

with great Devotion digged up his bones, reckoning it ſome part of their Happineſs, if they might ſee or touch the ſame: Such as could get any part thereof, ſet it in Silver or Gold, and hung it about their Necks, perſwading themſelves, that it would make them valiant and proſperous.

His Character.

He was a Man of rare parts, and of an indefatigable Spirit: During all the time of his Warrs, he never ſlept above two Hours in a Night: He ever fought againſt the *Turks* with his Arm bare, and that with ſuch fierceneſs, that the bloud did oft-times burſt out of his Lips. He with his own Hands in thoſe Wars ſlue at leaſt three thouſand of the *Turks*. What his ſtrength was, may appear by theſe Examples. There was in a part of *Epyrus* a mighty wild Bull, that had murthered many, and committed a thouſand Outrages: Him *Scanderbeg* encountered with on Horſe back, and with one only blow of his Cimitar, he cut his Neck clean from his ſhoulders.

Alſo a monſtrous Boar in *Apulia*, that had wounded many of King *Ferdinands* Courtiers, *Scanderbeg* being Hunting with the King, encountred with this Beaſt, and ſoon parted his Head from his Body.

His Cimitar was made at *Damaſco* in *Syria*, and was of an excellent temper: He oft carried two of them in one Scabbard, and ſometimes would break them both in one Battail.

Mahomet hearing that he would cut Helmets, Head-pieces and Pouldrons clean aſunder with it, he ſent to him for one of his Swords, thinking that there had been ſome Extraordinary Vertue in them: And when *Scanderbeg* had ſent it, he put it into their Hands who had the ſtrongeſt Arms about him: but perceiving no ſuch Wonders as was reported of it, he ſent it back with ſcorn, ſaying, That *he would not be beholding to him for that which he could get for his Money*: And *that he credited not what was related to him of that ſword.*

But *Scanderbeg*, in the ſight of the Meſſenger, having made ſtrange and admirable Proofs of it, bad him tell his Maſter, that it was not the Vertue of the Sword, but the ſtrength of his Arm, which he reſerved againſt his Enemies.

God raiſed up this worthy Chriſtian Prince, and endowed him with ſuch excellent parts, as another *David*, againſt thoſe proud *Goliahs*, *Amurath* and *Mahomet*, who were cruel and bloody Perſecutors of the Church of God: God made him ſucceſsful and victorious in above twenty Battels that he fought againſt the *Turks*.

Collected out of the Hiſtory of Scanderbeg, *and out of the Turkiſh Hiſtory.*

The



M:CORVINVS *etc.*

The Life of Matthias Corvinus, *King of* Hungary, *who Dyed*, Anno Chriſti 1490.

Huniades being Dead, the young King *Ladiſlaus* and *Ulricus* Earl of *Cicilia*, thought they might the more boldly come into *Hungary*, and thereupon they preſently began their journey. *Ladiſlaus* the eldeſt Son of *Huniades*, who was now at the City of *Alba*, hearing of the Kings approach, obediently opened to him the Gates, but four Thouſand of the Kings Armed Souldiers he debarred from entring into the City: Whilſt the King was there, he with the Earl *Ulricus* ſat often in Councel with ſome other Nobles alſo: At laſt, they required *Ladiſlaus* to reſort unto them, he at firſt was in ſuſpenſe what to do, but afterwards, putting on a private Coat of Male, he came to them. Treachery.

Whilſt they were in Debate, *Ulricus* picked a Quarrel with him, and called him Traytor for ſhutting the Gates againſt the Kings Souldiers, and withal, taking his Sword from his Page, let flie at his Head. To break the blow, ſome putting up their Hands, had their Fingers cut off: The *Hungarians* that were without, hearing the Tumult, brake into the Chamber, where they preſently ſlue this falſe Earl *Ulrick*, and cut him almoſt all to pieces: The King was much diſcontented hereat in his Mind, yet ſeeing there was no other remedy, he diſſembled his Grief for the preſent, and making fair Weather to *Ladiſlaus*, he took him along with him towards *Buda*: By the way, paſſing by the Town where *Huniades* Wife was, mourning for the Death of her Husband, the King went to her, and ſeemed with many fair words to comfort her; there he reſted, and refreſhed himſelf, and ſo departed with much diſſembled Love, and fained Favour, and took along with him the two Sons of Hypocriſie.

Huniades, *Ladiſlaus* and *Matthias*, who where now without ſuſpition, and therefore the more ready to wait upon him: But when he came to *Buda*, he cauſed them both to be ſuddenly apprehended; and immediately after, the elder [*Ladiſlaus*] was brought forth to the place of execution: at which time, a Cryer proclaimed, *Thus are they to be chaſtened that are rebels againſt their Lord.* After the Hang-man had three blows at his neck, *Ladiſlaus* having his hands bound behind him, roſe up right upon his feet after the third ſtroak, and looking up to Heaven, called upon the Lord, and proteſting his innocency, meekly laid down his head again, and ſo at the fourth blow had it ſtricken off: Then did this bloody Tyrant take *Matthias*, and carried him captive with him into *Auſtria*.

A Miracle of mercy.

Shortly after, this young King was to marry the *French* Kings Daughter: great preparation was made againſt the Wedding, which was to be celebrated at *Prague* in *Bohemia*: many Princes and Potentates were invited to the ſolemnity, at which time this wicked King had intended to make an end of all the *Huſſites* in *Bohemia*: Thither therefore he went, taking his Priſoner *Matthias* along with him to *Prague*: Where he alſo impriſoned him, but in the middeſt of all his great preparations, *Anno* 1461. this great Adverſary of Gods people, *Ladiſlaus* King of *Bohemia* and *Hungary*, and Archduke of *Auſtria*, was, by the revenging Hand of God, ſmitten with a peſtilent Sore in his Groin, whereof he dyed within the ſpace of ſix and thirty Hours: After whoſe Death, the Kingdom of *Bohemia* fell to *George Pogiebracius*, a Friend and Favorer of the *Huſſites*, whom afterwards Pope *Innocent* the eighth did Excommunicate, and Depoſe for his Religion. But the Nobles of *Hungary*, hearing of the Death of *Ladiſlaus*, met together, and for the Love they bare to the Remembrance of *Huniades*, they choſe *Matthias*, ſurnamed *Corvinus*, now a Priſoner at *Prague*, to be their King, and withal diſpatched away Ambaſſadors to *Pogiebracius*, to deſire him to ſend this their King Elect to them: *Pogiebracius* having heard their Meſſage, at Supper time, he immediately ſent for *Matthias* out of Priſon, and placed him at the upper end of the Table; Young *Matthias*, being but about eighteen years old, was much abaſhed at it, and began to crave Pardon: But the King would needs have it ſo, and when he was ſet, to quiet his mind, he willed him to be of good cheer, for that he had good News to tell him: *Good News* (ſaid *Matthias*) *if it would pleaſe your Majeſty to grant me my Liberty.* Yea that (ſaid the King) and more too, and then ſaluting him by the Name of the King of *Hungary*, he brake unto him the whole matter: And within few dayes after, he married to him his Daughter, furniſhed him with all things fit for his ſtate, and Royally accompanied him into *Hungary*, where he was with great joy and triumph received by his people, and over whom he glorioufly Reigned for the ſpace of eight and thirty years, in which time he notably enlarged the Kingdom of of *Hungary*, and proving the Thundering Son of a Lightning Father, he became a far greater Terrour to the *Turks*, than ever was his Father *Huniades*.

Popiſh malice and cruelty.

Gods judgment on a bloody perſecutor.

Gods goodneſs.

A ſtrange providence.

Preſently after, the Emperour *Frederick*, having the Crown of *Hungary* remaining in his Hands, which *Elizabeth* the Mother of *Ladiſlaus* had carried to him, laid claim to the Kingdom, whereupon Wars enſued between *Matthias* and him; but at laſt by the Mediation of the Princes of *Germany*, a peace was concluded betwixt them, and *Matthias* ranſomed the Crown from *Frederick* for eight Thouſand Florences.

Wars betwixt *Matthias* and the Emperour.

He ranſoms his Crown.

At this time there were great Wars between the *Venetians* and the great *Turk*; but the *Venetians* going by the worſe, ſent Ambaſſadors to King *Matthias*, ſoliciting him to joyn in League with them, and to take up Arms againſt the common Enemy, offering preſently to furniſh him with a great ſum of Money, beſides a large yearly Penſion towards the Maintenance of thoſe Wars. For which

He enters into league with the *Venetians*.

he

he ſhould to his power, by land, defend all thoſe Territories of theirs, which lay between the *Rhetian Alps*, and the *Adriatick Sea*, againſt the invaſion of the Turk.

Matthias having well conſidered of this their requeſt, anſwered, That they had many times before in the like caſe, refuſed to give aid to the *Hungarian* Kings, his predeceſſors; yea, and judged it a thing unreaſonable, that any ſuch thing ſhould be requeſted at their hands: So that the *Hungarian* Kings had many times received great loſs for want of their aſſiſtance: Yet he was willing to forget all ſuch unkindneſſes, and to take their Territories into his protection, according to their requeſt; promiſing withall, the next Spring to invade the Turks Dominions. And according to his promiſe he honorably performed it: For in the beginning of the Spring he paſſed over the *Danubius* at *Belgrade*, with a puiſſant Army, and raiſed the Forts which the Turks had built thereabouts, and ſo entring into *Servia*, laid all the Country waſt before him; and afterwards laden with ſpoyle, returned home again, carrying away with him twenty thouſand captives. His Wars againſt the Turks.

And with the like proſperous ſucceſs he maintained warrs againſt *Mahomet* the Great, and againſt his ſon *Bajazet*, almoſt alwayes going away with the Victory; ſo that there was no Chriſtian King or Chieftain, that did ever more often with ſucceſs fight againſt the Turks, or had of them greater victories.

Then did he (according to his promiſe made to the *Venetians*) enter into the Kingdom of *Boſna*; where by force he overthrew the ſtrong Forts which the Turk had built for the defence of the Frontiers, and valiantly drave them all out before him, till he came to *Jaitze*, the chiefe City of *Boſna*, unto which he laid ſiege and took it: and ſo Garriſoning it, he followed the courſe of his victories, ſcarcely ſuffering the Turks to breath, untill he had by force wreſted all that Kingdom out of their hands. *Boſna* won from the *Turks*.

This ſo vexed the proud *Mahomet*, that in great fury he came with a mighty Army into *Boſna*, and laid hard ſiege unto *Jaitze*, which was by the Chriſtians worthily defended, till *Matthias* came to the relief thereof, who ſo troubled the Turks Camp with continual skirmiſhes on the one ſide; and they within the Town, with deſperate ſallies on the other, that at length the proud Turk was driven to ſuch extremity, that he was forced ſecretly to ſteal away in the night with all his Army, into *Servia*; and for haſt, left behind him all his Tents, and his great Ordnance. *Mahomet* ſhamefully beaten.

Matthias having thus valiantly relieved the City, followed the Turks Army into *Servia*, and took part of that Countrey alſo; which together with *Boſna* he annexed to the Kingdom of *Hungary*: So that now the name of *Matthias* was unto the *Turks*, no leſs dreadful, then was ſometimes the name of his valiant Father *Huniades*. Part of *Servia* taken.

Anno 1475. *Mahomet* the Great having ended his Wars with the *Perſians*, reſolved to convert all his power againſt the *Venetians*; and for that end ſent *Solyman* Baſſa with an Army of fourſcore thouſand brave men, to beſiege *Scodra*, or *Scutari*, within the confines of *Albania*: many were the deſperate aſſaults which the *Turks* gave to the City, and yet they were ſtill as valiantly repulſed by the Chriſtians within.

In the mean time *Matthias* raiſed an Army, and with it marched into the *Turks* Dominions, where he made ſuch havock and ſpoil of all before him, that *Mahomet* was glad to call back the great Baſſa from the ſiege of *Scodra* (after he had lain there three moneths with his great Army, and loſt fourteen thouſand of his men) to defend his own Country. He waſteth the *Turks* Dominions.

With this diſhonor *Mahomet* was ſo diſcontented, that he gave one a yeatly penſion daily to put him in mind of the ſiege of *Scodra*. Malice.

Anno 1480. the *Turk* ſent a mighty Army, conſiſting of an hundred thouſand men, under ſome of his chiefeſt and moſt expert Commanders, into *Tranſylvania*, which brought ſuch a general fear upon the Country, that *Steven*

He relieved Transilvania

Batore, the Vayvod, was glad with all ſpeed to fly unto *Matthias*, King of *Hungary*, declaring to him the danger of his Country, and craving his aid. *Matthias* at this time lay ſick of the Gout, yet he ſent an Army under his expert Captains, which not far from *Alba Julia*, met with the *Turks*, and there in a great and bloody Battail defeated them, ſlue *Iſa*, one of their chief Captains, and thirty Thouſand *Turks* beſides. By which great Victory *Tranſilvania*, was delivered from that preſent Danger.

The Turks beaten.

The noble Acts of *Matthias* againſt theſe Enemies to the Name of Chriſt, were ſo many, and ſo great, that through Gods goodneſs, he was a great ſhelter, not only to *Hungary*, but almoſt to all Chriſtian Kingdoms, in repelling and beating back the proud ſwelling Waves of the Turkiſh Empire, which were like to have over-flown all: Yea, he ſo defended the Confines of *Illyria* from the power of the *Turks*, that both *Mahomet*, and *Bajazet* his Son, were enforced to ſeek to him for Peace. But the Devil in the mean time, envying his proſperous ſucceſs in Defence of the Chriſtians, ſtirred up the Pope to caſt in the Ball of Contention between *Pogiebracius* and him; whereby not only his courſe of Victory againſt the *Turks* was ſtopped, but alſo great Wars and Bloodſhed followed amongſt Chriſtians: In which Wars *Matthias* took from *Pogiebracius*, *Moravia*, and a great part of *Sileſia*, and joyned them to his Kingdom of *Hungary*. Alſo by the Popes means, a new Quarrel ſprang up between the Emperour *Frederick* and him: In which Wars *Frederick* had utterly gone to Ruin, had not *Albert*, Duke of *Saxony*, reſcued the Emperour, and repreſſed the vehemency of *Matthias*. Alſo, after the Death of *Pogiebracius*, the Emperour conferred the Kingdom of *Bohemia* upon *Vladiſlaus*, the King of *Polands* Son: Whereupon *Matthias* made War upon him, and alſo proclaimed open Wars againſt *Frederick*: But it pleaſed God in the midſt of theſe great Undertakings and preparations to take him away by ſickneſs, *Anno Chriſti* 1490. and of his Age fifty ſix, after he had Reigned with Renown, thirty eight years.

Satans Malice.

Popiſh Malice.

His ſecond wars with the Emperour.

His Death.

His Character.

Beſides his noble Acts of Chivalry, he was Religious according to thoſe times, Learned, and a great Lover of Learning and Learned Men, whom he with great Stipends procured to come to him out of other Countries; by which means he much civilized and reduced into good order, the barbarous Rudeneſs of thoſe Kingdoms which he governed, and made thereof a moſt flouriſhing Common-wealth.

A great Library.

Moreover, he erected a great and ſtately Library, which he furniſhed with all ſorts of Books, both for Languages, Arts, and Hiſtory; many of which he cauſed to be tranſlated out of the Greek into Latin: So that the like Library was not to be found in all *Europe* beſides, except the *Vatican* at *Rome*. Out of which Library we have received divers parts of *Diodorus ſiculus*, and *Polybius*, which were not extant before.

Collected out of the Book of Martyrs, and the Turkiſh Hiſtory.

The



K. EDWARD. 6.

The Life of Edward *the ſixth, King of* England, *who Dyed,* Anno Chriſti 1553.

EDward the ſixth, born *Anno Chriſti* 1537, was the Son of King *Henry* the eighth by his third Wife, *Jane*, Daughter to Sir *John Seymer*: Whoſe Mothers Body was opened for his Birth, whereby ſhe dyed of the Inciſion the fourth day after. His Education.

When he was ſix years old, he was committed to the tuition of Doctor *Cox*, and Mr. *John Cheek*, the firſt inſtructed him in the knowledge of the Arts, and Divinity; the ſecond in the Languages of Latine, and Greek: Others were appointed for other Languages, who all endeavoured to infuſe into him Knowledge, and Vertue by ſome mixture of Honeſt Delight.

Under theſe he profited ſo much, that in ſhort time he ſpake *French* and *Latine* perfectly; alſo *Greek*, *Spaniſh*, and *Italian*. He was well skilled in *Logick*, *Philoſophy*, *Muſick*, and *Aſtronomy*, and other liberal Sciences, in ſo much as the great *Italian* Philoſopher, *Cardane*, having made ſome tryal of him, was aſtoniſhed with Admiration and Delight, reporting Abroad, *That he was a Miracle of Nature.*

When he was about nine years old, his Father dyed, and he was proclaimed King, and brought to the Tower, where he remained about three weeks; in which time his Uncle, the Earl of *Hartford*, was elected Protector of the Realm, and Governour of the Kings Perſon during his Minority: And a few dayes after, he Knighted the King, who taking the Sword from him, Knighted the Lord Mayor, and advanced divers other of the Nobility: The Lord Protector was made Duke of *Sommerſet*, his other Uncle, Sir *Thomas Seymer* was made Lord of *Sudely*, and High Admiral of *England*, &c. Proclaimed King.

February 19. *Anno Chriſti* 1547. he Rode in great ſtate from the Tower to

his Coronation.

Weſtminſter, and the next day was crowned by the Archbiſhop of *Canterbury*. The ſame day a generall pardon was granted to all perſons, ſix only excepted: Never was King more loving to others, or better beloved generally of all: He was of an excellent beauty and modeſty, very curteous, and naturaly ſo diſpoſed to learning, that he ſeemed rather born ſo, then inſtructed in it; He was full of Clemency, courage, care and knowledg in ſtate affairs. He was very tender of ſhedding blood, ſo that none were executed in his time for religion, but only two blaſphemous Hereticks, *Joan Butcher*, and *George* a *Dutchman*: For the execution of the firſt, all the Council could not get him to ſet his hand to the warrant, till *Cranmer* perſwaded him to it, to whom he ſaid, *That he would lay all the charge of it upon him before God.* He took much delight in repreſentations of Battails, skirmiſhes, and Aſſaults, and ſuch like military exerciſes: He took much pleaſure in the exerciſes of activity, and cauſed his ſervants to uſe wreſtling, leaping, running, riding, and ſhooting at rovers &c. He was exceeding skilfull in fortifications: He knew all the principal ports of *England*, *Scotland*, *Ireland*, and *France*, how they lay, when the tide ſerved, what veſſels of burthen they could receive, and what winds ſerved for entrance.

His Character.

Two Hereticks put to death.

his knowledg.

He was exceeding careful about State affairs, was much with his Councell, and would well underſtand what matters paſſed them, and upon what grounds; and would often encounter their reaſons, and gave lively reaſons of his own, inſomuch that they made an order, that no matters of weight ſhould be debated, but when he was preſent: He had a Cheſt, whereof himſelf carried the Key, wherein he kept the records, of ſuch matters as were concluded by his Councell: He ſet time apart to diſpatch poor mens cauſes without tedious attendance, and delay. Of all the Magiſtrates, Juſtices and Gentlemen of quality in his realm, he knew their names, houſe-keeping, religion, and manner of life.

He was skilful in the matter and manner of Exchange abroad, and provident for the Mint at home. To Ambaſſadours he would give anſwer upon the ſudden, and touch both orderly, and fully upon every part of their ſpeech, to the admiration of his Hearers. He much frequented Sermons, and penned them with his own hands: His ſports were ingenuous, and manlike, whereby he always learned ſomething: He in the middeſt of all his buſineſſes reſerved dayly ſome houres for his private ſtudies and exerciſes with his Teachers.

his Piety.

About this time, preparations were made for warr with *Scotland*, which was thus occaſioned: *Mary Stuart*, ſole daughter and heir to *James* the fifth, being very young, was deſired by *Henry* the eighth to be aſſured to his ſon Prince *Edward*, which was aſſented to by the Nobility, and Parliament of *Scotland*, and all conditions, and covenants were concluded, ſealed, and ſworn to on both parties, and a peace eſtabliſhed for ten yeares, at the end whereof both Prince and Queen ſhould be of age to conſent. But the King of *France* hearing of it, laboured by all means to break this agreement, endeavouring to get this match for *Francis*, afterwards King of *France*, and ſo farr prevailed, that he made a ſtrong party for him in *Scotland*: yet our Protector wrote in a friendly manner to the nobility, remembred them of their promiſes, ſeales, and oaths: He ſhewed them the benefits that would redound to both Kingdoms by this union &c. but when notwithſtanding all this, they would not be brought to reaſon, he raiſed a great Army, with which he marched into *Scotland*, and ſent a great Fleet by Sea to meet him there. In the Army were twelve thouſand Foot, and two thouſand eight hundred light Horſe: The Earle of *Warwick* was Lieutenant Genenerall, the Lord *Gray* of *Wilton* was Marſhall of the Field, &c. The Protector of *Scotland* alſo made great preparation to reſiſt them, Making his Rendevouz at *Muſſelebrough* Field, whither

The quarrell with Scotland.

The Protector invades Scotland

whither the *Engliſh* marched; and ſo between the two nations, a great and cruel battell was fought, wherein the Engliſh were victors, and purſued the *Scots* for five houres ſpace, doing great execution upon them, ſo that the River of *Esk* ran red with blood. A great Battail. The Scots beaten.

Divers of the *Scottiſh* Nobility and Gentry were ſlain, and of the inferiour ſort about ten thouſand. Of the *Engliſh* were ſlain fifty two, but very many hurt. And thus the Lord revenged upon them their perfidiouſneſs in Breaking their Oaths and Covenants. In the which victory this alſo is to be noted, that the ſame day and hour wherein the Images were burned openly in *London*, the *Scots* received this great overthrow. Perjury punished by God. A ſpecial Providence.

Alſo fifteen hundred of the *Scots* were taken Priſoners, amongſt whom was the Earl of *Huntley*, and ſome other Noblemen: *Huntley* being afterwards asked, how he ſtood affected to the intended marriage, anſwered, *That he liked the marriage well, but he liked not the manner of wooing.* Afterwards the *Engliſh* fired many places, took in divers Caſtles, placed Garriſons in them, and ſo returned back into *England*. *Huntlies* ſpeech.

In *England* a great alteration alſo was made in Religion, Injunctions were ſet forth for removing Images out of Churches, Godly Preachers were ſent abroad to inſtruct and teach the people, and for want of Preachers, Homilies were appointed to be read in Churches. *Edmund Bonner* was committed to the *Fleet*, for refuſing to receive theſe Injunctions, and *Steven Gardiner* to the *Tower*, with Biſhop *Tonſtall*, and *Heath*. *Bonner*, *Gardiner*, and other Biſhops impriſoned.

In the firſt year of the King, a Parliament was held, wherein was enacted, That none ſhould ſpeak againſt receiving the Sacrament in both kindes; That all Proceſſes Eccleſiaſtical ſhould be made in the Kings name: The Statute of the ſix Articles was repealed, and that which prohibited the uſe of the Scriptures in *Engliſh*: and a Liturgy was ſet forth.

Commiſſioners being ſent abroad to pull down Images in *Cornwall*, one of them was ſtabbed by a Prieſt, as he was pulling down an Image; and afterwards the whole County roſe in a commotion, which ſpred alſo into *Wiltſhire* and *Somerſetſhire*; they beat down Encloſures, and Parks: but Sir *William Herbert*, with ſome Soldiers, ſet upon them, ſlue ſome, and ſcattered the reſt. A Commiſſioner ſtabbed. A Rebellion.

The like commotions were raiſed in other Counties, which by the prudence of Gentlemen, and other honeſt Perſons, were appeaſed: Yet afterwards there was another Riſing in the Weſt Countries, to whom the King wrote, Firſt reproving them for their Diſordered Aſſemblies; then he pitied their Ignorance, and Errors thence ariſing, perſwading them to return to their Homes, and due Obedience. In which Letter he thus wrote to them, *Aſſure your ſelves moſt ſurely, that we of no earthly thing under the Heaven, make ſuch account, as we do of this one thing, To have our Laws obeyed, and this cauſe of God which we have taken in hand, to be throughly maintained, from the which we will never remove a Hairs breadth, nor give place to any Creature living, much leſs to any Subject, but therein will ſpend our own Royal Perſon, our Crown, Treaſure, Realme, and all our eſtate, whereof we aſſure you of our High Honour.* But they growing more unruly, went to *Exeter*, demanded entrance, which being refuſed, they attempted to take the City by ſtorm, by firing the Gates, by Mines, but all in vain, being eaſily repulſed, and ſlain like Dogs. In the mean time the L. Privy Seal, with a ſmall company, attempted the Relief of the City, which the Mutiniers hindred, by felling many Trees croſs his way, and in his Retreat ſet upon him; but he beat them back, with the loſs of ſix Hundred of them. Zeal and courage. A great Rebellion.

In the mean time the Citizens ſuffered great want, made bread of the courſeſt Bran: Their fineſt fleſh was their Horſes. An aged Citizen in this their want, brought out all his ſtore, ſaying, *That as he communicated to them his ſtore, ſo he would participate with them in their wants; and that he would feed upon one Arm, and fight with the other, before he would conſent to put the City into the hands of the Seditious.* A Famine in Exeter. Fidelity.

But the Lord *Gray* coming with more Forces, ſet upon them, ſlue above nine hundred of them, and diſperſed the reſt: notwithſtanding which, about two thouſand of them rallying the next day affronted the Kings Forces, yet after a while, they ran away. After this alſo, a greater number met together, and brought with them a *Crucifix* upon a Cart, beſet with Croſſes, tapers, holy bread, *&c.* The Lord *Gray* ſet upon them and ſlew the greateſt part of them, diverſe were taken, and ſome of the principal preſently executed. The ſeditious in *Norfolk* were more dangerous, as having greater ſtrength, and the City of *Norwich* to favour them. To theſe the King wrote alſo, and ſent an *Herald* with a General pardon, if they would quietly depart, which they refuſing, the Lord *William Parre* was ſent againſt them, who entring into the City of *Norwich*, was the next day ſet upon by the ſeditious, but he repulſed them with the loſs of three hundred of their company.

Ignorance.
Rebels overthrown.
A rebellion in *Norfolk*.
Rebellion ſuppreſt.

Afterwards the Earl of *Warwick* came with ſome more forces, and after ſome bickerings, wherein many of the Rebels were ſlain, he pardoned the reſt, only executing ſome of the ringleaders, and ſo that commotion was quieted.

Religion beginning now to flouriſh in the land, as well all ſuch Godly ſubjects as were in the Realm had free liberty publickly to profeſs the Goſpel; as alſo many learned, and zealous Preachers before baniſhed, were now licenſed freely to return home, and were encouraged boldly, and faithfully to travel in their function, and calling, ſo that God was much glorified, and the people much edified.

Exiled Miniſters reſtored.

About the ſame time a dangerous rebellion began in *Yorkſhire*, but through Gods mercy, one of the Rebels revealing it in his drunkenneſs in an Alehouſe, it was in ſome meaſure prevented, and the miſchief intended againſt others returned upon the contrivers pates: The *French* King alſo thinking to make his advantage of ſuch ſtirs in *England*, denounced War againſt King *Edward*, and ſent a great Fleet ſuddenly to have taken *Jerſey*, and *Gernſey*, together with many of the Kings Ships there, but they were ſo hotly intertained, that they loſt one thouſand of their men, and their Ships and Gallies were ſo ſpoiled, that they were forced to return home with ſhame and diſhonour.

A Rebellion.
The *French* beaten.

Anno 1549. After this the *French* King came in Perſon with a mighty Army again *Bulloigne*, where alſo he was repulſed with ſhame and great loſs: ſo that it was apparent, that the mighty arm of God fought for King *Edward* his Servant, to defend and deliver him from ſo many dangerous commotions at home, and attempts abroad.

Gods goodneſs.

But the Devil envying the progreſs of the Goſpel, ſought to hinder it, by ſtirring up contentions amongſt our Nobility: Firſt between the Lord Protector and his Brother the Lord Admiral, which was not appeaſed but by the blood of the latter: then between the Lord Protector and the Earl of *Warwick*, and other Nobles that he had drawn into his party, which (notwithſtanding all indeavours uſed by the Godly King to make peace betwixt them) ended in the death and deſtruction of the Protector. Hereupon many of the vulgar ſort (thinking that the alterations of the *Latin* ſervice into *Engliſh* &c. had been the only act of the Protector) began to bruit it abroad, that now they ſhould have their Latin ſervice again with holy Bread, and holy Water *&c.* Whereupon the King with his Privie Councel ſent to all the Biſhops, to take away all Popiſh Books in every Pariſh, and that if any were refractory, and would not deliver them up, that they ſhould be committed to Ward.

Contention among the Nobility.
Reformation carried on.

Anno Chriſti 1550 Letters were ſent abroad for the taking down of Altars in Churches and ſetting up of Tables inſtead of the ſame: and during all the time that the Nobles lived in peace amongſt themſelves, Religion flouriſhed, the Goſpel had a free paſſage, Popery was confounded, and ſcarce a

Papiſt

Papiſt found that durſt ſhew his Head: The popiſh Doctors, *Smith*, *Chadſey*, *Standiſh*, *Young*, *Oglethorp*, with many more, recanted their former Ignorance and Errours. Yea *Bonner* with his own Hand ſubſcribed to the Kings ſupremacy, and promoted his Injunctions: The ſame alſo did *Stephen Gardiner*. Yea during all the time of Peace and Concord, what *Papiſt* was found in all the Realm, which out of Devotion to the Pope, would put his Neck into the Halter, and dye a Martyr for his ſake? In thoſe peaceable times it was that the King ſent for *P. Martyr*, *Martin Bucer*, *Paul Fagius*, with many other learned Men, whereof ſome he placed at *Cambridge*, others at *Oxford*, who with their diligent Induſtry, did much good. Recantations. Forraign Divines ſent for.

And whereas the Emperours Embaſſadour demanded boldly, that the Lady *Mary* might be ſuffered to have the Maſs freely exerciſed in her Houſe: The good King reſolutely and conſtantly Denyed to condeſcend thereunto: He increaſed Sermons at the Court, and ordered that no Man ſhould have a Benefice from the King, but firſt he ſhould preach before him: He ſent five Thouſand Pounds beyond Sea, to Relieve the Poor Proteſtants; and hearing that the Emperour made many ſtrait Laws againſt them, he charged his Merchants to forbear their Trade into *Flanders*, as much as they could. Zeal and courage of the King. His bounty to diſtreſſed Proteſtants.

This prudent and godly King, ſeeing the woful Breaches at Home amongſt his Nobles, intended by Alliance, to ſtrengthen himſelf abroad; for which end he ſent to treat of a Marriage between his Siſter the Lady *Elizabeth*, and the King of *Denmarks* eldeſt Son. But this Lady, though ſhe was furniſhed with many excellent Endowments both of Nature and Education, yet could ſhe never be induced to Marry with any.

The Lord Protector having been brought to his end by the Malice and Subtility of the Earl of *Warwick*, (now made Duke of *Northumberland*) the King at firſt gave no Token of any ill tempered paſſion, as taking it not to be agreeable to Majeſty openly to diſcover it: The Lords alſo laboured to Diſpel ſuch Melancholy thoughts, by plying him with variety of Exerciſes, and Diſports: Yet upon ſpeech of him afterwards, he would often ſigh, and let fall Tears: Sometimes he thought that he had done nothing that deſerved Death; or if he had, that it was very ſmall, and proceeded rather from his Wife than from himſelf. *And where then* (ſaid he) *was the good nature of a Nephew? Where was the Clemency of a Prince? Ah! How unfortunate have I been to thoſe of my Blood? My Mother I ſlue at my very Birth, and ſince have made away two of her Brothers; and haply to make way for the purpoſes of others againſt my ſelf. Alas, how falſly have I been abuſed? How weakly carried? How little was I Maſter over my own judgment?* &c. But the Lords laboured to divert his Thoughts other-ways all that they could. The King grieves for the death of his Uncle.

The King had ſix Chaplains in Ordinary, concerning whom an Order was made, that two ſhould remain with the King by turns, and four ſhould travel in Preaching Abroad: The firſt year, two in *Wales*, and two in *Lincolnſhire*: The next year, two in the Marches of *Scotland*, and two in *Yorkſhire*, and ſo through all the Shires in *England*. Hereby Religion was much propagated, and the People taught Obedience. His zeal in propagating the Goſpel.

The King being fallen into want of Money, Commiſſions were ſent for ſelling of Chantry Lands, and Church-jewels, Chalices, *&c.* by purchaſing whereof many mean Perſons were advanced to great Eſtates, whereby they left their Poſterity ranged amongſt the Nobility of the Land. But within a few years, moſt of them by the ſecret Curſe of God, melted to nothing; and by Improvidence, or Riot, conſumed all. Puniſhment of ſacriledg.

In the ſixth year of the Kings Reign, in *April* he fell ſick of the Meazles: yet, through Gods Mercy, in a ſhort time, he recovered of the ſame. Not long after, he fell ſick of the ſmall Pox; which coming kindly forth, was judged a The Kings ſickneſs.

And recovery. means, which would much conduce to his future Health: And hereof alſo he recovered perfectly. And the Summer following he Rode his Progreſs with a great Train; but when he found that it was Burdenſome to the Country, he diſcharged the greateſt part of it.

Prodigies. Soon after, the King complained of a continual Infirmity of body; about which time ſundry Prodigies were ſeen; In *Oxford-ſhire* a Child was born that had two bodies from the Navel upward, which lived eighteen days, and then they died both together. At *Quinborough* three great Dolphins were taken: Preſently after ſix more at *Black-wall*. At *Graveſend* three great Fiſhes called *Whirle-pooles*, were taken.

The Kings laſt ſickneſs. In *January*, and the beginning of the ſeventh year of the Kings Reign, his ſickneſs increaſed upon him, attended with a ſtrong Cough; and notwithſtanding all Means and Remedies uſed, yet it daily increaſed by dangerous Degrees. He had alſo a great Faintneſs, which ſhewed that his Vital Parts were moſt ſtrongly and ſtrangely aſſaulted. And the common report was, that his ſickneſs proceeded from a ſlow working Poyſon. His ſickneſs was much lamented, not only by his own people, but by ſtrangers, his Courteſie and Wiſdom having procured him much Love every where. He was famous for his fore ſight and judgment in Affairs; and he ſo well tempered the greatneſs of his eſtate with Modeſty and Gravity, that he avoyded Envy by the one, and Contempt by the other.

In the time of his ſickneſs, Dr. *Ridley* preaching before him, in his Sermon much commended Works of Charity, which as they were a Duty for all Men to perform, ſo more eſpecially for thoſe which were in great place, as well in regard of their great Abilities, as for that they were obliged to give example thereby unto others.

His Humility, Piety, and Charity. The ſame day after Dinner the King ſent for him into his Gallery, cauſed him to ſit in a Chair by him, would not ſuffer him to be uncovered: And then after courteous Thanks for his Sermon, he repeated all the principal Points of it, and then added, *I took my ſelf to be chiefly touched by your ſpeech: For as in the Kingdom I am next under God, ſo muſt I moſt neerly approach to him in Goodneſs and Mercy. For as our Miſeries ſtand moſt in need of help from him, ſo are we the greateſt Debtors: And therefore as you have given me this general Exhortation, ſo direct me, I intreat you, by what particular Act I may beſt diſcharge my Duty*: The Biſhop partly aſtoniſhed, and partly overjoyed with theſe ſpeeches, was ſilent for a time: At laſt, Tears and Words breaking forth together, he declared to the King, that as he little expected ſuch a Queſtion, ſo was he not furniſhed with a preſent Anſwer: But ſaid withal, that he conceived the Citizens of *London* had beſt Experience, as over-burthened with Multitudes of Poor of their own, and from all parts of the Kingdome, and therefore if his Majeſty pleaſed to afford his Letters to that effect, he would confer with them, and in ſhort time return their Anſwer.

The King Immediately cauſed the Letter to be written, which before the Biſhop, he ſigned, and ſealed, and enjoyned him to be the Meſſenger, who going to the Lord *Mayor* with it, he called certain Aldermen, and four and twenty Commoners to joyn with him, who ranked the poor into three ſorts: Such as were poor by Impotency of Nature, as Orphans, Decrepit Perſons, Idiots and Criples: Others by Faculty, as Wounded Souldiers, Diſeaſed, *&c.* Thirdly, ſuch as were poor by Idleneſs, Unthriftneſs, *&c.* The firſt, to be Educated and Maintained: The ſecond to be Cured and Relieved: The third, to be Corrected and Reduced to good Order: Which being preſented to the King, he gave to the City, for Education and Maintenance of the firſt, the *Gray-Friers* Church by *Newgat-Market*, with all the Revenues belonging to it: To the ſecond, Saint *Bartholomews* near *Smithfield*: For the third,

third, his Houſe at *Bridewell*: And for increaſe of Maintenance to theſe, beſides the Hoſpital of Saint *Thomas* in *Southwark*, he gave ſeven Hundred and fifty Marks yearly out of the Rents of the Hoſpital of St. *John Baptiſt*, or the *Savoy*, with all the Bedding and Furniture belonging to that place: And the Charter of this Gift being preſented to him with a blank for Lands in *Mortmaine*, he preſently filled it up with theſe words, *Four thouſand Marks by the year*: Which being done, with reverend Geſture, and Speech, he thanked God for prolonging his life to finiſh that buſineſs.

The Kings ſickneſs daily increaſed, and ſo did the Duke of *Northumberlands* Diligence about him: Poyſon was ſtrongly ſuſpected, for his Phyſitians diſcerned an invincible Malignity in his Diſeaſe, which though in the Lungs, a part of no quick ſence, yet his ſickneſs grew very extream. The people did hereupon break forth immoderately into paſſion, complaining that for this cauſe his two Uncles had been taken away: For this cauſe the moſt faithful of his Nobility and Councel had been diſgraced and diſcarded, and that for this Cauſe ſuch were placed about him as were ready to commit, or permit any Miſchief. The Duke of *Northumberland* ſuſpected to poyſon him. The peoples complaints and ſorrow.

Yet at this time the Lord *Guilford*, fourth Son to the Duke of *Northumberland*, was Married to the Lady *Jane*, eldeſt Daughter to the Duke of *Summerſet*, by *Frances*, Daughter to *Mary*, ſecond Siſter to *Henry* the eighth: And albeit this Lady *Jane* had no right to the Crown, for ſhe was excluded by the Ladies, *Mary* and *Elizabeth*, by the Iſſue of Lady *Margaret*, eldeſt Siſter to *Henry* the eighth, married into *Scotland*, and by *Frances*, this Lady *Janes* Mother, now living: Yet *Northumberland*, blinded with Pride, procured the King by his Letters Patents under the broad Seal, to appoint the Lady *Jane* to ſucceed him in the Kingdom: And this the King did the more eaſily aſſent to, partly in regard of his great deſire to have the reformed Religion continued, which he ſuſpected would be altered by the Lady *Mary*, if ſhe ſucceeded, and he could not leave the Crown to the Lady *Elizabeth*, excluding *Mary*: And partly, by reaſon of that intire love which he bare to his Couſin *Jane*, a Woman of moſt rare and incomparable Perfections, not only for her Religion, but for her Knowledge of the liberal Arts, and skill in Languages, wherein ſhe exceeded all of her Sex: Theſe Letters were ſigned by the King when he was very weak, and then by all the Privy Councellers: By moſt of the Nobility, Biſhops, Judges, (except Sir *James Holles*) and by the Kings learned Councel. The Lady *Jane* made his Heir.

Thus the Duke, having (as he thought) ſecured all, nothing remained but to diſpatch the King: His Diſeaſe was violent, yet the Phyſitians had ſome hope of his recovery, if he might be removed into an Healthfuller Air: But this the Duke over-awing the Councel, would not ſuffer: Then a Gentlewoman was brought, who would undertake to cure him, but the Kings *Phyſitians* talking with her, and finding her extream ignorant, would not conſent that ſhe ſhould meddle with him: Yet the Duke cauſed them to be diſcharged, and the Cure to be committed to her alone: And ſhe, adminiſtring ſomething to him, the King fell into deſperate Extremities, his vital parts were mortally ſtuffed, he breathed with difficulty, his Leggs ſwelled, his pulſe failed, his skin changed colour, and many other horrid *ſymptoms* appeared: Then were the *Phyſitians* called again, who ſeeing how he was, departed with a ſad ſilence; telling their Friends that they were called for faſhion ſake, but neither their Adviſe, nor Remedies uſed. And that the King had been ill dealt with more than once: So the King having long wreſtled with a lingring tormenting ſickneſs, about three Hours befor his Death, his Eyes being cloſed, thinking that none heard him, made this Godly prayer. Treachery.

Lord God, deliver me out of this miſerable and wretched life, and take me amongſt thy choſen: Howbeit, not my will but thy will be done; Lord, I commit my ſpirit to thee. Oh Lord, thou knoweſt how happy it were for me to be with thee: Yet for thy His prayer.

choſens ſake, ſend me life and health, that I may truly ſerve thee; O my Lord God, bleſs thy People, and ſave thine Inheritance, O Lord God ſave thy choſen People of England. *O my Lord God, defend this Realm from* Papiſtry, *and maintain thy true Religion, that I and my People may praiſe thy Holy Name, for thy Son* Jeſus Chriſts *ſake:* Then turning his Face, and ſeeing ſome by, he ſaid unto them, *Are ye ſo nigh? I thought you had been further off.*

With great patience he endured his pains. Many fervent Prayers he made, both for himſelf and this Realm: The laſt words he ſpake were theſe; *I am faint,*
His Death. *Lord have mercy upon me, and take my ſpirit*; and ſo he ſpent his laſt breath in committing his ſweet Soul into his Fathers Hands. And thus this bleſſed King, our young *Joſias* dyed, *Anno Chriſti* 1553, of his Age the ſeventeenth, and of his Reign the ſeventh.

His Zeal. His zeal for Religion doth eminently appear in this Example: The Emperour *Charles* the fifth ſent a Requeſt to the King and Councel, to permit the Lady *Mary* to have Maſs in her Houſe: The Councel thinking it fit to gratifie the Emperour, ſent Arch-Biſhop *Cranmer*, and Biſhop *Ridley* to the King, to requeſt his Conſent thereto; who coming to the King, alledged their Reaſons, why they deſired it of him: Which the King having heard, replyed again from Scripture grounds ſo gravely and fully, that they were forced to give way to what he had ſaid, granted it to be true: Yet upon politick grounds, they perſwaded him to it, becauſe elſe it might cauſe a Breach with the Emperour, *&c.* Unto which the King replyed, and willed them to content themſelves, for he would, he ſaid, ſpend his Life, and all he had, rather than to grant that which he knew certainly to be againſt the Truth: Yet ſtill the Biſhops preſſed him, and would have no Nay: Then the good King, ſeeing their Importunity, burſt out into bitter Weeping, and Sobbing, and deſired them to be content: Whereat the Biſhops themſelves, ſeeing the Kings Zeal and Conſtancy, wept as faſt as he, and ſo took their Leave of him, and coming from him, the *Arch-Biſhop* took his School-Maſter [Mr. *Cheek*] by the Hand, and ſaid, *Ah Maſter* Cheek, *you have ſuch a Schollar, that hath more Divinity in his*
His ſtudies. *little Finger, than all we have in our Bodies.* He read over *Melanchthons* common Places: All *Tullies* Works: The greateſt part of *Livies* Hiſtory: The choiceſt Orations of *Socrates* in *Greek*, of which he tranſlated two into *Latine*: *Sophocle's Tragedies*, and the New Teſtament in *Greek* alſo. The learned *Cardane* made this Epitaph upon him.

Flete nefas magnum, ſed toto flebitis orbe
Mortales: veſter corruit omnis honor.
Nam regum decus, juvenum flos, ſpeſq; bonorum,
Delicia ſecli, & gloria gentis erat.
Dignus Apollonio lachrymis, Doctaeq; Minervæ:
Floſculus heu miſero concidit ante diem.
Te tumulo dabimus, Muſæ, ſupremaque flentes
Munera Melpomene triſtia fata canunt.

M. *Bradford*, Martyr, ſaith of him. So many things are to be ſpoken in Commendation of the Graces in this Peerleſs Prince, that as *Saluſt* writes of *Carthage*: I had rather ſpeak nothing than too little, in that too much is too little. For I judge him to be the Holieſt, and Godlieſt Man in the Realm of *England*.

Mr. *Hooker* ſaith of him, That he departed ſoon, but lived long; For Life conſiſts in Action. He lived apace, and dyed betimes, being *Deliciæ Orbis*, as *Titus* was called; and *Mirabile Mundi*, as *Otho* was ſtiled.

Collected out of the Book of Martyrs, Sir Io. Haywards Life of Edward the ſixth, and Speeds Chronicle.

The



Q: ELIZABETH

The Life of Queen Elizabeth, *who Dyed* Anno Chriſti 1602.

KING *HENRY* the eighth being Divorced from *Katharine* of *Spain*, who was his Brother *Arthurs* Widow, Married the Lady *Ann Bullen*, a Godly, Vertuous, and Charitable Woman, who was Deliveted of this Lady *Elizabeth*, *September* 7. *Anno Chriſti* 1533. Whoſe God-Father was Arch-Biſhop *Cranmer*, and her God-Mothers were, the Old Dutcheſs of *Norfolk*, and the Old Marchioneſs of *Dorſet*. She was brought up in the Proteſtant Religion from her Child-hood, and had for her School-Maſter, Mr. *Aſcham*, who inſtructed her in the Knowledge of the Tongues and Arts; and under whom ſhe profited very much in Learning. During all the Reign of her Father King *Henry*, and of her Brother King *Edward*, ſhe lived in a Princely faſhion: But under the Reign of her Siſter Queen *Mary*, ſhe met with ſo many Afflictions, that ſhe well deſerved the Title of *Elizabeth the Confeſſor*. Yet thoſe very Afflictions, through Gods goodneſs, did her ſo much good, that it's hard to ſay, whether ſhe were more Happy in having a Crown ſo ſoon, or in having it no ſooner, till Affliction had firſt laid in her a low, and therefore a ſure Foundation of Humility, for Highneſs to be afterwards built upon. By which means ſhe was ſo ripened for her future Rule and Soveraignty, that Pope *Sixtus* the fifth profeſſed, that amongſt all the Princes in Chriſtendome, he found but two which were worthy to bear Command, if they had not been ſtained with Hereſie, *viz.* *Henry* the fourth, King of *France*; and *Elizabeth*, Queen of *England*. But as in order of time her Sufferings preceeded her Soveraignty; ſo we will firſt ſet them down to the view of the Reader.

Her Birth.

Her Education.

Benefit of her affliction.

When Queen *Mary* came firſt to the Crown, ſhe pretended much Love to her Siſter, the Lady *Elizabeth*: For before ſhe was Crowned, ſhe would go no whither, but ſhe would have her by the Hand, and ſend for her to Din-

Hypocriſie.

ner and Supper: But after she was Crowned, she kept her aloof from her: And shortly after, upon the Rising of Sir *Thomas Wyat*, she, with the Lord *Courtney*, were falsly charged to have a Hand in it: Whereupon the Lady *Mary* sent three of her Councellers, with two Hundred and fifty Horsemen of their Retinue to her, then lying at her House at *Ashbridge*, who found her very sick in bed, and very feeble and week of body: Yet they, going up to her Chamber, willed one of her Ladies to tell her, that they were sent to her with a Message from the Queen.

Incivility of the Lords.

Her Grace being told of it, said, she was glad of their coming, howbeit being very weak, and it now ten a Clock at Night, she requested them to come again to her the next Morning; to which they replyed, *That they must needs see her, and would do it in what case soever she were*, and withal, hastily rushed into her Chamber, whereupon she being not a little amazed, said unto them, *Is the Hast such that it might not have pleased you to have staid till the Morning?* They answered, that they were sorry to see her in that case: And I (said she) *am not glad to see you here at this time a Night*: They replyed, that they came from the Queen, whose pleasure it was, that she should be at *London* the seventh of that Month: Whereunto she said, *Truly there is no Creature more glad than I to come to her Majesty, and am sorry that at this time I am not in case to wait on her, as you see, and may testifie*: They said, they were sorry to see it: Yet their Commission was to bring her either quick, or dead:

Popish malice.

She being troubled at this, asked if their Commission was so strict: They said yea, and withal called two *Physitians* and asking them, if she might be removed with life, or no? To which they answered, that she might in their Judgment; Thereupon the Lords willed her to prepare against the next Morning at nine a Clock to go with them: And accordingly at that time they

Her great weakness.

took her forth, faint and feeble as she was, being ready to swoune, three or four times, between them. That Night they brought her to *Redborn*, where she was Guarded all Night: The next Day to St. *Albanes*, where she was both feeble in Body, and comfortless in Mind. From thence to *Mimmes*, and *High-gate*, where her sickness increasing, they tarried that Night, and the next day.

She is made a prisoner.

From thence she was carried to the Court, many people by the way flocking about her, and being very sorry to see her in that case. At Court she was presently shut up, and kept a close Prisoner for a fortnight, seeing no Friend all that time. Then came *Stephen Gardiner*, with nineteen more of the Privy Councel, charging her with *Wyats* Conspiracy, which she utterly denyed, protesting her Innocency. But after long debating of the business, they told her, it was the Queens Pleasure, she should go to the Tower. At which she being Agast, said, *She trusted the Queen would be more gracious to her*; still protesting her Innocency, and intreating them to Mediate for her to the Queen; that seeing she was a true Woman to her Majesty, both in Thought, Word, and Deed, she might not be committed to so Notorious and Dolefull place; protesting that she desired no Favour, if she were found Guilty of these Things. But the Lords told her, there was no Remedy, for that the Queen was fully resolved that she should go to the Tower, and so they departed.

Popish malice.

About an Hour after, came *Stephen Gardiner* again with three other of the Lords, and the Guard, secluding all her Gentlemen, Ladies, and Gentlewomen from her; and instead of them, appointed three of the Queens Men, and three other waiting Women to attend her, commanding that none should have Access to her Grace. They set also an Hundred Northern Souldiers to watch in the Gardens all Night, and two Lords with their Companies in the House. The *Saturday* following came two Lords to her, telling her, that she must presently go to the Tower, the Barge being ready, and the Tide serving, which would tarry for no body.

Here-

Hereupon ſhe, with ſorrow, intreated them, that ſhe might ſtay but till the next Tide: But one of them anſwered, that neither time nor tide muſt be delayed. Then ſhe requeſted, that ſhe might be ſuffered to write to the Queen, before ſhe went; but that alſo was denyed her by one of them: But the other (the Earle of *Suſſex*) kneeling down ſaid, ſhe ſhould have liberty to write, and as he was a true man, he would deliver it to the Queen, and bring her an anſwer, what ever came of it. And ſo the time and tide paſſed away; but they privily prepared all things for her going tho next tide, which fell out at Midnight: Yet fearing leſt ſhe ſhould be taken away, they ſtayed till next day, and then theſe two Lords came and told her, it was time for her to depart: She bad them go before, and ſince there was no remedy, ſhe would follow, adding, that ſhe wondred what the Nobility meant, to ſuffer her to be led into Captivity, the Lord knew whither, for ſhe did not. She ſhot the Bridge with ſome danger, the Boat ſtriking upon the ground. When ſhe came to the Tower, ſhe refuſed to land at the Traytors ſtairs; neither could ſhe land, but ſhe muſt be over her ſhooes. But one of the Lords ſaid, ſhe ſhould land there Whereupon ſhe coming out of the Barge, ſaid, *Here lands as true a Subject, being a Priſoner, as ever landed at theſe ſtairs, and before thee, O God I ſpeak it, having no Friends but thee alone.*

Her danger.

Impriſoned in the Tower.

At her landing ſtood many Warders, and others in order; *what needs all this*, ſaid ſhe? Going a little further, ſhe ſat down on a cold ſtone to reſt her ſelf: Then the Lievtenant ſaid, *Madam, you ſet unwholſomely, you had beſt come out of the Rain.* To whom ſhe anſwered, *I had better ſit here than in a worſe place; for God knoweth, I know not whither you will bring me.* Hereupon her Gentleman Uſher wept; To whom ſhe ſaid, *What mean you to uſe me ſo? I took you for my comfort, not thus to diſmay me, ſeeing I know my Truth to be ſuch, that none ſhall have cauſe to weep for me.* And ſo ſhe went into priſon; and the doors were locked and bolted upon her, which much troubled her. Then ſhe called to her Gentlewoman for her Book, deſiring God not to ſuffer her to build her Foundation upon the ſands, but upon the Rock, that ſo no bluſtering ſtorms might prevail againſt her.

Her prayer.

Two dayes after, Command came, that ſhe ſhould have *Maſs* ſaid in her Chamber. In the mean time there was much examining and racking of poor men, to force them to accuſe her, that they might put her to death. And five days after, came *Stephen Gardiner*, with others of the Councel, and examined her very ſtrictly about divers things: To whom ſhe at laſt replyed, *My Lords you do ſift me very narrowly, but well I am aſſured you ſhall not do more to me than God hath appointed, and ſo God forgive you all.*

Her faith.

About that time divers of her Servants, having provided her Diet, brought it to the Tower gate, where the raſcally Souldiers received it, which ſo grieved them, that they deſired to ſpeak with the Lievtenant of the Tower, whom they beſeeched, that they might not deliver her Graces Food to ſuch deſperate Ruffians, but that they might carry it to her themſelves: But he very churliſhly refuſed, ſaying, *A Priſoner ſhe is, and ſhe ſhall be ſerved as other Priſoners are:* They replyed, that they expected more favour from him, and perſwaded themſelves, that the Queen and her Councel would be better to her Grace than ſo: Whereupon he ſware by God, that if they either frowned, or ſhrugged at him, he would ſet them where they ſhould neither ſee Sun nor Moon.

A churliſh Nabal.

Then taken their leave, they prayed God to make him of a better mind to their Miſtreſs: Having thus continued in priſon for a Month, ſhe began to be ſickly, whereupon ſhe requeſted the Lievtenant that ſhe might have Liberty to Walk out a little, but he denying her that Favour, ſhe requeſted, that at laſt ſhe might Walk into the Queens Lodgings, but ſtill he pretended that he durſt not permit it: *Well*, then ſaid ſhe, *if they be ſo ſtrict, God comfort me.*

Popiſh cruelty.

The next day the Lord *Shandois* came to her, and told her, that he had ſued to the Councel for ſome Liberty for her, and had at laſt obtained, that ſhe might walk into thoſe Lodgings, provided, that the Windows were kept ſhut, and that the L. *Chamberlaine*, and three of the Queens Women did attend her; for which ſhe thanked him, and made uſe of that little Liberty: Afterwards ſhe had leave to walk into a little Garden, the Doors being locked upon her, and the Priſoners on that ſide the Houſe being ſtraightly Commanded not to Speak, nor Look out at Windowes, whileſt ſhe was there: For this ſhe praiſed God, and was well contented with it.

Contentment.

During her Impriſonment, a little Boy of four years old, a mans Child in the Tower, uſed ſometimes to bring her ſome Flowers, as he did to other Priſoners: Hereupon the Boy was ſent for, and they promiſed him Figgs and Apples, and then asked him when he was with the Lady *Elizabeth*? He anſwered, Every day: Then they asked him when he was with the Lord of *Devonſhire*, and what he ſent by him to her Grace? The Boy ſaid, I will go preſently to him and know what he will ſend her: But upon this the Lievtenant told him, he ſhould be Whipt, if he came any more at them: But ſaid the Boy I will carry my Lady and Miſtreſs ſome more Flowers: Whereupon the Childs Father was commanded, that he ſhould ſuffer him to go no more to their Chambers: The next Day her Grace walking in the Garden, the Boy peeped in at a Hole, and ſaid, Miſtreſs I muſt bring you no more Flowers: Whereat ſhe ſmiled, apprehending what the reaſon was: This ſo angred the Lievtenant, that he commanded his Father to put him out of the Tower.

Shortly after, the Conſtable of the Tower was Diſcharged, and Sir *Henry Benefield* put into his place, who brought with him one Hundred Souldiers, with which ſhe was much troubled, and asked, whether the Lady *Janes* Scaffold was yet taken away, fearing that ſhe ſhould have Acted the ſame Tragedy. Then ſhe enquired, what this Sir *Henry Benefield* was, and whether if her ſecret Murthering was required, he was a man of that Conſcience to ſee it done. They anſwered, they knew not what he was; but they were perſwaded, God would not ſuffer ſuch VVickedneſs. VVell, ſaid ſhe, *God grant it: For thou, O God, canſt molifie ſuch Tyranous Hearts, and diſappoint all ſuch cruel Purpoſes: And I beſeech thee, to hear me thy Creature, which am thy ſervant, and at thy command, truſting by thy Grace ever ſo to remain.*

Her Fear.

Her Prayer.

Shortly after, ſhe was told by the Lord *Shandois*, that ſhe muſt be removed by the New Guard, but he knew not whither, except to *Woodſtock*. This much troubled her, deſiring rather to ſtay there ſtill, than to be led thence with ſuch a ſort of Raſcals. But he told her, there was no Remedy: Accordingly the Sabbath following, Sir *Henry Benefield* (being made her Jaylor) received her into his Charge, with a Company of Rake-hells for her Guard. The Lord of *Tame* was alſo joyned in Commiſſion with him: The firſt Night they carried her to *Richmond*, where her own Attendants were removed into outward Chambers, and theſe rude Souldiers appointed to attend on her Perſon.

She is removed to *woodſtock*.

Hereupon ſhe, ſuſpecting ſome Miſchief, called her *Uſher*, deſiring him with the reſt, to pray for her: For *this Night* (quoth ſhe) *I think to die.* But he, with many Tears endeavoured to comfort her; and going down into the Court, he met the Lord of *Tame*, and Sir *Henry Benefield*, walking there, and deſiring to ſpeak with the Lord apart, he ſaid to him, *My Lord, you have always been my good Lord, and ſo I beſeech you to remain; I now deſire your Honour unfainedly to tell me, whether any miſchief be intended to her Grace this Night, that I and my poor Fellows may take ſuch part as it ſhall pleaſe God to appoint us: For certain-*

Her fears.

A faithful Servant.

certainly ſe will rather dye than that ſhe, being Innocent, ſhould ſecretly miſcarry. Marry (ſaid the Lord) God forbid that any ſuch Wickedneſs ſhould be wrought ; and rather than it ſhould be ſo, I and my Men are ready to dye at her feet alſo. And ſo, through Gods mercy, ſhe paſſed that doleful Night with an heavy Heart.

The next Day, as ſhe paſſed to *Windſor*, ſhe ſpied ſome of her Men ſtanding in the Way to ſee her : Whereupon ſhe bad one about her to go to them, and to tell them, *Tanquam ovis*, that ſhe was led *as a Sheep to the ſlaughter.*

From *Windſor* ſhe was carried to Mr. *Dormers*: And by the way ſome poor people preſenting her with ſome ſmall trifles, Sir *Henry Beneſield* was exceeding angry, calling them Rebels and Traytors, *&c.* A churliſh Nabal.

As ſhe paſſed through ſome Towns, they Rang the Bells, which ſo angred *Beneſield*, that he ſent his Souldiers for the Ringers, and ſet them in the ſtocks.

The next Night ſhe went to the Lord of *Tames*, where ſhe was Entertained in a very Princely manner. At vvhich *Beneſield* grunted and grumbled, ſaying, That they could not Anſvver it, *&c.* But the Lord of *Tame* told him, that he knevv vvhat he did, and that her Grace ſhould be Merry at his Houſe. The Lord of *Tames* kindneſs to her.

The next day ſhe went to *Woodſtock*, where ſhe was impriſoned cloſely, the ſouldiers guarding both within, and without the walls of the houſe, day and night ; After, a while ſhe was allowed to walk into the garden, which much refreſhed her, yet all the doors were ſtrictly locked, Sir *Henry* himſelf keeping the Keys, whereupon ſhe called him her Jaylor, but he deſired her not to call him ſo, but one of her Officers, to whom ſhe anſwered ; *From ſuch Officers good Lord deliver me.* After a time ſhe made ſuit to the Councel, that ſhe might have leave to write to the Queen, which at laſt was permitted, and Sir *Henry Beneſield* brought her Pen, Ink, and Paper, ſtanding by whilſt ſhe wrote, and then requeſted that he might be the Meſſenger to carry it : But ſhe told him, ſhe would ſend one of her own Servants with it : Whereupon he replyed, that he thought none of them durſt be ſo bold as to carry it, ſhe being in that caſe : *Yea* (ſaid ſhe) *I have none ſo diſhoneſt as not to go at my Requeſt.*

Well (ſaid he) my Commiſſion is to the contrary, and I may not ſuffer it. Her Grace replyed ; *You tell me oft of your Commiſſion, I pray God you may juſtly anſwer the cruel Dealing that you uſe towards me.* Yet he ſtopt her Letters four or five dayes, but at length ſent for one of her Gentlemen, and asked him, if he durſt be ſo bold as to carry her Letter. Yea, ſaid he, *That I dare, and will with all my heart*: So, with an ill will, he gave him her Letter.

She being ſickly the Queen ſent two of her *Phyſitians* to her, who ſtaid four or five dayes, till ſhe began to amend, and then returned, reporting well of her mild Behaviour, and Humbleneſs towards the Queen. About which time ſhe was requeſted to ſubmit her ſelf to the Queens Majeſty : But ſhe anſwered, that ſhe vvould never ſubmit to them vvhom ſhe had never Offended ; for ſaid ſhe, *If I have Offended, I crave no Mercy, but the Law, which had I been guilty of the Breach of, I am ſure I ſhould have had it before this*: About this time alſo a Conſultation vvas held, vvhat ſhould be done vvith her, and One of the Lords ſaid, that it vvould never be quiet vvith *England*, except her Head vvere ſtricken off : Whereunto the *Spaniards* anſvvered ; *God forbid, that their King and Maſter, ſhould have a mind to conſent to that Miſchief*: And accordingly, they perſvvaded their King, that he ſhould never get ſo much Honour, as by delivering the Lady *Elizabeth* out of Priſon, vvhich at length he effected. She is ſickly. Popiſh malice. King of *Spains* kindneſs to her. God protects her from many Danger.

Whilſt ſhe was at *Woodſtock*, her life was oft in danger, firſt by fire kindled under her Chamber boards, which was verily ſuppoſed to be done on purpoſe, yet through Gods Mercy, it was quenched: Alſo a Ruffin, that was one of the Keepers, was ſuborned to Murther her, which the Lord alſo diſcovered, and prevented: Alſo a Darling of *Stephen Gardiner* was ſent to Murther her, which was prevented by Sir *Henry Benefields* abſence, who had commanded his Brother, to let no man whatſoever to come to her till his return: Alſo whiles ſhe was in the Tower, by *Stephen Gardiners* procurement, a Writ was ſent for her Execution, but the Lievtenant preſently going to the Queen with it, the Lord was pleaſed in Mercy thereby to prevent the Execution of it. At her Departure out of *Woodſtock* ſhe wrote with a Diamond in the Window.

Much ſuſpected of me,
Nothing proved can be,
Quoth Elizabeth *priſoner.*

She wisheth her ſelf a Milk-maid.

Whilſt ſhe was there, hearing a Milk-Maid in the Park ſinging merrily, ſhe wiſhed her ſelf a Milk-Maid, ſaying, *That her Caſe was better, and Life more merry than hers in that ſtate as ſhe was.* When ſhe was ſent for from *Woodſtock*, ſhe was by Sir *Henry Benefield* carried in a tempeſtuous day to *Ricot*, by the Way, her Hood was thrice blown off, and ſhe deſiring to go to a Gentlemans Houſe hard by, *Benefield* would not ſuffer her, ſo that ſhe was conſtrained under an Hedge to trim her Head as well as ſhe could.

Popiſh cruelty.

From thence ſhe was carried to *Colebrook*, and by the way ſome of her Servants meeting her, which had not ſeen her of a long time, they were not ſuffered to ſpeak with her, but were charged in the Queens Name preſently to depart, to their mutual ſorrow; She was ſtill ſurrounded and guarded with Souldiers all day, and cloſe ſhut up in her Chamber at Night, as in a priſon. From thence ſhe went to *Hampton Court*, where for a fortnight ſhe was ſhut up, and guarded with Souldiers as before: Then came to her the Lord *William Howard*, who uſed her very Honourably: Whereupon ſhe requeſted him to be a means that ſhe might ſpeak with ſome of the privy Councel; and ſhortly after, *Stephen Gardiner* with ſome others of them came to her, to whom she ſaid, *My Lords, I am glad to ſee you, me thinks I have been deſolately alone a great while: Wherefore I deſire you to mediate to the King and Queen, that I may be delivered from priſon*, &c. Then *Stephen Gardiner* requeſted her to ſubmit her ſelf to the Queen, adding, that then he doubted not

Her courage

but ſhe would be good to her: To whom she anſwered, that *Rather than ſhe would do ſo, ſhe would lie in Priſon all the dayes of her life; for ſhe craved no Mercy, but rather the Law, in caſe ſhe had offended: For* (ſaid she) *if I ſhould yield to this, I ſhould confeſs my ſelf to be an Offender, and might give the King and Queen occaſion to judge Evil of me ever hereafter*: And ſo the Lords departed.

The next Day came *Gardiner* again, and told her, that the Queen marvelled that she carried her ſelf ſo ſtoutly, not confeſſing that she had offended; and thereby charging the Queen as if she had Impriſoned her wrongfully: Nay (ſaid she) *It may pleaſe her to puniſh me as ſhe ſees good*: Well (ſaid *Gardiner*) you muſt tell another tale before you be ſet at Liberty: The good Lady anſwered, *That ſhe had as lieve be in priſon with Truth and Honeſty, as abroad, and ſuſpected of her Majeſty.*

She goes to the Queen.

A Week after the Queen ſent for her at ten a Clock at Night, whom she had not ſeen of two years before, and ſo she was conducted to the Queens Bed-Chamber; when ſhe came in, she kneeled down, and prayed God to preſerve her

Majeſty.

Majeſty, not doubting but ſhe ſhould prove as true a Subject to her as ever any did, deſiring her Majeſty ſo to eſteem of her, for ſhe ſhould not find her otherwiſe, whatſoever report ſhe heard to the contrary: The Queen anſwered, you will not confeſs your Offence, but ſtand ſtoutly to your truth: I pray God it may ſo fall out: *If it do not* (ſaid the Lady *Elizabeth*) *I neither deſire Favour, nor Pardon*, &c. and ſo after ſuch like Diſcourſe, ſhe was ſent away with little comfort from the Queen: Yet a Week after, ſhe was freed from Sir *Henry Benefield* her Keeper, and his Souldiers: And upon her Deſire ſhe went to refreſh her ſelf in the Country: But the Queen ſent with her Sir *Thomas Pope*, one of her Councellors, who watched her narrowly all Queen *Maries* days.

New troubles.

Shortly after came ſome of the Queens Servants, and carried one of her Gentlewomen to the Fleet, and three others to the Tower, which much troubled her Grace: But it pleaſed God about this time to take away by a remarkable judgment that cruel perſecutor *Stephen Gardiner*, whereby the life of this excellent Princeſs was preſerved: And ſhortly after, there dropped away by degrees, divers other of her Enemies, whereby her Danger decreaſed, and ſafety, and comfort began to appear, as light out of a dark Cloud.

Stephen Gardiner dies.

Queen *Marie* dies.

At laſt alſo Queen *Mary* dyed, at which time the Parliament was ſitting at *Weſtminſter*; and the Lords being informed of the Queens death, they communicated it to the Commons, and ſo both joyned together preſently in proclaiming *Elizabeth*, Queen of *England*, &c. She was now about five and twenty years old, and by experience, and adverſity had gotten wiſdom above her Age: The next day after ſhe was proclaimed Queen, ſhe came from *Hatfield* to *London*, and lodged at the *Charter-Houſe*: The next day ſhe went to the Tower: And in her paſſage, had divers Speeches made to her, and other expreſſions of her Subjects joy; and if ever perſon had the Gift, or skill to win the hearts of the people, it was this Queen; ſhe coupled Mildneſs with Majeſty; and ſtooped, yet in a ſtately manner, to Perſons of the meaneſt ſort. All her Faculties were in motion, and every motion ſeemed a well-guided Action: Her Eye was ſet upon one, her Ear liſtned to another, her judgment ran upon a third, to a fourth ſhe addreſſed her ſpeech: Her ſpirit ſeemed to be every where, and yet ſo intire in her ſelf, that it ſeemed to be no where elſe. Some ſhe commended, ſome ſhe pitied, ſome ſhe thanked; contemning none, neglecting none: And generally caſting forth ſuch courteous Countenances, Geſtures, and Speeches, that thereupon the people redoubled the teſtimonies of their joy, promiſing themſelves much Happineſs under the Government of ſuch a Queen.

She is proclaimed Queen.

Her Character.

She was of ſtature tall, ſlender, ſtraight, and of an amiable countenance: Her Hair inclined to a pale yellow, her Fore-head large and fair, a ſeemly Seat for Princely grace; her Eyes lively, her Noſe ſomewhat riſing in the middeſt, the whole compaſs of her Countenance ſomewhat long, but yet of admirable Beauty.

Her Character.

In life ſhe was moſt innocent, in deſires moderate, in purpoſe juſt, of ſpirit above credit, and almoſt above the capacity of her Sex: Of a Divine wit, as well for depth of judgment, as for quick conceit, and ſpeedy Execution; very eloquent, of wonderful knowledg both in Learning and Affairs: Skilful in *Greek*, *Latine*, and divers other forraign Languages.

She was very Religious, Magnanimous, Merciful, and Juſt: She maintained Juſtice at Home, and Arms Abroad, with great Wiſdom and Authority; She deſired thoſe that repaired to her, if they would not be deceived in her, that they would not be the firſt to deceive themſelves; intreating them not to prejudice her by moderate Expectations and Hopes, promiſing to themſelves out of a ſudden liking, more than was fit, or peradventure more than was poſſible to be performed: And laſtly, that they would not raſhly judge of her Actions, as being privy neither to occaſions nor ends of them.

Her Councellors. After ſome ſtay at the Tower, ſhe removed to *Somerſet*-Houſe: She continued all the Councellors left by the Deceaſed Queen; and to ballance them equally, being *Papiſts*, ſhe choſe divers *Proteſtants* to joyn with them; and knowing that ſudden alterations are dangerous, ſhe did by degrees aboliſh *Popery*, and eſtabliſh the reformed Religion: And then ſhe ſummoned a Parliament. When she took Coach in the Tower, she made a ſolemn Thankſgiving to God, who had delivered her no leſs Mercifully, and Mightily, from her Impriſonment in that place, then *Daniel* from the Lyons Den: That had delivered her from thoſe dangers wherewith she was environed, and overwhelmed, to bring her to the joy and honour of that Day.

Popery abolished by degrees.

Her thankſgiving.

As she paſſed through the City, the *Recorder* preſented her with a curious Purſe, wherein were a Thouſand Marks in Gold, deſiring that she would be a gracious Miſtreſs to the City: She anſwered, *That ſhe was bound ſo to be, not for their Gold, but for their good Wills: And that as they had expended Treaſure to Honour her, ſo ſhe would be ready, not only to ſpend her Treaſure, but the deareſt Drops of her Blood to maintain and increaſe their flouriſhing Eſtate.*

She receives a Bible. In her paſſing a Child from a Pageant let down in a ſilken Lace, an *English* Bible richly covered, to her: She kiſſed her Hands, took it, kiſt it, laid it to her Breaſt, then held it up, thanking the City, eſpecially for that gift, and promiſing to be a diligent Reader of it. She cheerfully received Noſegays, Flowers, Roſemary from mean perſons.

A diſputation appointed. The *Sabbath* following, she was Crowned at *Weſtminſter*: Then did she appoint a publick Diſputation there about matters of Religion; but the *Popiſh* Diſputants shewed themſelves ſo croſs, and froward in it, that it came to nothing.

King of *Spain* woes her. King *Philip* hearing of the Death of his Wife, Queen *Mary*, he ſent an Embaſſadour to propoſe his Marriage with her, promiſing to get a Diſpenſation from the Pope. This much troubled her, conſidering his quality, and how much he had deſerved of her, and yet now she muſt reject his ſuit: Wherefore she reſolved publickly to make profeſſion of her Religion, and to haſten the Reformation, as the only means to take him off. In the Parliament was enacted, That the Lady *Elizabeth* was, and ought both by the Law of God, the common Law of *England*, and the Statute Law, to be the lawful and undoubted Queen of *England*, &c. The Sacrament was appointed to be uſed in both kinds, and divers ſuch like Laws for eſtablishing the Proteſtant Religion. And shortly after she concluded a Peace with the *French* King.

Reformation of Religion.

Her anſwer concerning Marriage. The Commons by the Speaker, endeavoured to perſwade her to Marriage, from many politick grounds. To whom she anſwered. *That at her Coronation ſhe had ſolemnly with a Ring eſpouſed her ſelf to the Kingdom, And* (ſaid she) *every one of you, and every true Engliſh-Man, are my Children, and Kinſ-Men: But if God ſhall pleaſe that I ſhall enter into another courſe of life, I promiſe you, that I will do nothing that ſhall be prejudicial to the Common-wealth*, &c. *And to me it ſhall be full ſatisfaction, if when I have left my laſt Breath, it be Engraven on my Tomb, Here lies* ELIZABETH, *which reigned a Virgin, and died a Virgin.*

Her Motto.

By means of the Alteration of Religion, this Kingdom became the moſt free of all the Kingdoms in Chriſtendome, the Scepter being freed from Servitude to the Pope; and thereby made Wealthy than formerly, an infinite Maſſe of Money being ſtaid at Home, which was wont to be exported to *Rome*. She oft uſed to ſay that, *That the Common-wealth might be in ſafety, ſhe was never without care.* Her Motto was, *Semper eadem, Always the ſame.* Her ſtudy was, as to Reform, ſo to eſtabliſh the reformed Religion. When forraign Princes interceeded to her in the Behalf of the *Papiſts*, she anſwered: *That they muſt not expect from her ſuch things, as ſhe could not grant with*

the

the ſafety of her Kingdom, and without wrong to her own Honour and Conſcience. Toleration denied.

The King of *France*, notwithſtanding his late made Peace with her, yet levied great Forces of Horſe and Foot, to be tranſported into *Scotland*: But whilſt he breathed out nothing but blood, and ſlaughter againſt the *Proteſtants*, by Gods juſt hand, his own blood was ſpilt at the Nuptial Solemnities of his Daughter, and Siſter. King of *France* his death.

About this time Religion was reformed in *Scotland*, which the Queen Regent much impugned; and for that end made uſe of *French* Souldiers to ſuppreſs the Proteſtant Nobility, and others. VVhereupon they ſued to Queen *Elizabeth* for aid, and ſhe enquired into their Ends, which they propoſed, which they profeſſed were to advance the Glory of *Chriſt*, the ſincere Preaching of Gods VVord, the Rooting out of Superſtition, and Idolatry, and to preſerve their antient Liberty againſt the Oppreſſion of ſtrangers. Religion reformed in *Scotland*.

After the Queen had ſeriouſly conſidered all things, it was reſolved, That the Profeſſors of the ſame Religion were to be relieved, and the *French* to be driven out of *Scotland*. Hereupon the Queen ſent Mr. *VVinter* with a Fleet into *Edinburgh Frith*, who ſet upon the *French* Ships of VVar, and upon one of their Garriſons. And the Duke of *Norfolke* was ſent to *Barwick*, unto whom reſorted many of the *Scottiſh* Nobility, where many Articles were agreed upon betwixt them. After which the Queen ſent an Army into *Scotland*, conſiſting of one thouſand two hundred Horſe, and ſix thouſand Foot, under the Lord *Grey*, a brave Souldier: The firſt thing they did was to beſiege *Leith*, the *French* iſſued forth and ſkirmiſhed with them, but were beaten in again. The ſiege continuing, the King of *France* ſent to Queen *Elizabeth* to treat of a Peace; which at laſt was concluded, and proclaimed in the Camp, and Town. Hereby the antient liberty of *Scotland* was retained, the Dignity of *England* preſerved, and the *Scottiſh* Proteſtants acknowledged our Queen to be the Defendreſs of their Happineſs. She relieves the Reformers. *Leith* beſieged. Peace concluded.

Shortly after, the Queen ſet forth a Proclamation, whereby ſhe Commanded the *Anabaptiſts*, and ſuch like *Hereticks*, which had flocked to the Coaſt Towns of *England* from the parts beyond the Sea, (under colour of ſhunning perſecution, and thereby had ſpread their poiſonous Opinions in *England*) to depart the Realm within twenty dayes, upon pain of Impriſonment, and loſs of goods. Hereticks banished.

The Abby of *Weſtminſter* ſhe converted to a Collegiat Church; Inſtituting to Gods Glory, and the Increaſe of Good Learning, a Deane, twelve Prebends, a School-Maſter, Uſher, and fourty Schollars, ſix whereof at leaſt are preferred to the Univerſities Yearly, twelve Almeſ-men, *&c.* Money, which King *Henry* the eighth had Embaſed, ſhe reſtored to it's juſt Value. *Weſtminſter* reformed.

Anno 1561. The *Scottiſh* Queen Deferred the Confirmation of the aforementioned Treaty: VVhereupon the Queen ſent into *Scotland*, to exhort the Nobility to mutual Amity, which is firmly founded in the Unity of Religion.

Shortly after, the *Scottiſh* Queen, being now a VVidow, and in *France*, ſent to Queen *Elizabeth* for leave to paſs into *Scotland* upon a ſafe Conduct; VVhich ſhe refuſed to grant, becauſe ſhe had not, according to her Faith given, confirmed the aforenamed Treaty. But yet in a great Fogg, ſhe paſſed by the *Engliſh* Ships, and ſo got into *Scotland*.

About this time the Pope endeavoured to perſwade our Queen to ſend ſome to the Councel of *Trent*, for the taking away of Diſſentions in Religion, *&c.* VVhereunto ſhe anſwered, *That ſhe heartily wiſhed for an* Oecumenical *Councel, but to a* Papiſh *Councel ſhe would not ſend; that with the Biſhop of* Rome *ſhe had* She diſclaims the Councel of *Trent*.

had nothing to do, whose authority was expelled out of England *by consent of her Estates : Neither belonged it to him, but to the Emperour, to call Councels, nor would she acknowledg any greater Authority in him, than in any other Bishop.*

Pauls steeple burnt. About this time the Spire of St. *Pauls* Steeple, which was five hundred and twenty Foot from the ground, and two hundred and sixty from the square Steeple, being framed of Timber, and covered with Lead, was set on fire by Lightning; and in five hours space, it was quite consumed, together with the Roof of the Church: But by the Queens bounty, and other large Contributions, the Roof was soon repaired again.

She assists the Protestants in *France.* *Anno* 1562. the Protestants in *France* being persecuted, and oppressed by the *Popish* party, sent to the Queen of *England*, desiring aid from her: And after mature Deliberation, she took into her protection the *French* Kings Subjects in *Normandy*, contracting with the Prince of *Conde*, and other Noble men, to pay them an hundred thousand Angels, and to send them over into *France*, six thousand men. And the same Day she published a Declaration, that she sent not her Army into *Normandy* to recover that Country, which anciently belonged to the Kings of *England*, but to preserve it for the *French* King, being not yet at Age, and to defend it against the *Guises*, who had exercised Barbarous cruelties against the Protestants, whom she could not neglect, without betraying her own Religion, Security, and safety.

And shortly after, she sent over Forces under the Earl of *Warwick*, to *New-Haven* : And the Queens Ships scouring the Sea, brought in many rich Prizes.

A Parliament. *Anno* 1563. another Parliament was holden at *Westminster*; where, amongst other good Laws, it was ordained, that the Bible, and Service-Book should be translated into the *Welch* Tongue. The year after, the Queen in her progress went to *Cambridge*, where she was entertained with all kinds of Honour, and with Comedies, Tragedies, and Scholastical Disputations: She surveyed every Colledge, and in a *Latine* Oration, she acknowledged their Love and Kindness, commending their multiplicity of Learning, Exhorting them to bend their whole minds and studies to the Improvement thereof; promising to be a Patroness to them therein.

Her entertainment at *Cambridge.*

And *Oxford* *Anno* 1566. she went to *Oxford* also, where she was magnificently entertained: There she stayed seven dayes, being much delighted with the pleasantness of the place, and beautifulness of the Colledges; and the wits, and excellent learning of the Students: She gave them large thanks in a *Latine* Oration, with singular sweetness of speech, and so bade them heartily fare-well.

A further reformation desired. *Anno* 1568. some Godly Ministers sought earnestly for a reformation of our Church, for abolishing of *Episcopacy*, and for the setling of the *Presbyterian* government in this Kingdom. But by the power of the Bishops with the Queen, they were imprisoned; yet had they many that concurred with them in judgment; which by the *Prelatical* party were branded with the odious name of *Puritanes.*

Queen of *Scots* imprisoned. About this time the Queen of *Scots* fled into *England*, and by the advice of the Privy Councel, was here detained.

Treason by the Popes means. Also *Pope Pius Quintus* suborned one *Robert Ridolph*, a *Florentine*, who had lived a Factor in *London* a long time, to stir up the *Papists* in *England* against Queen *Elizabeth*, which he most zealously, and closely prosecuted: yet the Lord prevented him: Also there was much underhand dealing, that the Duke of *Norfolk* might marry the Queen of *Scots*, and set her at Liberty, whereupon she was removed out of the *North* (being a Popish Country) to *Tidbury* Castle, under the custody of *George* Earl of *Shrewesbury.*

Queen

Queen *Elizabeth* uſed great care for the ſafety of Religion both at Home, and Abroad; and whereas in *France*, Edicts were publiſhed (contrary to the former Agreement) whereby the Exerciſe of the reformed Religion was utterly forbidden, the profeſſors of it removed from all publick Offices, and the Miniſters of the word commanded to depart the Realm by a Day perfixed, our Queen by her Embaſſadour [*Norris*] earneſtly ſolicited the King of *France*, that a ſound ſincere peace might be made, adviſing the King, that he would not by unſeaſonable Remedies incenſe his Subjects minds, and that above all things he would beware of thoſe, which by rooting out his faithful Subjects, ſought to weaken his Kingdome, that it might become a prey to others: But when he would not hearken to her Counſel, leſt ſhe ſhould fail thoſe that were joyned with her in one common cauſe, ſhe ſent one hundred thouſand Angels, and Munition for War to the Proteſtants: ſhe alſo entertained curteouſly ſuch *French* Proteſtants, as fled into *England*, as alſo the *Netherlanders*, many of whom came hither alſo to withdraw themſelves from the Cruelty of the Duke *de Alva*, who breathed forth nothing but bloud and death againſt them: And ſhortly after, picking a quarrel with our Queen, he prohibited all Commerce with the *Engliſh*, and commanded that nothing ſhould be brought in, or carried forth of the *Netherlands* by the *Engliſh*: He alſo appointed Searchers, amongſt whom there was none ſo active, as one *John Story*, an *Engliſh* Fugitive, who had before conſulted with a *Magician* againſt the Queens life, and had provoked the Duke *de Alva* to Invade *England*, but being allured with a Wile into a Ship, they preſently hoiſed Sail, and brought him hither, where he was afterwards Executed for his Treaſon.

Perſecution in *France*.

Our Queen mediates for them.

She relieves the Proteſtants.

Story executed.

About this time many Rumors brake forth, that the Earls of *Northumberland* and *Weſtmerland* (zealous *Papiſts*) were raiſing a Rebellion in the *North*, whereupon the Queen ſent to them, to come up to *London*, and *Northumberland* was partly minded ſo to do, but his Friends and Followers beſeeched him, that he would not fail them, nor the Religion of his Fathers: Telling him, that the *Catholicks* were prepared all over *England* to aſſiſt him: That ſome were coming out of *Scotland*, others out of the *Netherlands* from the Duke *de Alva* to joyn with him, whereupon he, going to the Earl of *Weſtmerland*; they brake out into open Rebellion, publiſhing theſe pretences: *That they took Arms with no other intent, but that the Religion of their Forefathers might be reſtored, corrupt Councellers removed from the Queen, that the Duke of* Norfolk, *and other Knights that were put from their ranks, might be reſtored to liberty and grace: And that they attempted nothing againſt the Queen, to whom they vowed themſelves now, and ever dutiful and obedient Subjects.*

Treaſon in the North.

Their firſt March was to *Durham*, where they rent and trampled under feet *Engliſh* Bibles in as great a contempt as *Jehoiakim* did *Jeremy's* Rowl. At *Darington* they beſprinkled the Army with Holy Water, and at *Rippon* they heard *Maſs* to forward their Treaſon: Their Enſigne was the Croſs and the five Wounds of *Chriſt*: At *Brampton* Moor they Muſtered a thouſand ſix Hundred Horſe, and four Thouſand Foot, with which they fell upon *Barnards* Caſtle, which, after eleven days ſiege, was yielded to them: Hereupon they were proclaimed Traitors; The Pope promiſed a hundred thouſand Crowns to advance this Deſigne, but before they received the Money, the Earl of *Suſſex*, Lievtenant General of the North, gathered ſome Forces, and purſued them, whereupon the chief of them fled into *Scotland* to the *Popiſh* party there, not bidding their deluded Followers farewel, who were preſently ſurprized without Reſiſtance, and the Ringleaders of them were Executed by Marſhal Law.

Popiſh profaneneſs.

Traitors attainted.

Yet preſently after *Leonard Dacres* began a new Rebellion, and raiſed many to revenge their Friends death, but the Lord *Hunſdon* haſting againſt them, after a long and deſperate fight, put them to flight, *Dacres* eſcaping into *Scotland*, and leaving his Followers to the Law.

New treaſon.

Northumberland beheaded. Gods judgment on Traytors.

Northumberland in *Scotland* was taken by the *Regent*, imprisoned, and afterwards sent into *England*, where (being attainted by the Parliament) he was beheaded at *York*. The Earl of *Westmerland*, by Gods revenging Hand, in the very time of his Rebellion, was deprived of his Children; and afterwards himself wandring in strange Countries, had his Body consumed with venemous Ulcers, whereof he Dyed.

The Popes Bull.

About that time, Pope *Pius Quintus*, at the instance of *Nicholas Morton*, an *English* Priest, sent forth his Bull against the Queen, whereby he deprived her of all Princely Authority, as one uncapable of the Crown, or Government. Then were his Emissaries sent forth, some of them were plotters of Invasions, to lay our Land wast; others, conspirators against her sacred Person: And the Popes Bulls was brought to *London*, and in the night time hung upon the Gates of the Bishops Palace by St. *Pauls*.

She relieves the French Protestants.

Yet in the middest of these Broils at Home, she failed not to Relieve the Protestants of *France*, who were in a most Distressed state: And she exhorted all the Princes of the same profession, to take upon them the Defence of the common Cause. The Queen of *Navarre* she supplyed with Moneys, taking Jewels in pawn for it. She permitted *Henry Champernoun* to lead into *France* an hundred voluntary Gentlemen upon Horse-back, who were very serviceable to the Protestant party. Not long after were Executed *Sherwin*, *Campion*, *Kirby*, for dispersing and promoting the Popes Bull against the Queen. And *Sanders*, who was the *Popes Legate* in *Ireland* to raise Rebellion, fell Mad, and wandred up and down succourless in the wast Mountains, where he miserably died.

Traytors executed. God plagues them.

Summerviles treason.

Then *John Summervile* of *Ederston* in *Warwick-shire*, came to the Court, (provoked thereto by one *Hall*, a Seminary Priest) with a purpose to Murder the Queen; but God discovering his Treason, he was committed to *Newgate*, where he desperately Hanged himself.

Many Priests and Jesuits repaired into *England* in the Attire of Gallants, dispersing themselves, and endeavouring to withdraw the Subjects from their Allegiance: Some of which were taken and Executed, as *Campion*, &c.

Throgmortons treason.

Then *Francis Throgmorton* (solicited thereto by *Mendoza* the *Spanish* Embassadour) undertook to sound the Havens for the Enemies entrance; to get a *Catalogue* of all the *Popish* Gentlemen in every County, that would assist: But God discovering his Treason, he was apprehended, and in his study the Catalogue was found, and the Havens for Landing, &c. for which he was worthily Executed.

Parrie's treason.

Then one *William Parry* (whose life the Queen had formerly spared, when he was justly Condemned for Burglary) vowed her Death: And for this end, he went to the Queen, desiring to speak with her, and oft-times after, having Weapon, Place, Presence, and Opportunity, intending resolutely to kill her, was ever Daunted when he beheld the Glory of her presence, and Majesty in her Face. Yet afterwards, reading *Allens* Book, he was so fired with Zeal, that he posted to a Gentleman, whom he thought as Discontented as himself, opening his Treason for the bringing in of forraign Invaders, and threatning with Dagg or Dagger, to kill the Queen: But the Gentleman revealing it to two privy Councellers, he was Apprehended, and confessing his Treason, was worthily Executed. Hereupon her Majesty in a Parliament, openly professed, that she knew no Creature breathing, whose life stood hourly in more peril than her own: And that even at her first Entrance into her estate, she entred into infinite Dangers of life, as one that had to wrestle with many and mighty Enemies; yet was she confident of her Heavenly Fathers protection, &c. God protects his own.

Shortly after, as she was upon the *Thames* in her Barge with the *French* Embassa-

Embaſſadour, and ſome others, a Serving-Man with his Caleiver, ſhot a Bullet, which pierced both the Arms of one of the Water-men, within ſix Foot of the Queen: With which all in the Barge were aſtoniſhed; but ſhe being undaunted, and ſeeing the Man bleed, threw him her Scarfe, and with words of Comfort, bad him be of good cheer, he ſhould never want; for the Bullet was aimed at her, though it hit him: Yet afterwards, knowing that it was done Caſually, ſhe both pardoned the Party, and Commanded his Maſter to keep him ſtill in his Service. She was of ſuch ſingular Clemency, that ſhe never heard of the Capital puniſhment of Offenders, even of ſuch as had ſought her own Death, but it bread Horror, and ſorrow in her; ſo that had not her Councellers earneſtly inculcated the neceſſity of ſuch exemplary Juſtice, many dangerous Attempts had eſcaped their due puniſhment, which moved her to ſay, that her Reading of *Seneca de clementia*, had done her much good; but ſome would perſwade her, it had done her State as much harm. Courage. Clemency.

Her Love to her people in general, and tender Care over the poorer ſort, and Oppreſſed, was incomparable: Her Ears were always open to their Complaints, and her Hands open to receive their Petitions; and her manner was always to commend their Cauſes to her Counſel, and Judges, to whom ſhe uſed to ſay: *Have care of my people; you have my place, do you to them that which I ought to do: They are my people, yet every one oppreſſeth and ſpoileth them without Mercy: They can neither help themſelves, nor revenge their Quarrel: See to them, I pray you, ſee to them, for they are my Charge; them therefore I charge you with, as God hath committed them to me: I care not for my ſelf, my Life is not dear unto me; my care is for my people. If you knew my care for my people, you might diſcern, that I take no great joy in bearing the Crown,* &c. Love to her people. Her charge to the Judges.

Anno 1585. *Henry Percy*, Earl of *Northumberland*, was gone ſo far in Diſloyal practices againſt her, that he was committed to the Tower; and after ſome time, by diſcharging a Dagge with three Bullets under his left pap, he pierced his heart, and preſently Dyed. *Northumberland* kills himſelf.

Alſo *Philip*, Earl of *Arundel*, and Sir *John Perat*, late Deputy of *Ireland*, for plotting with *Spain* againſt the Queen, were impriſoned in the Tower; where, by courſe of nature, they ended their lives

Then *Anthony Babington*, Eſquire, and thirteen more, whereof one was a *Seminary Prieſt*, Conſpired againſt her, whereof ſeven of them undertook to Murther her: They held Intelligence alſo with forraign Powers to Invade the Realm; and with many *Papiſts* in moſt parts of the Kingdom. But the *Prieſt* going to the *Spaniſh* Embaſſadour *Mendoza*, to ſignifie that all things were now ready, was ſuddenly apprehended, and Impriſoned: Whereupon *Babington* and two others of them reſolved immediately to kill the Queen: But (God protecting her) he was intercepted, and impriſoned; from whence he eſcaped, and intended to fly the Land, Diſguiſed himſelf by colouring his Face and Hands with Walnut-tree Leaves, yet (through Gods Mercy) he was Diſcovered, Apprehended, and brought to the Tower: The other Conſpirators hereupon Diſperſed themſelves; yet were they met with, and Examined, who confeſſed their Treaſons, and were deſervedly Condemned, and Executed. *Babington* and his complices.

Then *Stanly* an *Engliſh* Fugitive, ſuborned *Patrick Cullen* for thirty pound to kill the Queen: Yet God diſcovering his Treaſon, he was Apprehended and Executed. *Stanlie's* treaſon.

Then *Roderick Lopez* a *Phyſitian* about her Majeſty, was Corrupted to give her poyſon in her *Phyſick*, and for that end had a Jewell of Gold garniſhed with a great Diamond, and a large Ruby given him for a Reward, and fifty thouſand Crowns more were promiſed when he ſhould effect it: But Gods *Lopez* his treaſon.

Mercy brought to light the Conſpiracy: So that *Lopez* coming with his poiſonous Phyſick to the Queen, ſhe told him, he muſt go to the Lord Treaſurer *Cecill*, who had more need of Phyſick than ſhe, whereupon he went to him with all Diligence, to whom the old Man ſaid, *What is your Phyſick Maſter Doctor?* a Purge ſaid *Lopez: I think*, ſaid the Lord *Cecill, I muſt be a Phyſician to purge you*, and ſo apprehended him for a Traitor; and other Doctors examining the Ingredients, eaſily found that the potion was poiſon, for which he ſuffered Death at *Tyburne* as he deſerved.

York and *Williams* treaſon.

Then two other *Engliſh* Fugitives, *York* and *Villiams*, Souldiers by profeſſion, and deſperate *Papiſts*, were ſuborned to kill her, and Oaths of ſecreſie was adminiſtred to them by a *Prieſt*, who ſent them away with his bleſſing: They came into *England* with a purpoſe to get Entertainment with ſome great Courtier, to further their Deſigne, but their Treaſon being found out, they were condemned, and dyed like Traitors.

Squires treaſon.

Then one *Squire*, who belonged to the Queens ſtable, was hired to poiſon the Pummel of her Saddle: And by a *Jeſuit* he was thus encouraged: *God bleſs thee, and give thee ſtrength, my Son, be of good courage, I pawn my ſoul for thine, and thou ſhalt have my prayers, dead and alive*: And thereupon he delivered him the poyſon, directed him how to apply it; and afterwards the Queen being to ride abroad, he preſſed out the poiſon upon the Pummel of her Saddle a little before ſhe gat up, yet Gods wonted and wonderful protection appeared; for though the ſeaſon was hot, and her Veins and Pores open to receive any malignant Tainture, yet her body felt no Diſtemper, nor her Hand more Hurt than *Pauls* did, when he ſhaked off the Venemous Viper.

Alſo with the ſame poiſon he anointed the pummels of a wooden Chair, wherein the Earl of *Eſſex* ſat, purpoſing to deſtroy him alſo, but the Lord prevented the Operation, as he did to the Queen: Hereupon the Jeſuit, ſuſpecting *Squires* Falſhood; becauſe the Act was not done; ſent Information againſt him into *England*, and he being taken was Committed to Priſon, and Examined, who confeſſing all, was Worthily Executed.

Duke of *Norfolk* executed.

The Duke of *Norfolk*, who was Priſoner in the Tower about the Queen of *Scots*, was after tryal Condemned, and Executed.

She relieves *Scotland*.

Anno 1572. The Regent of *Scotland* ſent to her to crave aid, for the Defence of the young King and Country, endangered by civil broils, whereupon the Queen ſent him a thouſand five hundred men, under Sir *William Drury*, who beſieged the Caſtle of *Edenborough*, held by ſome Rebels, took it in, and ſo returned into *England*.

Royal Exchange built Sir *Francis Drake* compaſſes the world.

The ſame year Sir *Thomas Greſham* built the *Royal Exchange* for the Commerce of Merchants, which was *Anno* 1577. Alſo Sir *Francis Drake* ſailed about the world, returning *Anno* 1580. to the great honour of the Queen and the *Engliſh* Nation, being the firſt that ever attempted and performed ſuch an Enterprize.

Stukelies rebellion in *Ireland*.

Anno 1583. The Pope and King of *Spaine* joyned together to ſend Men and Money under *Thomas Stukeley* into *Ireland*, to ſtir up Rebellions there: But the Lord *Grey*, Deputy of *Ireland*, quickly ſlew and took them Priſoners: And *Stukeley*, haunted with the furies of his own Conſcience, Dyed miſerably. Alſo the Earl of *Deſmond*, that had joyned in the Rebellion, wandring about in the Woods, was at laſt ſlain by a common Souldier.

Gods judgment on *Deſmond*.

About this time the States of the Low-countries joyned together to free themſelves from the *Spaniſh* Tyranny, ſought to our Queen to be their Protectreſs: She permitted them to carry over many *Engliſh* Voluntieres, and promiſed to mediate Peace betwixt them and the King of *Spain*, and ſo diſ-

miſſed

missed them well satisfied: But presently after, *Don John* of *Austria* oppressing them, they sued again to the Queen, that by her means, they might enjoy the ancient priviledges of their Provinces, and freedom of Conscience from the *Spanish Inquisition*, and by their lamentable complaints, they so prevailed with the pittiful Queen, that she sent into *Spain*, to intreat the King to redress their Grievances; But he, being Deaf to that request, and planting his Garrisons very suspiciously, she agreed with the States, and lent them an hundred thousand pound for their Relief.

She lends money to the *Hollanders*.

Anno 1581. *Francis Valois*, the King of *France* his Brother, came into *England* to woe our Queen; but she, desiring to do nothing that might grieve her Subjects, after Princely entertainment, dismissed him. Shortly after the Prince of *Orange* being Murthered, the States sued to her again for Relief and Protection, and her Councel upon Debate, resolved that for Defence of the Gospel, and the Professors of it, her Majesty to accept of the Offer, and thereupon she undertook to be their Defender, but would not take the Title of Soveraign Lady thereof, which they would have setled upon her and her Heirs: Then was Sir *John Norris* sent over with five thousand Foot, and one thousand Horse at her Majesties pay, for security whereof, *Flushing*, *Brill*, and the *Ramekins* were delivered to her Majesties use, *Anno* 1585. This King *Philip* of *Spain* took very ill, and published two false Libells against her, whereunto she returned a printed Answer. Then *Mendoza*, the *Spanish* Lieger Embassadour, practised to bring in forraign Forces for the Invasion of this Land, but the Lord prevented him.

She undertakes the defence of the *Netherlands*.

Mendoza's Treason.

About this time the Queen sent *Robert Dudley*, Earl of *Leicester*, with a brave train into the Low Countries, where he was joyfully, and honourably entertained, and the States took their Oath to the Queen. *Leicester* presently attempted the taking in of *Zutphen*, where happened a fierce encounter between the *English* and *Spaniards*, in which the brave Sir *Philip Sidney*, as he changed his Horse, was shot with a Musquet bullet above the knee, which so shattered the bone of his thigh, that he Dyed thereof twenty five Days after; yet the *English* took in a Sconse neer *Zutphen*; whereof *Leicester* made *Rowland York*, Governour, as also Sir *William stantley*, Governour of *Deventer*, contrary to the mind of the States; and these two men traiterously sold the places to the *Spaniards* presently, which made the States very jealous of the *English*.

Earl of *Leicester* sent into the *Netherlands*.

Sir *Philip Sidney* slain.

York and *Stanley* traitors.

Hereupon was the Earl of *Leicester* sent for back into *England*; and about that time, the Queen of *Scots* was beheaded at *Fotheringhay Castle*. In *Leicesters* ablence, his Officers and Souldiers grew very unruly, whereupon the States chose *Maurice* of *Nassaw* their Governous, yet *Leicester* returned into *Holland*, but the Differences betwixt him, and the States growing higher, the Queen caused him to resign his Government, and return for *England*.

Anno 1587. Queen of *Scots* beheaded.

Anno 1588. the *Spaniard* prepared for to invade *England*, yet held a Treaty for peace, the better to make the Queen secure. His preparations were Extraordinary, as may appear by this List of his Navy.

Popish perfidiousness.

The Admiral Galleon of St. *Martins*, of one thousand Tunn, one hundred seventy seven Marriners, three hundred Souldiers, fifty Cannon, *&c.*

The Spanish Navy.

Galleon of St. *Johns*, of one thousand and seventy Tun, one hundred sixty Marriners, two hundred thirty one Souldiers, and fifty Cannon, *&c.*

Galleon of St, *Mark*, of seven hundred ninety two Tun, one hundred and seventeen Marriners, two hundred ninety two Souldiers, *&c.*

Galleon of St. *Philip*, of eight hundred Tun, one hundred and seventeen Marriners, four hundred and fifteen Souldiers, fourty pieces of Artillery.

Galleon of St. *Lewis*, of eight hundred and thirty Tun, one hundred and sixteen Marriners, three hundred seventy six Souldiers, and fourty Gunns.

Galleon of St. *Matthew*, of seven hundred and fifty Tun, fifty Marriners, one hundred seventy seven Souldiers, and fourty Gunns.

Galleon of St. *James*, of five hundred and twenty Tun, one hundred Marriners, three hundred Souldiers, and thirty Gunns.

Galleon of *Florence*, of nine hundred sixty one Tun, one hundred Marriners, three hundred Souldiers, and fifty two Gunns.

Galleon of St. *Christopher*, of three hundred fifty two Tun, ninety Marriners, three hundred Souldiers, thirty Gunns.

Galleon of St. *Bernard*, of three hundred fifty two Tun, one hundred Marriners, two hundred eighty Souldiers, and thirty Gunns.

1 *Zabra*, of one hundred sixty six Tun, fifty five Marriners, fifty five Souldiers, and thirteen Gunns.

2 *Zabra*, of one hundred sixty six Tun, fifty Marriners, sixty Souldiers, *&c.*

Ship of St. *Angel*, of seven hundred sixty eight Tun, one hundred and fourteen Marriners, three hundred twenty three Souldiers, and thirty Cannon.

The *Gangrin*, of one thousand one hundred and sixty Tun, one hundred Marriners, three hundred Souldiers, and thirty six Cannon.

St. *James*, of sixty hundred sixty Tun, one hundred and two Marriners, two hundred and fifty Souldiers, and thirty Gunns.

Conception, of four hundred sixty eighty Tun, seventy Marriners, one hundred Souldiers, and twenty Cannon.

2 *Conception*, of four hundred and eighteen Tun, seventy Marriners, one hundred sixty four Souldiers, twenty four Gunns.

Magdalen, of three hundred and thirty Tun, seventy Marriners, two hundred Souldiers, and twenty two Gunns.

St. *John*, of three hundred and fifty Tun, eighty Marriners, one hundred and thirty Souldiers, and twenty four Gunns.

Mary, of one hundred sixty five Tun, one hundred Marriners, one hundred and eighty Souldiers, twenty four Gunns.

Manuel, of five hundred and twenty Tun, fifty four Marriners, one hundred and thirty Souldiers, sixteen Gunns.

Mary, of seven hundred and seven Tun, fifty Marriners, two hundred and twenty Souldiers, thirty Gunns; besides divers others.

They had in all one hundred and thirty Ships of fifty seven thousand eight hundred and eight Tun, eight thousand four hundred and fifty Marriners, one hundred and ninety thousand two hundred ninety five Souldiers, two thousand eighty eight Slaves: two thousand six hundred and thirty Cannon, seven thousand Musquets: ten thousand Halberds, and Partizans: One hundred thousand Quintals of Biscuits: One hundred fourty seven thousand Pipes of Wine: six thousand five hundred Quintals of Bacon, three thousand Quintals of Cheese. Besides Fish, Rise, Beanes, Pease, Oyl, Vinegar, *&c.* twelve thousand Pipes of fresh Water. The Army cost every day thirty thousand Ducats: The General was the Duke of *Medina Sidonia*: There were in it one hundred Friers; as many *Physicians*, *Chirurgeons*, *Apothecaries*; and four and twenty Noblemen Volunteers: This Navy was by them stiled the *Invincible Armado*; and had the blessing of the Pope along with it: To encounter with it, the Queen first appointed General Fasting and Prayer publickly through the Land: Then she sent forth under *Charles Howard*, Lord Admiral, and under Sir *Francis Drake*, Vice Admiral, a hundred ships, as also fourty little ships, under *Henry* Lord *Seymor*, lay about *Dover*; as the former lay at *Plimouth*: In all our Fleet, were but three and twenty of the Queens great ships; the rest were little ones.

Fasting and Prayer.

The Prince of *Parma* in the *Netherlands* was to joyn with the *Spanish* Navy, and

and had prepared for that end two hundred and ten Bands of old Souldiers, a hundred in each Band, and four thousand nine hundred Horse for Land service. In the *English* Fleet were but twelve thousand Marriners and Souldiers.

July the 20*th*. *Anno* 1588. the *Spanish* Navy came within the sight of *England*: And they were so confident of success, that they spared for no cost, intending that *England* should pay the Reckoning. Besides what was mentioned before, they had two and twenty thousand great shot. Of Powder four thousand two hundred Quintals, every Quintal containing an hundred weight. Of Lead for Bullets, a thousand Quintals, of Match, a thousand two hundred Quintals; with murthering peeces, double Canons for battery: Field pieces for the Camp, with store of Furniture for Carriages, Mules, and Horses: They had store of Torches, Hides, and Lead, to stop Leakes; Whippes and butchering Knives: The Army in all was thirty two thousand strong. The Prince of *Parma* provided seventy flat bottom'd Boats, every one able to beat thirty Horses for transportation, with Bridges ready made to ship and unship them by: Store of Piles, sharpened at the end with Iron pikes to pull up the Mouths of Rivers; twenty thousand empty Casks with Cords, and other Furniture fit to make Floating Bridges to stop up Havens, *&c.* Towards this Expedition the Pope sent out his *Crusado*, and contributed a Million of Gold.

Our Queen besides her Navy, prepared a Land Army under the Earl of *Leicester*, Lievtenant General, which met at *Tilbury* in *Essex*, consisting of twenty two thousand Foot, and one thousand five hundred Horse; her self like another *Deborah*, was General of the Army. *Tilbury* Camp.

The first of the *Spanish* ships, which fell into our hands, was a great Galleon, which having lost her Foremast, lagged behind the rest, whereupon *Drake* sent to command them to yield; otherwise his Bullets should force them to it; but *Valdez* answered, that they were four hundred and fifty strong, and himself *Don Pedro*, and therefore expected Honourable Conditions; *Drake* replied, that he had no Leasure to parly, if they would yield presently, do it; otherwise they should prove that *Drake* was no Dastard: As soon as they heard that terrible Name of *Drake*, they presently yielded: In the ship they found fifty thousand Ducats, which they shared merrily amongst themselves. *Drake* takes a Galleon.

Whilst the *Armado* lay at Anchor neer *Callis*, the *English* emptied eight ships, filled them with Gun-powder, Pitch, Brimstone, *&c.* which they set on fire, and in the Night they let them drive with the Wind towards the *Spanish* Fleet; this so frighted them, with horrible fear, lest their ships should be fired, that they cut their Cables, and fled in such hast and confusion, that their greatest *Galliasse* fell foul on another ship, whereby she was taken by the *English*, and in her a rich booty. Eight fire ships. *Spaniards* beaten.

In brief, God fighting from Heaven by the Winds against them, and prospering the *English* in their little nimble ships, this *Invincible Armado* was so shatterd, torne, dispersed, *&c.* that they came short Home eighty one of their ships, and thirteen thousand five hundred and odd of their men. So that there was no famous and great Family in all *Spain*, which in this Expedition lost not a Son, Brother, or Kinseman: Hereupon this Religious Queen caused publick Thanksgiving to be celebrated to the Lord of Hosts for this signal Deliverance. Thanksgiving.

Concerning this wonderful Deliverance, Mr. *Samuel Ward* made these Verses.

Octogesimus Octavus, mirabilis annus,
Clade Papistarum, faustus vbique pijs.

In Eighty eight Spain *arm'd with potent might*
Against our peaceful Land came on to fight.
The Winds, and Waves, and Fire in one conspire
To help the Englisſh, *fruſtrate* Spains *deſire.*

Queen *Elizabeths* Fame was ſo Advanced hereby, that *Don Antonio*, the Expulſed King of *Portugal*, came to her for Relief, who granted it to him.

Don Antonio ſeeks relief.

Shortly after the King of *France*, *Henry* the third, being murthered by a *Jacobin* Frier, the *Guiſian* Faction leagued together to keep out *Henry* of *Burbon*, King of *Navar*, and next Heir to the Crown of *France*, from ſucceeding in that Kingdom, becauſe he was a Proteſtant: Hereupon he craved aid of our Queen to ſettle him in his Throne, which ſhe granted in reſpect of the common Cauſe of Religion, and firſt ſent him over two thouſand pound in Money, Arms, Ammunition, *&c.* then ſhe ſent him ſome ſhips: Then a brave Army under the Lord *Willoughby*; Then three thouſand Foot under Sir *John Norris*: Then an other Army under the Earl of *Eſſex*: All which ſtood him in great ſtead, and much forwarded his advancement to the Crown.

She helps the King of *France.*

Anno 1596.

Afterwards ſhe prepared, and ſent forth a gallant Fleet under the Command of the Lord Admiral *Howard* for the Sea, and the Earl of *Eſſex* for the Land ſervice: ſhe alſo publiſhed a Declaration of the occaſion, *viz.* becauſe ſhe heard of the great preparation which the King of *Spain* made for a ſecond invaſion of her Land, and when it was ready to ſet ſail, ſhe made this Prayer: *Moſt Omnipotent Maker and Guider of the Worlds Maſſe, that only ſearcheſt and fathomeſt the bottome of our Hearts, and in them ſeeſt the true Originals of all our Actions intended: Thou that by thy foreſight doeſt truly diſcern, how no malice of Revenge, nor requital of Injury, nor deſire of Bloodſhed, nor greedineſs of Gain hath bred that reſolution of our ſetting forth this Army, but a heedful Care, and wary Watch, that no neglect of Foes, nor over-ſurety of Haven, might breed either Danger to us, or glory to them: Theſe being our true grounds, we humbly beſeech thee with bended Knees, proſper the work, and with beſt fore-winds guide the journey, ſpeed the Victory, and make the return, the Advancement of thy Glory, the Triumph of their Fame, and ſurety to the Realm with the leaſt loſſe of the* Engliſh *Blood: To theſe Devout Petitions Lord give thou thy bleſſed grant*, &c.

Her prayer for her Fleet.

Cadiz taken by the Engliſh.

The Fleet, according to her Prayer, ſailed with a proſperous Wind to *Cadiz*, in whoſe Haven lay ninety ſail of ſhips, and twenty Gallies: Five of them were of thoſe which they called the Kings twelve Apoſtles: Theſe were richly laden with Ammunition, Money, Oyl, Wax, Silk, Cloth of Gold, Quick-ſilver, *&c.* with theſe our Navy fought, beat them, then landed, aſſaulted the City, and took it: At which time the General made a Proclamation, that none on pain of Death ſhould offer Violence to any Religious Perſon, Woman, or Child: the Ladies and Gentlewomen were ſent away with their richeſt Jewels, and Apparel: the ſpoyl was given to the Souldiers, and the Citizens paid one hundred and twenty thouſand Ducats for their Ranſome: The Navy of the *Spaniards* at it was valued by themſelves at twelve Millions of Ducats, was ſunk, burned, or taken: Our *Engliſh* Souldiers were much inriched by this enterpriſe: Then they marched up into the Country without reſiſtance, took many booties, and returned to their ſhips, and ſo through Gods mercy, they came in ſafety to *Plimouth.*

Spaniſh Iſlands invaded.

Anno 1597, the Earl of *Eſſex* was again ſent forth with a brave Fleet, with which he went to the *Spaniſh* Iſlands, where he did great ſpoyl, took rich Prizes, and returned laden with Honour, and Treaſure. After this, the King of *Denmark*

Denmark ſent Ambaſſadors to mediate Peace between *England* and *Spain*, whom ſhe anſwered, and concluded thus; *I would have the King of* Denmark *and all Princes Chriſtian and Heathen, know, that* England *hath no need to crave Peace: Nor my ſelf endured one hours Fear, ſince I attained the Crown thereof, being (through Gods Mercy) guarded with ſo Valiant and Faithful Subjects.* Her anſwer to the King of *Denmark*

Anno 1600. *Tir-Owen*, and others, rebelling in *Ireland*, were much encouraged by the Pope: And the King of *Spain* ſent *Don John de Aquila* into *Ireland* with two thouſand old trained Souldiers to joyn with them, who landed at *Kinſal* in *Munſter*, and after came a new ſupply under *Don Alphonſo*, who was himſelf taken priſoner, and many of his *Spaniards* ſlain at his firſt Landing, and *Don John* ſo cloſely beſieged, that he was glad to ſue for Peace, which was granted upon Articles to ſurrender all that he had, and ſo to return home again. Tir Owens Rebellion.

Finally, God intending to advance this Nation under her Government, as ſhe had been careful to advance the glory, and the Goſpel of *Jeſus Chriſt*, ſo ſhe proſpered in every thing at home and abroad; the great Affairs of *Europe* chiefly depended upon her Directions, who, ſitting at the Helm, arbitrated and guided their Eſtates, both in Peace and War. Piety rewarded. Her great Acts.

Spain, ſeeking to overthrow all, was by her beaten back, and ſcarcely able to maintaine his own Banks: In *France*, the Houſe of *Valois* was underpropped by her Councel, and that of *Burbon* advanced by her Countenance, Forces, and Treaſure: *Scotland* relieved by her Love: *Netherlands* by her power: *Portugals* King by her bounty: *Poland* by her Commiſeration: and *Germany*, *Denmark*, *Swedeland* often took up, and laid down Arms at her beck. Never did any Common wealth do ſuch things.

She extended her Trade and Fame into *Ruſſia*, *Aſia*, *Africk*, *America*; was highly honoured by the great *Turk*, *Perſians*, *Barbarians*, *Indians*: She had Warriers like to the Worthies of *David*: Renowned Captains for Sea and Land: By a powerful Navy ſhe attained the Soveraignty of the Sea. Her Character.

Her Temperance was ſuch, that her Brother King *Edward* uſually called her his *Siſter Temperance*: She was famous for Piety, Juſtice, and Clemency: Her Court was an *Academy* of honourable Councellors, Illuſtrious Peers, gallant Courtiers, learned Profeſſors, Intelligent Statiſts, and a Sanctuary where the meaneſt might find Refuge: As ſhe was learned, ſo ſhe took much pains to improve her Learning, by reading over Authors in their Originals, whereby ſhe was able to anſwer the Embaſſadors of moſt Nations in their own Languages: She (with *Titus*) thought that day loſt, wherein ſhe either did not, or received not ſome good: So that laying aſide her great Affairs, ſhe ſpent ſome hours every day in Reading, or hearing learned Readers.

But above all, her piety was moſt remarkable; for the ſacred Scriptures were her great delight, wherein ſhe read often, and heard them frequently preached, to which ſhe attended with much reverence, and the pious fruits thereof ſhined brightly in the whole courſe, as well of her private life, as of her publick Actions: Prayer, ſobriety, purity, charity, and chaſtity, were her inſeparable Companions, never ſuffering any Lady to approach her preſence, of whoſe ſtain ſhe had but the leaſt ſuſpition. The Diſtreſſed ſhe relieved, the Oppreſſed ſhe ſuccoured, the over-born Princes ſhe aided, the Proud ſhe amated, and always over-maſtred, through Gods aſſiſtance, to her laſting memory, and *Englands* glory. Her piety. Chaſtity.

Her Zeal to God appeared in preſerving his true Church and Worſhip from the pollutions of Idolatry: Her Kingdom and Court was a Sanctuary to baniſhed Proteſtants and perſecuted Chriſtians, ſo that by forraign Churches her loſs was much lamented, and ſhe was ſtiled the Nurſing-mother of the *French*, *Dutch*, and *Italian* Exiles for Chriſts Name, and the unconquered Defendreſs of the whole true Chriſtian Religion. Her death.

Her laſt ſickneſs.

Her laſt ſickneſs was accompanied with a deep Melancholy; wherein, as ſhe gave ſigns of Death to her *Phyſicians*, ſo great aſſurance of Eternal life to thoſe godly Divines that were about her, manifeſting by her fervent Prayers, and by lively ſigns at their Prayers, and Speeches, how ſhe rejoyced with the Apoſtle, *That ſhe had fought a good Fight, finiſhed her courſe, and kept the Faith, hoping for the Crown of Righteouſneſs, which the Lord the righteous judge had laid up for her againſt that great day.* And ſo ſhe Reſigned up her Bleſſed Soul into the Hands of her Faithfull Creator, and Merciful Redeemer, *March* 24th. *Anno Chriſti* 1602. of her Age threeſcore and nine, ſix Moneths and ſeventeen Dayes, and of her Reigne four and fourty. She was as well beloved, and her Death as much lamented, as ever any Prince was.

Her Death.

King JAMES erected for her a Princely Monument, whereon he cauſed to be inſcribed this Epitaph.

Sacred unto Memory.

RElegion to its primitive ſincerity reſtored, Peace throughly ſetled: Coin to the true value refined: Rebellion at Home extinguiſhed: France, *neer Ruin by inteſtine Miſchiefs, relieved:* Netherlands *ſupported:* Spains Armado *vanquiſhed:* Ireland, *with* Spaniards *expulſion, and Traitors Coercion quieted: Both Univerſities Revenewes by a Law of proviſion, exceedingly augmented: Finally all* England *enriched; and five and fourty years moſt prudently governed:* Elizabeth, *a Queen, a Conquereſs, a Triumpher: The moſt devoted to Piety: The moſt happy after ſeventy years of her life, quietly by Death departed, hath left here (in this moſt famous Collegiat Church, which by her was Eſtabliſhed, and Refounded) theſe remaines of her Mortality, until at* Chriſts *Call, they ſhall again ariſe immortal,* &c.

By her Abſtinence from Wine, and moſt temperate Diet, ſhe had preſerved her Health till her very latter end. A little before her Death, ſhe cauſed that Ring wherewith at her Inauguration ſhe was, as it were, married to her Kingdom, and which ſhe had never after taken off, to be filed off her Finger; She had a good vain in Poetry. In the time of her Siſters Reign, when a *Popiſh* Prieſt preſſed her hard to Declare her Opinion of *Chriſts* preſence in the Sacrament, ſhe truly and warily anſwered him thus.

T'was God the word that ſpake it,
He took the Bread and brake it;
And what the word did make it;
That I believe, and take it.

And at another time, a little before the *Spaniſh* Invaſion in eighty eight, the *Spaniſh* Embaſſador ſumming up his Maſters demands thus in Verſe;

Te veto ne pergas bello defendere Belgas:
Quæ Dracus *eripuit nunc reſtituentur oportet:*
Quas Pater evertit jubeo te condere cellas,
Religio Papæ ſic reſtituetur ad unguem.
Theſe to you are our Commands
Send no Help to the *Netherlands.*
Of the Treaſure took by *Drake*
Reſtitution you muſt make.
And thoſe Abbies build anew
Which your Father overthrew,
If for any Peace you hope,
In all points reſtore the Pope.

Our

Our Queen *Ex tempore* returned him this Anſwer;

Ad Græcas, bone Rex, fient mandata Calendas:

Know, O great King, that this your will
At latter Lammas wee'l fulfill.

Concerning that wonderful Deliverance, that God gave to our Queen and Kingdom from the *Spaniſh* Invaſion in eighty eight, the Learned and Acute *Beza* made theſe Verſes.

Straverat innumeris Hiſpanus *claſſibus æquor,*
Regnis junctturus ſceptra Britanna *ſuis.*
Tanti hujus rogitas quæ motus cauſa? ſuperbos
Impulit Ambitio, vexit Avaritia.
Quam bene te Ambitio, merſit, vaniſſima, ventus,
Et tumidæ tumidos vos ſuperaſtis aquæ!
Quam bene raptores Orbis totius Iberos
Merſit inexhauſti juſta vorago maris!
At tu, cui venti, cui totum militat æquor,
Regina, O mundi totius una decus.
Sic regnare deo perge, Ambitione remota,
Prodiga ſic opibus perge juvare pios:
Vt te Angli *longum, longum* Anglis *ipſa fruaris*
Quam dilecta bonis, tam metuenda malis.

Spain with his Fleet the Seas did cover o're
Thinking to *Spain* to joyn the *Britiſh* ſhore:
If you ask, Why? Ambition of riſe
Forc'd the proud fools, vexed with Avarice:
How well, Ambition, did the Winds thee drown
And tumid Waves thy tumid Mind bring down?
How well the al-devouring Seas did curb
The *Spaniards*, Raviſhers of the Earths whole Orb?
But thou, for whom the Winds, and Seas do fight,
Great Queen: The Worlds ſole glory and delight.
Still maieſt thou reign from foul Ambition freed,
Still with thy bounty to help them at need.
Long maiſt thou *England*; ſhe long thee poſſeſs,
Belov'd of good Men, fear'd of Wickedneſs.

The Linage and Deſcent of Queen *Elizabeth* was by her Fathers ſide truly Royal. For ſhe was Daughter to King *Henry* the eighth; Grand-Daughter to King *Henry* the ſeventh: And great Grand-Daughter to King *Edward* the fourth. By the Mothers ſide her Deſcent was not ſo high, yet was it Noble, and ſpread abroad by many and great Alliances throughout *England*, and *Ireland*. Her great Grand-father's Father was *Jeffery Bullen*, a man of Noble birth in *Norfolk*, and Lord Maior of *London* in the year 1457. and at the ſame time Honoured with the Dignity of Knight-hood. An upright, and honeſt man, and of ſuch Eſtimation, that *Thomas*, Lord *Hoo*, and *Haſtings*, Knight of the Order of St. *George*, gave him his Daughter, and one of his Heirs to Wife: And he was of ſuch Wealth, that he matched his Daughters into the noble Houſes of the *Cheineys*, *Heydons*, and *Forteſcues*: He left his Son alſo a goodly Inheritance, and bequeathed a thouſand pounds to be diſtributed among the poor in *London*, and two hundred pounds in *Norfolk*. This mans Son, *William Bullen* was choſen among eighteen moſt choiſe *Knights of the Bath* at the Coro-

nation of King *Richard* the third, to whom, *Thomas*, Earl of *Ormond* (who was in ſuch Favour with the Kings of *England*, that he alone of all the Noblemen of *Ireland*, had his Place, and Voyce in the Parliaments of *England*, and that about the *Engliſh* Barons alſo) gave his Daughter, and one of his Heirs in Marriage. By her (beſides Daughters Married to *Shelton*, *Culthorp*, *Clere*, and *Sackvil*, Men of great Wealth, and Noble Deſcent, and other Children) he begat *Thomas Bullen*, whom being a young Man, *Thomas Howard*, Earl of *Surrey*, who was afterwards Duke of *Norfolk*, a Man much Renowned for his worthy Services, and Atchievments in the Wars (of whom ſee in my Deſcription of *Norfolk*) choſe to be his Son in Law, giving unto him his Daughter *Elizabeth* in Marriage : And after he had performed one or two very Honourable Ambaſſies, King *Henry* the eighth, made him firſt Treaſurer of his Houſhold, Knight of the Order of St. *George*, and Viſcount *Rochford*, and afterwards Earl of *Wilt-ſhire*, and *Ormond*, and alſo made him Lord Keeper of the Privy Seal.

This *Thomas* (amongſt other Children) begat *Ann Bullen*, who, in her Tender years being ſent into *France*, Attended on the Lady *Mary* of *England*, Wife to *Lewis* the twelfth : And then one *Claudia* of *Britain*, Wife to King *Francis* the firſt : And after ſhe was dead, one *Margaret* of *Alenzon*, who, with the firſt, favoured the Proteſtant Religion then ſpringing up in *France*. When ſhe was returned into *England*, ſhe was admitted amongſt the Queens Maids of Honour, and being twenty two years of Age, King *Henry*, in the thirtieth year of of his Age, did for her Modeſty, tempered with *French* Pleaſantneſs, fall deeply in Love, and took her to Wife, by whom he had Iſſue, *Elizabeth*, the aforeſaid Queen of *England*.

Queen *Elizabeth* ſpake ſo many Languages, that *Du Bartas* ſaid without flattery :

That Rome, Rhine, Rhone, Greec, Spain, *and* Italy,
Plead all for Right in her Nativity.

Collected out of Speeds *Chronicle, the Book of Martyrs*, &c.

The



K:OF SWEDEN

The Life of Guſtavus Adolphus *King of* Sweden, *who Dyed*, Anno Chriſti 1632.



Guſtavus Ericus, the firſt of that name, and blood, was *ONE* of *THOSE* ſix Hoſtages ſent to, that ſcarce to be paralelled Tyrant, *Chriſtierne* King of *Denmark*, *Anno* 1518, which Hoſtages he having gotten into his power, moſt perfidiouſly retained as his priſoners, carrying them away with him into *Denmark*. But *Guſtavus* finding favour and liberty one day to go a Hunting, diſguiſed himſelf and eſcaped, and after many dangers, arrived in his own Country *Anno* 1520. About which time the ſaid King *Chriſtierne*, contrary to his promiſe made to the *Swedes* of remitting all offences upon their ſubmiſſion, beyond all examples of Chriſtianity, within four dayes after his Coronation, cauſed all the Nobility, Gentry, Biſhops, Councellers, and prime Citizens of the Kingdom of *Sweden* either to be hanged, or beheaded: ſo that the ſtreets of *Stockholme*, where he was Crowned, ran with blood: and their carcaſſes were kept unburied three dayes, and then he cauſed them to be buried.

See his Life in my Collection of Lives.

Bruitiſh cruelty.

Amongſt theſe thus maſſacred, the Father of *Guſtavus* was one; but when *Guſtavus* heard this doleful news, having that Winter gathered a ſmall company of Soldiers together, he excited the *Swedes* to vindicate their Countrys liberty: In the valiant proſecution whereof, he having been a chief author, by the conſent of all the States of the Kingdom, was choſen King *Anno* 1527. But he refuſed to be Crowned, contenting himſelf with the title of Governor; by authority whereof *Anno* 1523. he ſummoned a Parliament, where he propounded the reformation of Religion, but finding much oppoſition, he reſigned the Kingdom unto the States again.

Zeal.

But ſhortly after, the Country being in danger, they humbly beſeech *Guſtavus* once again to accept the Kingdom: and ſo he was Crowned the firſt Proteſtant

King that ever was, *Anno* 1527. He raigned three and thirty years. He left his Kingdom to *Ericus* his eldest Son *Anno* 1560, who reigned eight years, and dyed without issue: *John* the second Son of *Gustavus* succeeded *Anno* 1568. raigned four and twenty years: His only issue was *Sigismund*, who was chosen King of *Poland* in his Fathers life time, and succeeded his Father in the Kingdom of *Sweden* *Anno* 1593.

He took an oath to maintain the priviledges of the Kingdom, to continue the reformed Religion according to the *Augustane* confession, to bring in no strangers &c. which oath he palpably violated, by attempting to alter Religion, to enslave *Sweden* by making it a Province of *Poland* &c. Whereupon *Anno* 1599 in a full assembly of the States of *Sweden* he was deposed, and his Son *Ladislaus* chosen in his room, provided that his Father *Sigismund* would within three months send him into *Sweden*, there to be brought up in the Protestant Religion, which he refusing to do, the States chose *Charles*, the youngest Son of *Gustavus*, for their King, *Anno* 1600. who valiantly delivered his Country from the oppressions of the *Polocks*. This *Charles* married the Daughter of *Adolph*, Duke of *Holstein*, and of her begat this *Gustavus Adolphus*. who was born at *Stockholme* the last of *November*, *Anno Christi* 1594. and carefully brought up by his Father in the knowledge both of Arts, and Armes, and in such other exercises, as seasoned him both with Vertue, and Religion, and prepared him for great businesses: His spirit by his education was so elevated, as to esteem no good design too hard for him: His courage so fortified, that he knew not how to stoop beneath a King. So soon as he was fit for it, he travelled into *France*, *Italy*, *Netherlands* and *Germany*.

His birth and education.

Gustavus Adolphus *Rex Sueco-rum.*

His Father dying whilst he was abroad, he continued his travels under the name of Master *GARS*, the four initial letters of his name, and title.

His first Marshal imployment.

In his travels he gained much experience, studying the *Mathematicks*, and learning the *French*, *Dutch*, and *Italian* languages. About the seventeenth year of his Age, *Anno Christi* 1611. he was, by his Father *Charles*, made Colonel of a Regiment of Horse in his Wars against *Denmark*: Presently after which his Father dying, he setled Peace in his own Country by composing the differences, and quarrels that were risen between him and the King of *Denmark*: and the King of *Poland* laying claim to his Kingdom, he so bravely, and valiantly behaved himself, that he did beat him in several Battels, and at last enforced him to make Peace.

His prudence and valour.

He invades *Muscovy* and prospers.

About the year 1614. upon refusal made unto him of the reimbursment of large summs of money, laid out by the States, and Subjects of his Kingdom, and lent to the Emperor of *Muscovy*, he undertook upon the just quarrel, to make an inroad upon the adjacent Dominions of that potent Emperor: and taking his march from *Finland*, with prosperous success, he in a short time conquered the mighty Province of *Ingereland*: And amongst the rest, he took the Famous strong Fort of *Kexholm*; And shortly after, by the mediation of our soveraign King *James*, a Peace was concluded between him and the Emperour of *Muscovy* upon very good and honourable Conditions, whereby he not only held that Country which he had seized on, but also received of the *Muscovite* a great sum of Money for his Expences in that War: And the footing and ground which he gained here, may well be accounted the first step to his greatness, and the Foundation of his other Conquests, not only in order of time, but also in the enabling him, and fleshing his hardy *Finlanders* for further Undertakings.

And makes peace.

He conquers *Lifeland.*

Anno Christi 1618. he entred *Lifeland* against the *Polonian*, and proceeded in that Invasion so prosperously by several Conquests in divers places, that by the year 1624. that whole Country was made subject to him.

Anno

Anno Christi 1626. he entred *Prussia*, and surprized the Fort of *Pelavia*, and thereby at once made himself master of all the trade of the rich Cities of *Koningsberg*, and *Elbing*: which enterprize he undertook with his own native *Swedes*, and *Finlanders* (who in that imployment did not exceed the number of nine thousand men) but with so wonderful success, that this atchevement may well be accounted another step to the growth of his greatness. He invades *Prussia* and prospers.

With these small Forces he marched towards *Elbing*, and whilst the Burgers of that Town were treating about a Neutrality with his Commissioners in the Tents, he, with some few Musqueteers attending him, boldly entred the City, which with fear and amazement admitted him in upon the only command of his word, and confident majesty of his countenance, though the walls thereof were at that instant loden with armed men, well appointed for defence against him, who beholding his bold entrance, durst not discharge one bullet, or make the least resistance against him. His Policy.

This City he made his Magazine for the War; and departing from thence, he took the great Castle of *Mariburg*, being the seat of the *Teutonique* Order of Knight-hood; where (not having eight thousand Foot) he entrenched himself, fighting in the Face of fourty thousand *Polonians*, and ten thousand *Imperialists*: and so tired and wore out that great Army, that they not only (by the mediation of our late dread Soveraign King *Charles* the First, *Anno* 1629) submitted unto his conditions of Peace, very honorable on his part, but also yielded to him a great part of that Country of *Prussia*. He beats the *Polonians*, and *Imperialists*.

About this time the Emperor of *Germany* had greatly oppressed many Princes and free Cities of the Empire, especially the Protestant party, some of whom he had cast out of their inheritances: *Stralsund*, and *stetin*, *Mecklenburg*, and *Pomerland* were so heavily oppressed, so sorely overlaid with Taxes, and free quarter, that they were no longer able to endure it, whereupon they pittifully complained, and petitioned the Emperor for redress: But he, slighting their requests, continues the oppressions; then they complain to the King of *Sweden*, who pittying the complaints of his *Allyes*, confederates and neighbours, sends an Embassador to the Emperor in their behalf, who was returned with scorn, and contempt.

Hereupon the King, considering that his own safety did much depend upon theirs, resolves to undertake their protection, but withal, that he might not be misinterpreted, he publishes a declaration, wherein he protests, that he would not have stirred, if the Emperor had not put many insufferable affronts upon him; as in the time of the late Wars of *Prussia* between *Sweden*, and *Poland*, he had forbidden him to make any leavies of men, victuals, or ammunition in *Germany*, yet granting liberty to his enemy the King of *Poland* to do it: as also that the Emperor himself had sent two Armies into *Prussia* to the aid of his enemy the *Pole*: That his Currier riding post with letters to *Bethlem Gabor*, had been staid, his letters opened, and false Copies published of them: That his Embassadors had been slighted, denied Audience, and forbid to stay in *Germany*: That when he sought peace by the mediation of the King of *Denmark*, he obtained nothing but affronts and delaies: That the poor Town of *Stralsund* (though it had promise of protection from the Emperor, yet) was it blockt up by the Duke of *Freidland*, who also had taken the Isle of *Rugen*, lying near to it: That both those places had sought to him for protection, and that it much concerned him, not to suffer them to be possessed by his enemies; That the Emperor had hindred the *Swedish* trade upon the *Baltick* Sea: taken his Ships, layd embargoes upon them &c. That his coming with an Army into the Empire was to relieve his cousin and confederate, the Duke of *Stetin* and *Pomeren*, miserably oppressed and to secure his own Dominions, not to offer hostility to the Emperor, or Empire. He interceeds for the Protestants. His Declaration. *Walstein.*

This his declaration he sent in a fair, and respectful manner to the Emperor, who wholly sleighted it, but it much satisfied the World.

It was rumored abroad, that divers Potent Princes, as *England*, *France*, *Russia*, *Venice*, and *Holland*, were interessed with him in this action. The Emperor made great preparation to withstand his coming, filling the Towns of *Pomerland*, and *Brandenburg* with Garrisons. In *Mecklenburg* were *Walsteines* forces, who was newly made Duke thereof: All the Bridges and passes upon the river *Oder* were stopped up, manned, and fortified &c. The King of *Sweden* had not a Town to be his Friend, but the distressed *Stralsund* only, where he might land his Forces: He therefore intending to land in the Isle of *Rugen*, within half a league of *Stralsund*, sends to Sir *Alex. Lesly*, Governor of *Stralsund*, who with eighteen *Swedish* Ships fell upon the Island, and in a short time cleared it of the Imperialists.

Some say not above 11000 in all.

Presently after, his Majesty of *Sweden* in a hundred and thirty Ships, embarks his Army of about twelve thousand Foot, and three thousand Horse, some say not so many, and lands in this Isle of *Rugen*. His enemies in all those parts assembled together, to bid him battel at his first landing, but God struck them with such a terror, that they durst not do it. The King was the first that landed himself, who immediately kneeled down and prayed thus: *O most great God, that commandest what ever thou pleasest both in Heaven and Earth, and in the surging Seas; what thankfulness am I bound to render unto thee for that thou hast preserved me thus safely in all this so perilous a voyage? Again, and again do I from the very bottom of my heart and soul give thanks unto thee; and here I humbly beseech thee, that seeing, as thou very well knowest, I have not undertaken this expedition for any private ends of my own, but only for thine honor sake, and to be some comfort and assistance to thine afflicted Church: so (if so be the time which thy self hast appointed be already come) thou wouldest now be pleased to favour and bless me hereafter also: and that especially thou wouldest send me a fair wind, and a prosperous, that the Army yet left behind, which out of so many people and Nations I have gathered together, I may with joyful eyes shortly here behold, and with an happy beginning promote with them the Glory of thy Holy Name, Amen.*

His Prayer at his landing.

Prayer powerful.

This devotion of the King wrought so with his Councellors, and Commanders, that it wrung tears out of their eyes; to whom he said, *Forbear to weep, but heartily conjoyn your Prayers with me; for the greater the Army of prayers is, the greater and more assured shall be the Victory: He that pray's diligently hath in part already overthrown the Enemy.* Then took he a Shovel, and fell to digging of a Trench, and all the rest of his Army followed in their turns, the one half digging, the other half standing to their Armes, so that before night they had strongly entrenched themselves.

After two dayes rest, he took a party of Horse and Foot, marching three miles into the Country, where he saw diverse troops of the Enemies, but they all ran away: Then he assaulted and took in diverse Sconces, which were strongly built, but weakly defended, so that in twelve days space he cleared the Isles of *Usedom* and *Wollin*: and so marched to the City of *Stetin*, the seat of the Duke of *Pomeren* and *Stetin*.

He takes in two Islands.

All the Ladies and Gentlewomen gat upon the Leads, and into the Windows to look at the Kings Army: The King sent a Trumpet to demand entrance: The Duke returned answer, that he was resolved to stand *Neuter*: The King not satisfied, tells him, that he came into *Germany* to relieve the oppressed Princes, and therefore expects to be admitted into the City, which if it was refused him, he would force it: Hereupon the Duke issues out of the Port, and goes to the King, desiring to stand *Neuter*, but the King would not hear of it, and looking up to the Ladies, *Cousin, saith he, if you mean to keep me out of the Town, you must set others to guard it, then these Ladies &c.*

Then

Then the Duke desired leave to go into the Town, the King consented, and ordered the Lord *Reay* (a brave Scotchman) to guard him, who when the draw-bridge was let down for the Duke, entred upon it with him, and pell, mell, entred the gate notwithstanding the Town Garrison, whereupon the King with his whole Army marches into the City, and so became master of it without blood-shed. *Stetin* taken by Policy.

Not long after, the King commanded a solemn *Fast* to be kept through his Army, and Leaguer, at *Stetin*; The same day the Imperialists fell upon their out-guards, but the Leaguer taking the Alarum soon beat them off. Then were two Soldiers suborned by *Tilly* to murther the King, but it pleased God to discover the treason, whereupon one of them ran away, the other was deservedly executed. Afterwards the King marched against *Grippenhagen*, desirous to satisfie himself in viewing of a pass, with four and twenty Horse only in his company, fell into an Ambush of sixty Horse, where he valiantly defended himself till some of his Troops, hearing the Pistols goe off, fetched him off in safety. Fasting and prayer. Treason discovered.

Before he began his Battery, he ordered an other *Fast* to be kept in his Camp, and the Lord was pleased to give him success answerable to his desires: yea, which is admirable, in eight days space he took in many Cities, defeated many enemies, gat many Prisoners, so that he wholly cleared *Pomeren*, and *Markland*. The King in danger. A Fast. *Pomeren* and *Markland* cleared.

He was very sparing of Blood, putting few to the Sword, even in those Towns and Castles that he took in by storm. His clemency.

Shortly after came the *French* Embassador to his head quarters, where a league was concluded betwixt the King of *France* and him, upon these conditions: First that the War should be undertaken for the defence of their Friends, clearing of the *Ocean*, and *Baltick* Seas; restoring of the oppressed States of the Empire, and demolishing of new built Forts upon the Ports and Coasts of either Sea; And secondly, that seeing the Adverse party refused to repair injuries, and rejected all intercessions, therefore the King of *Sweden* was to maintain thirty thousand Foot, and six thousand Horse in *Germany*, and the King of *France* was to pay his share towards the maintenance of the same; These with divers others were the conditions of the League, whereof the King of *Sweden* gave present notice to the Protestant Princes met in a Diet at *Leipsich*, assuring them that his intentions were no other, but to defend, and restore the *German* Princes and their Liberties, &c. King of *France* confederates with him.

Whereas some of the Kings Forces were left in *Prussia* since his late Wars there, order was given unto them within three days to take shipping, and to come to the King in *Pomeren*; and for their transportation, nine Ships were appointed; but a storm arising, the Fleet was scattered, seven of the Ships with much ado, made their Port, one other, wherein was *Monroe*, a brave *Scotchman*, with three companies, ran a ground near to *Rugenwald*, a strong place held by the Imperialists. Hear a double fear seased on them, either that they should be drowned in the Sea, or have their throats cut on shore, the latter they put unto the venture, and upon a float of boards, gat safe to the Land; but, through Gods good providence, most of the Garrison were gone abroad to fetch in their weakly contribution: whereupon the Burgomaster, or Major of the Town, seeing the *Scots* thus gotten a shore, went to them, and understanding that they were the King of *Swedens* men, invited them into the Town, and accordingly in the night time he let them in, and furnished them with Armes; *Monroe* sent Captain *Bullion*, with a chosen party of Musqueteeres to fall upon the Imperialists that remained in the City, who quickly cryed for quarter, and had it granted: The Town being thus miraculously taken, God brought in the ninth Ship that was driven away by the storm, to Anchor before the Town, whereby *Monroe* was strengthed, and enabled to do some feats of Armes abroad in Gods providence. *Rugenwald* taken.

the Country. The King perceiving that God himself had herein fought for him, commands *Monroe* to continue there, and sends gallant *Banditzen*, with some more Horse and Foot, to joyn with him.

His answer to the Emperor.

A while after came an Imperial Currier to the King; his letter contained an admiration of the Emperors, why the King should come Armed into the Empire, offering him a treaty of peace, if he would first lay down armes. To this the King answers, That his Imperial Majesty would cease to wonder, if he pleased to remember the two Armies sent against him into *Prussia*: The wronging of his Friends, and the endangering of his Kingdoms; and as for the proffer of peace, he could not believe that it was sincerely meant, seeing that before when he had made it, it was scorned: But to lay down Armes, he utterly refused, unless *Germany* were restored to her liberty &c. A wonderful thing it is, and yet ere that in eight months space, betwixt *July* and *February*, he took in eighty Cities, Castles, and Sconces in *Pomerland* and *Mecklenburg*

Eighty Cities &c. taken in eight months.

Tilly the Imperial General, having about this time gotten together a brave Army of one and twenty thousand Horse and Foot, advances towards the King: who strongly entrenched himself, and out of which, he would not be drawn. *Tilly* passed and repassed by, yet durst not venture upon him in his trenches. The ing had no reason to present him battel, his Army having been so wearied out, and no necessity forcing him to fight: Therefore *Tilly* goes back, and laies siege to *Magdeburg*, which at last he took, and like a bloody villain, put to the Sword twenty thousand persons at least, of all ranks, ages, and sexes; that great City also he burned down, utterly turned it into Cinders, excepting a hundred nine and thirty Houses. His Soldiers committed all manner of ravages all the Country over: Ladies, Gentlewomen, and others, like beasts and Dogs they yoaked and coupled together, leading them into the Woods to ravish them, and such as resisted, they stript naked, whipt them, cropt their eares, and so sent them home again.

Tillies Army.

Popish cruelty.

In the mean time, the King taking with him eight thousand men, advanceth towards *Frankfurt* upon *Oder*: Count *Scomberg* was Governor there, who suspecting the Kings purpose, took in seven thousand more into the Garrison, and burnt down the suburbs. The same day came the King, who entrenched in the Vineyards near the City: In the approaches the valiant Baron *Dyvel* was wounded, which much troubled the King; In the evening the Imperialists sallied out, but were soon beaten back with loss. The next day being the *Sabbath*, the King had Prayers, and Sermons in his Camp: all things being quiet, the Soldiers in the Town began to revile the *Swedes*, asking them, if they had eaten up their leather Guns; they hung out also a Goose upon a Pike, jearing the *Swedes* with it; The great Officers within the Town thought that the King had no purpose to set upon them, his numbers were so small, and their own strength so great.

Sabbath sanctified.

But both Sermons being ended, he commanded Sir *John Banier* to give order for the assault: and when he saw his Commanders and Officers in a bravery ready to fight unarmed, he commanded them to put on their armour: Saying, *If my Officers be killed, who shall command my Soldiers.* The *Swedish* Soldiers wanting Ladders, ran to the Boores Houses, and fetched their racks, with which and some Hatches they got to a mighty strong *Pallisado* near the walls, which they fell to hewing down; Then the Enemies and they fell to it, Bullets and smoak darkening the very aire; but the Imperialists being beaten, retire through a Salley-port into the Town. The King called Sir *John Hephbron*, and Colonel *Lumsdel*, said, *now my brave Scots, remember your Country-men slain at new Brandenburg:* They thereupon with their *English* and *Scots* Regiments, press upon the Salley-port, Bullets flying as thick as Haile; *Lumsael* with his drawn Sword presses on, saying, *Let's enter my hearts*, and so thrusting in amongst the

Franckfurt taken by storm.

the thickeſt of his enemies, his men follow knocking down their enemies moſt pittiouſly: Then breaking open the greater Gate, they entred the City, making a pittiful ſlaughter, crying, *New-Brandenburg, knock him down*; One *Scotch-man* killed eighteen men with his own hands; and *Lumſdel* took eighteen Colours, yea he ſhewed ſuch valour, that the King afterwards bid him ask what he would, and he would give it him.

By this time the *Swedes* gat over the walls: *Scomberg* valiantly oppoſed himſelf, but was quickly forced to retire: the *Swedes* running into danger, like Flies into the Candle, as if they had not ſeen it: The Imperialiſts having brought all the riches which they had gotten by Plundering the whole Country into this City, were now lading of it away upon Mules, Wagons &c. but the *Swedes* ſaving them that labour, and the flying Soldiers were ſo ſtopped, and wedged in upon the Bridge with theſe Carts, that many of them were ſtifled, ſlain, or thruſt into the *Oder*: divers of the Imperial Colonels were here ſlain, with fifty Captains and Officers, and above ſeven thouſand Soldiers; three and twenty Enſignes, and eight Cornets were preſented to the King: many Priſoners taken, and ſent to *Stetin*; of the *Swedes* were ſlain but one hundred, and as many more hurt. Much riches taken.

The next day the King, by intreaties and threats reſtrained his men from Plunder; Here he found much riches: a hundred thouſand pound of Powder: eighteen pieces of great Ordinance, beſides little ones, and a great quantity of Armes, and Ammunition; there was no woman raviſhed in all this City, nor any Burger kill'd. The King cauſed ſolemn thanks to be returned to Almighty God for this great Victory: Shortly after he reſtored the Duke of *Mecklenburg* to his ancient and paternal inheritance, out of which he had been unjuſtly caſt by the Emperor, who had given it to *Walſteine*: After which, he cleares *Brandenburg* of the Imperialiſts, and takes in *Gripſwald*, and many other places. Good diſciples. Thankſgiving.

Then he advanced towards *Magdeburg*, from which *Tilly* was departed, having fortified and Garriſoned it. By the way he took in many Towns and Caſtles, which *Tilly* hearing of, ſent back four Regiments under *Pappenheime* to reſiſt him, who joyning with the Garriſons that were expulſed by the King, fell upon a party of the *Swedes*, which the King hearing of, with all his Horſe, and two thouſand Muſqueteers, he comes time enough to make one in the medley: *Pappenheim*'s Foot are almoſt all ſlain on the place: his Horſe plaid the Pultrons, and ran away, himſelf eſcaped by the ſwiftneſs of his Horſe: Hereupon diverſe Garriſons were quitted to the King: Then the King proceeding further, formed a ſtrong Camp at *Werben* upon the River *Elbe*, hearing that *Tilly* was coming back towards him, and called off his Garriſons that were not tenable. *Pappenheime* beaten. *Anno* 1632.

Tilly ſent, as his avantcurriers, four Regiments of Horſe, excellent old Soldiers, and moſt of them Curiaſſiers, to ſee if they could tempt out the King to fight; Theſe were confident that the King would not fight, and ſo marched to a Town within a league of him, not ſeeing one *Swede* all the way, and ſo there they took up their quarters; *Bernſteyn* that commanded in chief with ſix hundred Curiaſſiers ſet the watch, the other betook themſelves to their reſt. The King of *Sweden* privily ſends out a party of two thouſand Muſqueteers, and five hundred Dragooners againſt them, which in the break of day fell upon them, ſlew a thouſand and five hundred, and *Bernſteyne* among them, they took nine and twenty Cornets, and great ſtore of Plate and Money. *Bernſteine* beaten and ſlain.

Tilly reſolved revenge, marches towards the King with ſix and twenty thouſand brave men, all like himſelf, full of anger and reſolution: but before he aſſaulted his trenches, he endeavoured ſecretly to hire ſome Traytors with large promiſes to nail up the Kings Ordnance, that it might be made unſerviceable againſt him: but by remorſe of conſcience in one of the undertakers, the Treaſon.

Plot was discovered: yet the King gave not *Tilly* one Cannon shot, though he came near his Ordnance, which made him very confident that his Plot had taken, and his men pressed on in great multitudes, but on a sudden there was such a tempest of chain shot, murthering shot, and what ever was cruellest to do execution, shoured in amongst them, that there was made a miserable slaughter: And immediately sallyed out *Baudissen* with three Regiments of Horse, and so cruelly charged his Curiassiers, that had the King seconded him, *Tilly* had had a great defeat: but a retreat was sounded for that night.

Tilly worsted

Treason.

Then *Tilly* hired some Boores to fire the Town of *VVerben*, about which the Kings Leaguer was: but through Gods mercy they were discovered, and executed: *Tilly* made some other attempts, but seeing he could make nothing of it, he retreated: after whom the King followed, charging the Crabbats [light Horsemen] so furiously, that they were driven upon their own foot, who were faign to charge their Pikes against them: Hereupon *Tilly* made an Alt, ordered his men, and a skirmish was begun, which by the nights approach was broken off, and so both sides retired to their quarters.

Tilly had a great mind to be revenged, sent out diverse Parties to watch their opportunity, but seeing that most of them came short home, and victuals grew very dear, he disloges with his Army, and marches quite away into the Duke of *Saxonies* Country. He left behind him five hundred starved Horses, and eight hundred Wagons for want of draught Horses, besides, about seven thousand of his men lost in this expedition: Then did the King divide his Army into several quarters.

Tilly retreates into *Saxony*

At this time the Queen of *Sweden* arrived at *VVolgost* with eight thousand men: and Marquis *Hamilton* brought six thousand more out of *England* at the same time: with these men the King reenforced his several Armies: *Tilly* in the mean time was busily imployed in taking in Towns in *saxony*, and afterwards besieges *Lipsich*: Hereupon the Duke of *Saxony* sends importunatly to the King, to hasten to his relief, who accordinglyly, uniting his forces again, marches thitherward: By the way they met with hard lodging, and worse commons, whereupon the Army being drawn up into Battalia, the King thus spake to them: *Lords and gentlemen, I am much grieved for this your hard lodging, and entertainment: But courage my hearts, we are now allmost in the Dukedome of* Saxony *his country: there things will mend: there wee shall have victuals, and provision enough, then shall you be paid your arrears, only I desire you to behave your selves civilly amongst the inhabitants &c. It is nothing, I know, daunts your valiant hearts, that you are going to fight with an Army that call themselves invincible: since you have found it not to be so: On therefore my hearts, on Gods name; we dayly pray to the Lord of hosts for you, and we desire you to doe the same for us, that he would be graciously pleased to goe along with us, to assist us, and to give us good success in whatsoever, just and religious enterprize we undertake.* The Army much encouraged with this speech, marches couragiously that night near *VVittenberg*: and hither the Duke of *Saxony* sent Embassadors to the King to conclude upon what terms he should assist him: which were these.

English under D. *Hamilton.*

His speech to his Armies.

Articles between the King and D of *Saxony.*

First, that the King might freely pass, and repass through *Saxony*. Secondly, that the Duke at his own charge should find the Kings army with powder, shot, and provisions. Thirdly that the Dukes Army should be under the command of the King. Fourthly that the Duke should conclude no peace with the Emperour without the Kings consent.

When the two Armies, the Dukes horse and foot vailed their Cornets, and Ensignes as they passed by the Kings Army. The next day news came that *Tilly* had gotten *Lipsich*: Then did *Tilly* out of a bravery send a Trumpet to the King with this message, that as he was a brave Cavalier, he should come

Tilly takes *Lipsich.*

come, and give him battel: the King scorning the term of Cavalier, replyed thus: *what! doth your General think me worthy of no better a term then of a Cavalier? I am a King, and tell him ere long I shall find him out.* Hereupon *Tilly* prepares his Army, as for a victory assured, rather then to fight much for it, and his men who counted themselves invincible, were very glad of the news of a pitch't battell. *Pappenheim*, when he saw the blood prodigiously dropping from the house at *Hall*, where he was, said: *what! must we bleed? will the King of Sweden beat us? that's impossible. September* the seventh, *Tilly* with four and forty thousand brave men advances into the field: the place was a Goodly plain called *Gods-acre*, a mile from *Leipsich*: the same place, where *Charles* the fifth overthrew Prince *Mauris* formerly: There was in this plain a little rising hill, and a wood, here *Tilly*, careful of all advantages, placed his Army: the hill was fit to plant his Cannon on, and easie for him to descend; but hard for the *Swedes* to climb up; the wood served him to hide his men at the first, and for a retreating place if need were: His word was, *Saint Mary*, the token to be known by, was white strings and ribbons.

His message to the King.

Pride.

A Prodigie.

The King, the day before the Battell, kept a fast with his Army, to seek unto God for success: And in the evening he marcheth forward within three or four miles of the enemy, where they rested that night; The King that night dreamed that he had *Tilly* fast by the hair of the head, and for all his strugling, would not let him go, till he bit him on the left side, which upon the success, was thus interpreted, that the King should have the upper hand of his enemy, and that *Tilly* should defeat the Duke of *Saxony*, who had the left side of the King in the battel: Before day light, he was upon his march, and coming within view of the enemy, he saw them upon the higher ground: *Tilly* knowing that the Kings men were to meet with a troublesome passage through bushes and dirty waies, sent out some to trouble them, who also by setting fire to traines of Gun powder, scattered for that purpose, sought by the smoak thereof, the wind blowing it just into the Protestants faces, to blind and trouble their putting of themselves into order: But neither force, nor stratagem could serve turn; for in despite of both, the pass was gained, where the Protestants immediately began to put themselves into order of Battel: and seeing *Tilly* present his men in a mighty large front, which with his wings extended full two miles in length, and to prevent being hemmed in, they divided themselves into two Armies, the Duke of *Saxony* towards the left, the King towards the right hand: *Tilly* seeing their march, said, *Now fellow Soldiers we must look for blows:* But his men, deeming themselves invincible, expressed much desire to be at it:

Fasting and prayer before the Battel.

A Dream of the Kings.

Tilly's speech to his souldiers.

The King of *Sweden* rode from Regiment, to Regiment, saying with a loud voice, *Come on, Comrades, will you fight to day for the name of* Jesus Christ? They all cheerfully cried out; *vivat Gustavus Adolphus vive, vive, vive* thereupon the King presently sent a Trumpet to *Tilly* with a letter, that seeing he desired to see him in the Field, to that purpose he now attended for him: to which *Tilly* returned answer, that he for his part had never refused to fight with him, that he would now meet him half way, and that the King knew well where to find him: The King had in his Army about twenty thousand, amongst whom were many *English* and *Scots*: The Duke of *Saxonies* Army consisted of fourteen thousand, led by the valiant L. *Arnheim*; The word for both the Protestants armies was, *God with us*; their tokens, Green branches in their hats and helmets: some few days before, two flocks of Birds had fought in this place, the one killing and beating away the other, the victorious birds remained on the place, which being sprung by the Kings vauntcurriers, took their flight to *Tillies* Army, and there fetching a circle about, returned towards the Kings Army: as who would say, we went to fetch you victory: at least some thus thought of it.

The King of Swedeland to his.

A Prodigy.

Being now ready to come to the shock, some strugling there was for the

The Battel begins.

the wind, which was full in the Protestants faces; the King by wheeling about sought to alter it, the other strove as much to keep their advantage. The fight began with great Ordnance, *Tilly* himself gave fire to the first three great Guns: and the King, as his manner was, to the two first: The hideous roaring of the Cannons on both sides, made the very Earth to tremble, and continuing so two hours, made many a brave man breath his last. About two a clock the Cannon gave over, and both Horse and Foot charged: and *Pappenheim* with his Horse, charging the Kings right wing, which was lined with Musqueteers, was so pelted, that traversing their ground, they thrust in between the Kings right wing, and the main battel, where *Bannier* commanded, after whom the King immediately sent some able Troops, who, hemming them in, cut them utterly to pieces: *Pappenheimes* Foot being thus left naked, were easily defeated, he himself was wounded, forsook the field, and left all his Ordnance behind him.

Prayer the best refuge in dangers.

The King in the beginning of the fight, seeing his men hardly charged, alighting from his Horse, with bended knees prayed to the God of Heaven for Victory; *Tilly* seeing it go hard with his left wing, advanceth down the Hill with his Battel, consisting of sixteen Regiments of brave old Soldiers, the Horse-men also proudly prancing upon their flanks: opposite to him was *Gustavus Horn*, with his left wing: *Tilly* twice or thrice charges him with great bravery, which charges *Horne* with as much resolution endures and returns: *Tilly* finding himself much galled there with the *Swedish* Horse lined with Drakes, and small field pieces, leaving part of his Horse and Foot to hold *Horne* play, suddenly with the rest converts all his fury upon the Duke of *Saxony*. Two or three charges the *Saxons* endured well enough, but the wind carrying the smoak and dust full into their eyes, and *Tillies* men falling too heavily upon them, they not able any longer to endure the fury of the old *Walions*, *Germans*, and *Burgundians*, at first began to give ground, and to run quite away a little after: some were slain and many were taken prisoners, the rest fled, leaving all their fair Ordnance to the enemy, who presently turned them upon the *Swedes*: But these cowardly *Saxons*, as soon as they were out of reach of the enemy, fell to pillage their own Wagons, that they might carry home the spoiles of the Wars, though not of their enemies. The Imperialists seeing the *Saxons* flying, cry *Victoria*, *Victoria*, *follow*, *follow*, *follow*; But the old Lad their General said, *Let them go, we shall overtake them time enough, let us beat the* Swedes *too, and then all* Germany *is our own*: Some posts were presently dispeeded away to the Emperor at *Vienna* with welcome tidings of Victory: But valiant *Arnheym*, with the best of the Dukes Horse, and his life Guard, edging towards the *Swedes*, kept the Field: An Imperial Cavalier seeing a *Saxon* Captain of Horse, behave himself bravely in the head of his Troop, presently riding up to him, bent his Pistol upon him, engaging him in a single combat, which the *Saxon* refused not, and both their Horses being shot, to it on Foot they go with Sword and Pistol; both are slain, and both fell down dead together one upon another: yet death gave the honor to the *Saxon* Champion, laying him uppermost. But that party which *Tilly* had left engaged with *Horne*, came not so victoriously off from the *Swedes*, as their General had done from the *Saxons*, but were dispersed, and put to flight. The Earl of *Frustenberg* which commanded the left wing of the *Tillians*, having peiced in with *Tillies* body that charged the *Saxons*, seeing them fly, he with his Regiment flies amain upon the *Swedes* again, charging the reere of the left Wing, where Colonel *Hall*, a brave Gentleman, commanded: after a while *Frustenberg* was himself dangerously wounded, and carried off: *Hall* also, whose brest-plate was not full proof, was slain with a Musquet bullet upon the place.

The *Saxons* flie, and pillage their own Wagons.

A Duel.

But no sooner were *Frustenbergs* Foot defeated, but eight thousand of those Imperialists, which had discomfited the *Saxons* came upon the place, where the

Saxons

Saxons were lately Marshalled. The dust and smoak were so great, that they were on *Collenbach*, ere he was aware, the Imperialists turning two pieces of Ordnance, which they had taken from the *saxons*, let fly amongst the *Swedes*: Just at that time came the King riding up to his men, crying to *Collenbach*, *Charge man, on Gods name*, and withal himself led them up against the enemy: *Collenbach* advancing (and the King going away to look to other places) was presently charged with ten Cornets of Horse, who at the first or second charge killed all his officers, that commanded four of his Troops, yea *Collenbach* himself was there slain, and thereupon his four Troops fled; which yet the Imperialists by reason of the smoak discerned not; then did a party of the Kings Musqueteers give fire upon them, which made them wheel about to the left; where they encountred with four other Troops of *Collenbachs* Regiment, who charged so lustily upon them, that they drove them to the gates of *Leipsich*. The King when he went from *Collenbach*, rode to his three Brigades of reserves, under the command of valiant *Hepbron*, carrying with him many prisoners, which he had taken with his right wing, shewing them to his men, and crying, *Lustily, valiantly*: the Soldiers answering *Vive*: The King seeing their alacrity, led them on against those eight thousand, which had defeated the *saxons*, mentioned before, and with all, he sent Baron *Dyvel* to Sir *John Hepbron*, to bid him fall on: Scarsly had this brave Baron *Dyvel* done his message, but he was shot stark dead upon the place. Live.

Hepbron moved forward, with whom was the valiant *Scots*, Colonel *Lumsdal*, and Sir *James Ramsey*, with *Muschamp* a brave *English* man, our Musqueteers gave not fire till they came within Pistol shot, and then the three first ranks discharged together, and after them the other three; which done, they fell pell mell into their ranks, knocking them down with the butt ends of their Musquets: yet four gallant Troops of the enemies Curiassiers, came up to the *Swedes*, and with their Pistols shot all the *scottish* Antients dead upon the place: notwithstanding which the *Scots* bravely stand to it, maintaining the fight about an hour together, in which time many of the Imperialists were slain and the rest fled: So that there was not a greater carriage of men any where that day, then in this place: nor any piece of service better on both sides maintained; and here it was that *Tilly* himself received his wounds. *Tilly* wounded.

The King having set *Hepbron* upon *Tilly*, returned to his right wing, presently advancing forward with it towards the wood upon the Hill, where some of *Tillies* Regiments stood as reserves, and others that had been routed, were resorted thither: The King in person set upon these with such courage, that at the first onset, he cut in pieces those which guarded the Ordnance, which he turned immediately upon the enemy; but there were four Regiments of old Soldiers, that stood to their Armes bravely, such as feared no enemy: These made good the wood for a long time against the King: killed many a brave fellow, nor would they budg a foot, though they saw no hope of relief, but fought it out to the last man: only some few of them, when they had done as much as men could do, retired under the benefit of the night which was now come on: by which time all the Imperial Army was wholly beaten. The Imperialists beaten

Thus after five hours hard fight, the victory, through Gods mercy, fell to the King, whose Horse-men continued the chase, till darkness made it dangerous to pursue the enemy any further.

The Kings Army remained Masters of the Field, lay all night upon the bare ground, yet none but the wounded, complained of the want of a featherbed. The next Morning they pursued the flying enemies, killing many, and taking many prisoners: thus that formidable Army of the Catholick leaguers, which had for eleven years together given Laws to all *Germany*, and made the name of *Tilly* so renowned, was in one day, through the power and goodness of God, broken in pieces; about ten thousand of them slain, many thousands wounded, Pride goes before destruction.

and six thousand forsaking that side, took oath and pay for the Kings service, many more running away, and never returned to their colours again: Then did the King seize upon the enemies standing Camp, where he found three thousand Wagons with all their Baggage, Tents, and Pavilions, many Cattel, Oxen, Sheep, Horses, Asses, Poultry, Bread, Wine, Meet upon the Spits &c. much costly stuff, money and plate: He took one hundred Ensignes, and Cornets: fourteen Demicannons; sixteen Field pieces &c. the King of *Sweden* lost but seven hundred men, and the Duke of *Saxony* two thousand: the King lost but four Colonels; but *Tilly* many more: all advantages were on the enemies side: the wind, the wood, the higher ground: *Tillies* Army was the greater, his Soldiers the older, and their Army, by themselves, counted *Invincible:* besides the Kings Army was much discouraged by the flight of the *Saxons*, yet the Lord of Hosts gave him the Victory, that so he might give him the praise.

The greatness of the victory.

Tilly weeps. *Tillies* manly heart could not refrain from tears, when he thus saw his old Soldiers go to ruine: and this old Conqueror, that used still to see the backs of his enemies, is now glad to shew them his own heels, and, wounded as he was, fled twenty miles that night: *Fustenberg* and *Pappenheim* also sorely wounded, came thither to him, and having their wounds dressed, they fled farther in an Hackney Coach, and *Tilly* in an Horse litter.

Thanksgiving. The King of *Sweden*, as he began with Prayer, so he ended with Thanksgiving, appointing (together with the Duke of *Saxony*) a Publick day of Thanksgiving to be celebrated, both in the Army, and through all *Saxony*, unto God for this so glorious a Victory.

Tilly after this overthrow, flies from place to place, partly to secure himself, and partly to glean up as many of his dispersed Soldiers as possibly he could, so that in ten dayes space he had gone a hundred and fourty miles: He wrote also to *Altringer* to joyn his Army with him, and then begins to form an Army again, and *Altringer* brings to him about ten thousand men, so that in all he had about eighteen thousand men, but ill cloathed, and Armed: Afterwards he joyns with the *Lorrain* Army; and coming before the great City of *Norimberg*, he demanded supply of bread &c. promising that if they yielded to him, he would pay them honestly, otherwise he would force them to it: But the Count of *Solmes*, sent thither as Governour by the King of *Sweden*, made a resolute salley the next day before *Tillies* trenches, where with his *Swedish* Horse, he took the young Prince of *Anhalt* with diverse more, Prisoners: *Tilly* thereupon leaving behind him two thousand dead, wounded and sick men, dislodged with his Army.

Tilly formes a new Army.

About this time he had twelve thousand five hundred weight of Powder blown up by an accident, whereupon he said, with a deep sigh: *I do evidently see all my good fortunes begin to fail me, and every thing goes awkardly with me*: He should have said, Now doth the Lord revenge upon me all that innocent blood which I shed at *Magdeburg*, together with all other my wicked practises.

Gods just judgment upon *Tilly*.

After this he marches into the *Palatinate*, after whom the King of *Sweden* follows with about four and twenty thousand men, but first he went to *Norimberg*, and was there with wonderful joy entertained, and presented with four great pieces of brass Ordnance: two Globes of Silver, filled with Silver and Gold: Oates, fish, wine &c. and an Oration made to him, to which (being an excellent speaker) he presently returned answer, thanking them for their presents, but especially for their constancy in Religion, and defence of it, promising for his part, that as he had undertaken the defence of it, so through Gods grace and assistance he would protect them, and all the rest of his Friends to the uttermost of his power: Also hearing that *Tilly* went further and further from him, to joyn with *Walsteines* Army, he resolved to march into *Bavaria*,

The Kings entertainment at *Norimberg*.

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a rich and fertile Country, and so thereby to remove the seat of War from the *Palatinate*; and for that end he marched to *Donawert*, which was the Key to open his passage into *Bavaria*: This was a strong City, and had in it a Garrison of one thousand seven hundred Foot, and five hundred Horse under the valiant *Rodulph Maximilian*, Duke of *Saxen Lawenburg*: by the City ran the River of *Danubius*, over which the King must pass into *Bavaria*. The King raised a Battery, on which he mounted twenty pieces of Ordnance, wherewith he annoied the Town, and hindred the passage over the Bridge: He also sent Colonel *Hepbron* with his Brigade over a Bridge five miles about, who about midnight silently disposed his men in a covert all along in Gardens under the wall, so disposing the matter, that none could pass over the Bridge, or out at the *Western Port*, but he fell within his reach, which they in the Town perceiving and despairing of relief, intended under the covert of the night to have marched over the Bridge into *Bavaria*: But *Hepbron* so galled them in their passage, that though *Saxen-Lawenburg* and some few with him, got safely over, yet the rest were so cut down, that their dead bodies covered the Bridge, and thereby encombred the whole passage; the rest seeing that, sallied out at the Port upon *Hepbron*, but were soon repulsed. The siege of *Dunawert*.

The King, all this while thundered with his Cannon on the other Port, and they within, still fearing his entrance, boldly sallied out again upon *Hepbron*, who so entertained them, that he slew about four hundred, and took as many Prisoners, and in the height of his valor, entred the Port, with my Lord *Craven*, and some other *English* Gentlemen, where they cut in pieces all that resisted, and the Soldiers fell to plundering, where many a Gold chain, plate, and other treasure of the enemies were made prize. *Dunawert* taken.

By this time the King was entred at his Port also, who immediately commanded, that none of the Burgers Houses should be plundered: The King gave *Hepbron* the honor of this action: Then he restored thee free exercise of the Protestant Religion, Garrisoned the place, and so advanced forwards.

Tilly having notice of the Kings marching toward *Bavaria*, presently hasted thither by an other way, and the better to keep out the King, he breaks down the Bridges over *Danubius*, and the River *Lech*, and to keep him from passing over the *Lech*, he laies his Army all along upon the *Bavarian* shore of it, sixteen miles in length; yet the King prepares to lay a Bridge over the River, and in two small Boates sends over the *Swedes*, and *Finns*, his Pioneers and Carpenters to the other side of the River, to cast up an halt Moon to secure the passage of the Bridge, which *Tilly* with all his art and power endeavoured to resist: yet they performed their task, making good the place till they were relieved: the small and great shot go off incessantly on both sides with extream hot execution one upon another: In which time, General *Altringer* was near slain, and carried off in the Duke of *Bavaria*'s own Coach: The *Bavarian* Captains found this such hot service, that *Tilly* himself was faign to come up to the point, and in the very face of danger to give directions, where he received a Musquet shot in the thigh, whereof he shortly after dyed. *Tilly* slain.

This accident so astonished the Duke of *Bavaria*, that he presently posted away to *Ingolstat*, his chief City, and most of his Army retreated from their Charge, so that the King with his Army gat over the River, and sending out parties, cut off many of the *Bavarian* straglers. The King enters *Bavaria*.

Afterwards the King took in diverse strong places and Cities, and amongst them, the great City of *Auspurg*, into which when he was entred, he went straight to Church, where Doctor *Fabricius*, the Kings Chaplain, preached on *Psalm* 12. 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord &c.* after Sermon, was a solemn Thanksgiving for the Victory; Then he fortified the City, and restored the Protestant Religion in it again, and so marches to *Ingolstat*; in the siege whereof the Kings Horse was slain Thanksgiving. The King in danger.

The Kings Christian speech.

slain under him, and the Marquess of *Baden*, a gallant man was slain hard by, with whose death the King was exceedingly grieved, and in a speech before his Commanders, he told them, that hereby he was put in mind of his own mortality, knowing that the bullet made no distinction between a King and his meanest Soldier; and that it was Gods decree, that no priviledges should exempt him from death, therefore saith he: *I wholly resign up my self to the providence of the Almighty, who, though he may take me away, yet I know, he will not abandon this so just a cause, which I have undertaken for restoring the* Germans *liberties: He doubtless will raise up some other, more wise, couragious and valiant than my self, who shall put a period to this War*, &c.

Munchen delivered to the King.

The Duke of *Bavaria* lying with his Army on the other side of the River, and the King finding that the City was not ealy to be taken, raises his siege, and taking in diverse Towns, and restoring the Protestant Religion in them, he at last came before *Munchen*, where was the curious Pallace of the Duke of *Bavaria*, whereupon the Deputies of the Town came forth to him, presented him with the Keys, and a promise of three hundred thousand Dollars: The King enters, suffers the Garrison to march out safely, viewed the *Magazin*, where were great store of Armes and Ammunition; He found buried also one hundred and forty fair pieces of Brass Ordnance, and in one of them thirty thousand pieces of Gold: but the Chamber of *Rarities* afforded him the most entertainment, in which were imcomparable varieties both of Art and nature.

The great and speedy victories of the King.

About this time, Commissary *Ossa*, with an Army of seven thousand men, came into those parts, against whom the King sent a party: and leaving Colonel *Hepbron* Governor of *Munchen*, himself follows after: which news coming to *Ossa*, he retreated so speedily, that he left his great Ordnance behind him: So that about this time the King had either conquered, or drawn to his party all the middle part of *Germany*, yea from the *Baltick* Sea to the *Alps*, near to *Italy*, for five hundred miles together, he had gone on with victorious success. And shortly after the great City of *Ulm* accorded with the King, to whom he sent Sir *Patrick Ruthuen*, a gallant *Scotch-man* to be their Governor; and so a while after, he returns, and encamps by *Norimberg:* and this he did the rather, because the Duke of *Bavaria* had now joyned his Army with *Walsteine*, who, by command of the Emperor, had gotten together a great Army, wherewith they threatened the ruine of *Norimberg*.

The King encamps about *Norimberg*.

The King therefore round about this Town entrenched himself: his present Army being but about fifteen thousand, and five hundred men, and therefore he sends for his other Armies to come to him: *Walstein* had in his Army twenty thousand Horse, and forty thousand Foot, besides five thousand *Crabats*: About four miles distant from the Kings Leaguer, *Walstein* formes his, who as *Imperial Generalissimo*, commanded in chief over the *Bavarian* Army also, and having fortified his Camp, he gave order to his Soldiers to make more use of their trenches, then of their Weapons, intending by delayes to force the King to dislodge from before *Norimberg*, and to abandon it up to his mercy.

Walsteines great Army.

The two Armies being quartered so near together, there passed many skirmishes betwixt them, sometimes one going away with the loss, sometimes the other; Having lain thus a while, *Walstein* sends home to the King, Colonel *Dubattel*, whom he had taken Prisoner, without ransome, and with his message: *That he had no other ambition then once to see his Majesty in good tearms with the Emperor, his Master, and himself to have the honor to be the instrument of it.*

After a while the Duke of *Bavaria* moved *Walsteine* to beat up the Kings quarters, before his other Armies came up to him; to whom he answered, that he would not venture, for if his Army were beaten, all *Germany*, and *Italy* were

were both endangered: yet if *Bavaria* would fall on first, he would second him with all his forces. During the Kings aboad here, the *Norimbergers* complained to him, that their lands and territories had been as bad plundered by his Army, as by the enemies, whereupon the King calling his Officers together, spake thus unto them: *Ye Princes, Earles, Lords, and Gentlemen, you are some of those that are unfaithful, and disloial to your own Country, and do help to ruine it: I confess you are gallant men, and have done brave service in the Wars, but when I hear of your ravages, robberies and plunderings, my hair stands an end at the very horror of it: Judge your selves; is it not a doleful case that one Christian, of the same profession in Religion should pillage another. One friend ransack, spoil, and ruine another. The very Divels in Hell are more trusty one to an other then you are: my bowels yern within me, when I hear complaints, that the* Swedish *Soldiers are more insolent then the enemies: But they are not the* Swedes, *they are the* Germans *that commit these insolencies: Had I known that you* Germans *had been a people of this temper, to bear no more affection to your natural Country, &c. I would never have sadled Horse for your sakes, much less have hazarded my life, Kingdom, and estate in your behalf &c. But it may be, you will say, you want money, but is not the fault in your selves, who hinder me from having means to pay you by your robbings and pillages: For my own part, I protest before God, that I have not by all this War enriched my self so much as a paire of Bootes comes to: yea I had rather ride without Bootes, then in the least degree to enrich my self by the dammage of these poor people: Since my coming into* Germany, *I have received out of my own Country forty tuns of Gold, which I have spent for the reestablishment of those oppressed Princes, which are of the same true Religion with me &c. That which I desire of you for the time to come is, that you spoile not others of their goods, but leave every man to his own possessions. The choller and manhood that you have, skore it (on Gods name) on the fronts of your enemies, but distain not the honor of a Soldier by insulting over unarmed innocents: Live upon your means like Soldiers, and not upon pilfering and spoiling like Thieves, and robbers: this if you do not, you shall ever be infamous, and I by such helpers shall never be victorious*: This speech was delivered with that efficacy and life, that it extracted tears of compunction from these Military Hearers, who had rather bleed then weep: He also seconded it with a Proclamation, that he would henceforth pardon no man of what ranck soever, that should in this kind be again complained of: adding, that if to avoid punishment, they should all conspire upon a mutiny, himself with his *Swedes* and *Finlanders* would undertake so to rattle them, that the shivers of their staves should fly about their eares for it.

The Kings speech to his Commanders.

About this time the several Armies, that the King had sent for, to release him, began to draw near: which the King hearing of, appointed a solemn day of *Fasting* and *Prayer* in his Leaguer, to seek unto God for the happy joyning and good success of his Armies, and then quitting his trenches, he went forth and joyned with them, whereupon he drew up into *Battalia* before the enemies trenches, and stood there all day to make a Brave upon them. The King was now six and forty thousand strong, and therefore resolved, if he could, to joyn Battel with the enemy, but because *Walstein* kept himself in his trenches, and would not stir, the King raised Batteries, planted Ordnance, with which he plaid into his Camp: and when that prevailed not, he sought to force his trenches, whereupon ensued a very desperate fight, wherein many a brave man lost his life: a piece of the sole of the Kings Boot was carried away with a shot, and Duke *Bernard* of *Saxen Weymer* had a Horse slain under him, and yet it pleased God to preserve them both from any further hurt: then the King sent out parties to cut off *Walsteins* victuals, whereupon ensued divers bickerings,

Fasting and Prayer.

The King in danger.

The *Crabats* flew out as far as *Altroffe*, an University belonging to *Norimberg*,

A University Plundered.

rimberg, where they light upon the poor Schollers (they might as well have robbed the Spittle.) *Agricola*, *Nester*, and *Bruno*, Professors there, they carried away, and put poor *Genus* and *Species* to their ransome. But the King perceiving that the enemies would not be drawn out to fight, resolved upon a remove, marching by, and almost round about the Imperial Leaguer with Colours flying, Drums beating &c. and so divided his Army, he took in diverse places; Then did *Walstein* march into *Voitland* to undoe the Duke of *Saxony*, which the King hearing of, presently turned his course thitherward, and not long after, having reunited his Forces, he intended to set upon *Walstein*; who perceiving the Kings purpose; called together his Forces also; Then did the King consult, whether he should fight the enemy or no: Duke *Bernard* was for the valiant *Affirmative*: Major *Kniphausen* for the sober *Negative*, his reasons were.

1. No man is to fight, but when he is apparently stronger then the enemy, which the King is not.

2. None is to attack a stronger enemy but when compelled by a pressing and inavoidable necessity, *viz* to force his passage, when he is hemmed in, and when hunger and want of provision enforceth, which are not the Kings case: Hereupon the King resolved to go and joyn with the Duke of *Saxony*, but by the way, hearing that the Imperialists lay scattering in several *Dorps* and Villages about *Lutzen*, without any intelligence of the Kings motion, his Majesty then put on a resolution to fight, saying, that he now verily believed that God had given his enemies into his hands: thereupon did he, and all his Army advance stoutly against the enemies, doubling their march, but their legs found it a longer way then their eyes, and besides there was a filthy pass by the way at a Bridge over a River, which hindred the Army full two houres, so that it was night when he came within two miles of *Lutzen*, where he was forced by the darkness of the night to quarter in the open Field with all his Army.

Then did the Imperialists take the alarum, and order was sent to all the quarters of their Army upon pain of death to repair immediately to *Lutzen*, so that by ten a Clock the next morning they were all come up together, and *Walstein* had planted his Ordnance advantagiously, entrenched about it, cast up breastworks for his men &c. The King having thus brought himself into a necessity of fighting, very early in the morning, caused the Drums to beat; and he had Doctor *Fabricius* to pray with him, and other Ministers in the head of other Regiments: It was a very misty morning, which was a great advantage to the enemy to prepare his works, from which he was resolved not to stir; and about ten a Clock, *November* the sixth, the Fog cleared up, and the King going first to his own subjects, spake to this purpose: *My dear brethren, carry your selves bravely this day; fight valiantly on Gods name, for your Religion, and for your King: this if you do, Gods blessing, and the peoples praises shall be your Guerdon, and you for ever shall be laden with an honorable memorial, nor will I forget to reward you nobly: If you play the Poultrons, I here call God to witness, that not a bone of you shall ever return again to* Sweden. To the *Germans* he said, *O my brethren, Officers and fellow Soldiers, I most earnestly intreat and beseech you to make full tryal of your valour this one day: fight manfully against your enemies this day, both with me, and for me: Be not faint hearted in the Battel, nor for any thing discouraged: Set me before your eyes, even me who dreadlesly for your cause, am here ready to adventure both life and blood: If you do this, God no doubt himself will from Heaven reward you with a most glorious victory, of which your selves and posterity shall have the benefit: If you do not, farewel for ever to your Religion, and your selves must for ever remain enslaved.*

The Battel of *Lutzen*. The Kings speech to his Soldiers

The Soldiers of both Nations with joyful acclamations answering the King, he

he further ſaid, *and now my hearts, let us on bravely againſt our enemies, and the God of Heaven proſper our endeavours:* and ſo caſting up his eyes to Heaven, with a loud voice he ſaid, Jeſus, *vouchſafe this day to be my ſtrong helper, and give me courage to fight for thy glory, and for the honor of thy name:* His Prayer. Then drawing his Sword, he waved it over his head, and advanced the formoſt of all his Army: Amongſt the Kings own guard were the *Engliſh* and *Scottiſh* Gentlemen: he himſelf was attired in a plain Buff-coat without Armour: and being requeſted to put on his Corſlet, he ſaid. *The Lord God is my Armor*; His watch word was, *God with us: VValſteines* was, *Jeſus Maria*, The King ſaid, *I thank God I have both Wind and Sun to favour me.*

The Field, where the Battel was fought, was a plain Champion Country, yet had many Ditches which ſerved *VValſteines* men for breaſtworks, and the Kings Horſe in paſſing over them, were ſome of them overthrown: There were alſo two little Hills, upon which *VValſteine* had planted his great Guns: And ſo great was his Army, that the front of it extended two miles in length: The Armies coming within reach, the great Guns began to play on both ſides: but the Imperial Cannon being planted upon ſteady and fixt Batteries (where as the Kings gave fire in motion) did the greater execution, ſo that the King not liking that ſport, cauſed his Army to advance upon the very mouth of the Cannon: The Imperialiſts kept their ground, expecting that the *Swedes* fury would be over, and themſelves out of breath, ere they could get over the Ditches, and beat out the Muſqueteers: yet they overcame thoſe difficulties, and ſo the left wing engaged with the right of *VValſteines:* then the King advancing with his right wing, and obſerving where the *Crabbats* ſtood, and where the *Curiaſſiers*, which were armed *Cap a pied*, calling Colonel *Stalhanſh* to him, he ſaid; *As for thoſe fellows* [the Crabbats] *I care not for them: but charge me thoſe black fellows ſoundly, for they are the men that will undoe us*: The King fought at the head of his Squadron, himſelf being formoſt with his Piſtol in one hand, and his Sword in the other: and thus charging upon the *Curiaſſiers*, he was there overlaid with numbers, inſomuch as his men, in danger of being hemb'd in, were faign to give ground, and to retire towards their body; there did the King receive a ſhot into the left arme, which he not feeling at firſt, would have led on ſtill, but by and by, perceiving his blood to guſh out abundantly, and that, part of his bone was broken, he called to Duke *Albert* of *Saxen-Lawenburg*, ſaying, *Couſin, I am ſore wounded, help me to make my retreat*; This, whilſt the Duke and thoſe that were with the King, were about to do, his Squadron alſo being now upon the retreat, there comes up an Officer of the *Curiaſſiers*, that too well knew the King, and ſaid, *This is the right bird*, and ſo diſcharging his Piſtol, ſhot him through the body, and himſelf was preſently ſhot dead upon the place. The King was held up in his ſaddle a while, but preſently fell: his Horſe alſo was ſhot, and ſo ran away without his Maſter. The King ſlain.

Juſt now fell a great miſt, the Sun, which before ſhined very brightly, on a ſudden Muffling up his face in a mourning cloud, as if not able to look upon the fall of the King of *Sweden*. The Imperialiſts being now maſters of the Kings body, fell to ſtripping it: one getting his Spurs, another his Sword, another his Ring, another his Buff-coat &c. every one being greedy to get ſome part of his ſpoiles: but before they could carry away his body, the *Swedes* returned, ſo charged the enemies, that they were forced to retreat. whereupon *Stalhanſh*, recovering the body, carried it away in an ammunition Wagon privately, ſo that few in his own Army knew of his death. His body recovered.

All this while were the four foot Brigades of the *Swedes* pell mell at it, and gat ground a pace of the Imperialiſts: The Horſe alſo after an houres fight, drave them back, and got poſſeſſion of ſeven pieces of their Ordnance: but by this time the miſt was ſo extraordinarily thickned by the ſmoak, that the

Swedes could not see to pursue their advantage: yet it pleased God to strike part of the Imperial Army with such a *Pannick* fear, that above one thousand *Dutch* Horse ran all away together, one amongst them crying out, *Oh I know the King of* Sweden *well enough; he is best at the latter end of the day*: But the chiefest fright was among the Ladies and Captains Wives, and other women behind the Army, many of them getting out of their Coaches, cut asunder the Harness, and mounted straddling upon the bare Horse backs, and so scudded away amongst the Soldiers: diverse women and Children were there troden to death, nor did the Horse-men stay till they had fled diverse miles: But in the heat of the Battel, Count *Pappenheime* (who was before sent for) came in with his Horse and Dragooners, by whose coming the charge was again renued: but just as he was ordering his Horse, he was shot with a Falconet bullet, whereof he presently dyed: His Officers flocking about him, cryed out, *O our General is slain, our General is slain*, and thereupon turning their Horse heads, they ran out of the Battel without a stroke striking: but the Imperialists, who were encouraged and set on by his coming, maintained the fight with admirable resolution: yet the charge was sustained by the *Swedes* with much gallantry: full two houres were they thus in hot battel: but the greatest loss fell upon two Brigades of the old *Swedish* Soldiers, whom the King had most relyed on: These old blades stood to their Armes stoutly, till the ground was covered with their bodies, yet they dyed not unrevenged, for they slew many of the Imperialists, and amongst them diverse of great account.

A *Pannick* fear.

Pappenheim slain.

Duke *Bernard* had as hard a Chapter of it, as any man against the Imperial right wing, commanded by Count *Coloredo*: yet never did man behave himself more gallantly then Duke *Bernard* did that day, charging his enemies twelve several times one after an other: A little before Sun set, the mist cleared up, and then did Duke *Bernard* overview the posture and countenance of the Army, which he could not do since he heard of the Kings death, till now: He spake cheerfully to the Officers, and Soldiers, encouraging them to a new onset: He found the whole Army (except *Kniphausens* part) in no good order, yet he took much pains to rally them, and draw them on to a new charge: *Alas comrade*, saith the poor Soldier, *must we fall on again?* come saith the other, *if we must, let us do it bravely, and make a day of it.*

The Imperialists hearts quaked within them, when they saw the *Swedes* thus advancing in good order against them again; whereupon the Horse began to retreat, which the *Swedes* perceiving, they with their great Ordnance gave them such a rowsing *Salve*, and then charged them so home, that they put them into disorder: but then again fell there such a mist, that the *Swedes* could not see to pursue their enemies: and now was all the service turned to the wind Mills, where *Coloredo* was, who strugled hard at the last cast for life: A cruel fight was here maintained till about six a Clock at night, about which time the Imperialists quite gave it over: This cruel and bloody Battel had lasted about nine houres; and now *Walstein* marched away towards *Leipswich*, leaving the field and victory to the *Swedes*, who lodged upon the ground all night, where was a pittiful groaning of the dying and wounded of both sides. It was a frosty cold night, in which many a brave man dyed of his wounds, that with help might have been cured: The next morning the *Swedes* found all the Imperial Cannons left behind them. There were slain of the *Swedes* about three thousand, and of the Imperialists about four thousand upon the place, besides whom, the *Boores* knocked down near three thousand that fled away straggling: The wounded were as many more as the slain: on the *Swedes* side were slain, the King himself, whose death can never be sufficiently lamented; the enemies themselves giving him this testimony,

The Imperialists beaten.

teſtimony, that he was the braveſt enemy, and the beſt Captain that ever was in Chriſtendom: and beſide him, *Grave Neeles*: *Nicholas, Count* of *Vvefenburg* with ſome other Colonels and Officers: on the Imperial party were ſlain, the Abbat of *Fuldea*, Count *Pappenheim*, young Count *VValſtein*, and diverſe Colonels and Officers. *VValſtein* at firſt intended only to make a retreat to *Leipſich*, but his Soldiers, ſo ſoon as they heard the Drums beat a retreat, fell to running preſently: and the fright was ſo great that moſt of them never came into order again: His chief Officers confeſt, that if the *Swedes* had but ſent out one thouſand Horſe after them, they might have cut off the whole Army. A Prince of the Empire.

The King of *Sweden* bore a port and preſence, full of Majeſty: was of a gallant ſtature, above ſix Foot high: full fac't: had an Hawks eye: of yellowiſh hair: he was clean limb'd, ſtrong, active, and hardy: of an undaunted courage; a ſtrong judgment; an admirable quickneſs of conceit; of a natural vigilancy, and indefatigableneſs: He had a marvellous forecaſt, to apprehend and diſpoſe of his affairs to the beſt advantage: He had an excellent dexterity to extricate, and untangle the *Gordian* knottineſs of a buſineſs: He knew how to take advantage of mens humours: and had a native attraction in him to win hearts, as well as Provinces: He was a great Student upon any buſineſs of Importance: a diligent diſputer, and canvaſſer of the anſwer which he was to give to Ambaſſadors. A ſudden danger ſeldom aſtoniſhed his judgment: but the more deſperate the peril was, the nimbler was he in his deliveries: ſtill ſhewing moſt vigour, where there was moſt need of it: He was exceeding temperate in his diet: his feeding was upon ſtrong and Soldierly diſhes: But that which was moſt commendable in him, was his Religion, both publick and Private: He was frequent in Prayers and thankſgiving, upon every emergent occaſion: He would pray a Shipboard, a Shore, in the Field, in the midſt of a Battel, as if Prayer alone were the ſureſt piece of his whole Armour: He was a ſtrict obſerver of Martial Diſcipline: and a ſtrict puniſher of miſdemeanors in his Camp. King of *Swedens* Character. His Piety. His Diſcipline.

When he firſt came into *Germany*, he ſaw that many women followed his Army, whereupon coming to a great River, his men and Wagons being paſſed over, he cauſed the Bridge to be broken down, hoping thereby to be rid of his lumber: but they on a ſudden ſhriking out grievouſly, the Soldiers on the other ſide, vowed not to ſtir a Foot till the Women were fetched over: whereupon the King, finding that this ill humour was ſo generally diſperſed among his men, that it was dangerous to purge it all at once, ſmiled out his anger for the preſent, permitting what he could not amend: yet this abuſe he afterwards reformed by degrees: His Army won the day, though they loſt their King; which made one to compoſe this *Elegie*.

Upon this place, the great Guſtavus *di'd,*
Whilſt Victory lay bleeding by his ſide.

A little before his death, being in diſcourſe with Doctor *Fabricius*, his Chaplain; he told him, that he thought God would ere long take him away, becauſe the people did ſo overvalew, and Deifie him: He was ſlain in the battel at *Lutzen*, *November* the 16 *Anno Chriſti* 1632. and of his age thirty eight. He preſageth his death.

At his firſt coming into *Germany*, having a deſign upon *Stetin*, and his Army now ready upon the ſhore, and his Boates ready upon the River to imbark them; the wind was contrary, and ſo had continued for diverſe daies before: The King obſerving this, before his Army with bended knees, and hands lifted up to Heaven, he ſaid: *O thou moſt juſt God, full well thou knoweſt that I did not at firſt undertake this enterpriſe out of any raſhneſs, or ambition,* Power of Prayer.

but for the Glory of thy most Holy name, and the defence of the truth of thy word: here now therefore I call upon thee, O God, and most humbly beseech thee, that with the air of thy favour, and with a prosperous wind, thou wouldest be pleased to breath upon this my undertaking for Christ *his sake, Amen*: No sooner was his prayer ended, but, through Gods mercy, the wind turned about with so full a gale, that the whole Fleet, passing up the River *Oder*, in two houres space ran up twenty miles, and unlooked for, came to an Anchor within a mile of *Stetin*, to the great defeat of the purposes of the Imperialists, who had an intent within two daies after to have laid siege to the City, had not God thus miraculously prevented them. Also when he came first to his Crown, he would needs lay siege to *Notteburg* Castle, which the *Muscovite* had given to his Father, for some assistance that he had afforded him. The Castle stood in an Island in the mouth of the most raging and swift River of *Nerva*, his Colonels despairing of taking it, and loth that their young King should receive a check in his first attempts, labour to dissuade him from the Action: yet he continued resolute to pursue it: and see how Almighty God wrought for him. The besieged *Muscovites* were stricken with such thrushes, warts, and blisters in their throats and mouths, that they could neither chew their meat, nor swallow it down, whereupon they parlied, and yielded up that impregnable Castle to him, wherein he found a whole years victuals, besides abundance of ammunition.

A special providence.

Not long after this, he had a difference with the *Dantzickers*, who prepared twenty, or thirty good Ships of War, with the first opening of the spring to have burnt up his Navy in the harbour: but towards the end of Winter, when this narrow *Swedish* Sea was Frozen a yard, or two deep, this young King caused his Boores to cut open this Ice for ten or twelve miles together, which done, he came in a night with his Fleet upon the *Dantzickers*, and burnt, sunk, and took most of their Ships: Also in his Wars with the King of *Poland*, he conquered so many Towns from him in *Prussia*, and *Livonia*, that he inforced him, by the mediation of our King *Charles*, to make peace with him.

In these Wars with the *Polanders*, his Army was never great: he had but five thousand men for the most part, and never above seven thousand; and yet with them he fought several Battels: beat out, or wearied out two Imperial Armies: took in the great, and strong City of *Elbing*, with diverse others: and finally obtained his end upon his enemy, who was able at once to have come down with such a number of Horse, as had been sufficient to have carried him away, and five such Armies as his was.

When he came first into *Germany*, he had many brave Generals: the Lord *Oxenstern*, a *Swede* born, and Lord Chancellor of that Kingdom: the Lord *Faulkenburg*, a *German* born, and Lord Chamberlain of his Majesties Housholds: the Lord *Gustavus Horne*, a *Finlander*, with whom the Lord Marquis *Hamilton* was associated: the Lord *Achatius Todt*, a *Swede*, General of his Majesties Horse. Sir *John Bannier*, a *Swede*, General of the Infantry: The valiant *Maximilian Dyvel*, or *Teufel*, Baron of *Gindersdorf*, and *Weyersburg*, Colonel of the Life-Guard: the gallant *Bauditzen*, Lieutenant General of the Horse: Sir *John Hepborn*, Sir *Alexander Lesly*, and Colonel *Lumsdel*, all brave *Scots*, &c.

Collected out of the Swedish Intelligencer, and some other Books.

FINIS.

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THE

SECOND PART

OF THE

MARROVV

OF

Eccleſiaſtical Hiſtory:

Containing the Lives of

CHRISTIANS

Of Inferiour Ranks.

BOOK II.

The ſecond Edition, Corrected, and ſomewhat Enlarged.

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2 PET. 2. 9.

The Lord knoweth how to deliver the Godly out of temptations, and to reſerve the unjuſt unto the day of Judgment to be puniſhed.

LONDON,

Printed for *Tho. Sawbridge* and *Will. Birch.* 1675.

A Table of the Names of ſuch perſons, whoſe Lives are contained in this Book.

SIR John Oldcaſtle, *Lord* Cobham.
Ziſca, *a noble* Bohemian.
John Picus, *Earl of* Mirandula.
Thomas Cromwel, *Earl of* Eſſex.
Galeacius Caracciolus, *Marqueſs of* Vico.
Lady Jane Grey.
Sir Philip Sidney.
Miſtris Catharine Bretterg.
John *Lord* Harrinton.
Philipp *Lord* Mornay,
Maſter John Bruen.



L. COBHAM

The Life of Sir John Oldcaſtle, *who Dyed,* Anno Chriſti 1417.

SIR *John Oldcaſtle* was born of an Antient and Honorable Family, bred up at the Court under King *Henry* the Fourth, and for his abilities, and valour, was by him made Lord *Cobham*. He was alſo much prized by King *Henry* the fifth; but that which did truly enoble him, was, that the Lord was pleaſed in thoſe dark times to reveal the truth unto him, whereof he became a zealous Profeſſor, and a valiant Defendor, eſpecially of the Godly Miniſters, who were *Wickliffs* Diſciples, whom he protected againſt the rage of the *Anti-chriſtian* Clergy, who bore the greateſt ſway in thoſe *Popiſh* times. His Converſion. Zeal.

Hereby he made himſelf the Butt of their envy, and malice; inſomuch as *Arundel*, Arch-Biſhop of *Canterbury*, calling a *Synod* of the Clergy, they appointed twelve Inquiſitors of *Hereſies* to ſearch out *Wickliffs* Books, and Diſciples: who, after a while, brought in two hundred forty ſix concluſions, which they collected as *Hereſies* out of his Books; whereupon they reſolved, that it was not poſſible to make whole the ſeamleſs Coat of *Chriſt* (as they ſaid) except ſome great men were taken out of the way, which were the chief upholders of thoſe *Hereticks* and *Hereſies*, amongſt whom, the Lord *Cobham* was eſteemed the principal, who in the Dioceſs of *London*, *Rocheſter*, and *Hereford*, had entertained, maintained, and ſet up to preach ſuch as were not Licenſed by the Biſhop; and who himſelf held *Heretical* opinions about the Sacraments, Images, Pilgrimages, &c. Hereupon they concluded, that without any further delay, proceſs ſhould be awarded out againſt him, as againſt a moſt pernicious *Heretick*: But ſome, of more wiſdom and crafty experience then the reſt, adviſed that the matter ſhould not be handled ſo raſhly; but ſeeing that the Lord *Cobham* was a man of great birth, and in great favour with the King at this time, that therefore they ſhould firſt make Popiſh malice.

the King acquainted with the buſineſs, and procure his approbation, and conſent before they ſummoned him.

This Counſel was well liked of, and thereupon *Arundel*, with his other Biſhops, addreſſed themſelves ſtraight ways to the King, laying forth before him moſt grievous complaints againſt the ſaid Lord *Cobham*, to the great diſgrace of that Godly man. The King gently heard theſe blood-thirſty Prelates, for indeed in thoſe dark dayes they kept Kings in awe, yet he requeſted, and inſtantly deſired them, that in regard of his noble Stock, and for that he was *his Knight*, they would deal mildly, and favourably with him, ſeeking to regain him with gentleneſs, rather then by rigorous dealing: He promiſed alſo, that if they would have a little patience, he would ſeriouſly commune with him himſelf about thoſe matters.

Thus having pacified them for the preſent, he ſhortly after ſent for the Lord *Cobham* to him, adviſing him as an obedient child to ſubmit himſelf to the Church, and to acknowledge himſelf culpable: To whom this Chriſtian Knight anſwered: *You, moſt worthy Prince, I am alwayes willing, and ready to obey, for as much as I know you to be the Miniſter of God, bearing the Sword for the puniſhment of evil doers, and for the praiſe of them that do well: unto you, next to my eternal God, I owe my whole obedience, and ſubmit all that I have unto you, being ready at all times to do whatſoever you ſhall in the Lord command me: but as touching the Pope, and his ſpiritualty, I owe them neither ſute nor ſervice; knowing him by the* Scriptures *to be the great* Antichriſt, *the Son of Perdition, the open adverſary of God, and the abomination ſtanding in the Holy place.* When the King had heard this ſtout and Godly anſwer, he left him; And (not indeed daring to do otherwiſe) he gave the Archbiſhop leave to proceed againſt him as he ſaw fit: Then the Arch-Biſhop, with the conſent of his other Biſhops, reſolved to call the Lord *Cobham* before them, perſonally to appear, and to make anſwer to ſuch *Articles* as they ſhould charge him with; and for this end they ſent forth their chief *Sumner* with a very ſtrict *Citation* to the Caſtle of *Couling*, where he then lived, to cite him; but when the *Sumner* came thither, he durſt by no means enter into his Caſtle Gates without his Licenſe, and therefore after a while returned to his Maſters, as wiſe as he went.

Chriſtian Courage.

Then did the Arch-Biſhop ſuborne one *John Butler*, who was Door-keeper of the Kings privy Chamber, with large promiſes of reward, to go with his *Sumner* to cite the Lord *Cobham*, who accordingly went to him, falſly informing him, that he was ſent by the King, to tell him, that it was his mind that he ſhould obey the proceſs, and make his appearance: But the Lord *Cobham* ſtoutly anſwered, that he would in no caſe conſent to thoſe divelliſh practiſes of the Prieſts. With this anſwer they returned, and told the Arch-Biſhop that no man could ſafely, without peril of his life, cite him any more: Hereupon he decreed preſently to ſend down Citatory Letters to be ſet upon the great Church Doors in *Rocheſter*, which was but three miles from *Couling* Caſtle; but as ſoon as the Letters were ſet up, they were pulled down again, by ſome Friends and favourers of the Lord *Cobham*, and thus the Arch-Biſhop was ſerved twice, or thrice: and yet when the day came, and he appeared not, they condemned him of moſt deep contumacy; and hearing by ſome of their fawning ſpies, that the Lord *Cobham* laughed the Arch-Biſhop to ſcorn, and diſdained all his doings, he then proceeded to excommunicate him, and withal ſet up a new Citation, wherein he cruelly threatned, that if he did not appear at the day, he would handle him more extreamly; and withal, he commanded the Lay-power, under pain of terrible curſes, to aſſiſt him againſt this ſeditious *Apoſtate*, *Schiſmatick*, *Heretick*, and troubler of the publick peace, &c. with other ſuch like odious names.

Popiſh lies.

Courage.

Popiſh malice.

But this worthy and conſtant ſervant of the Lord, ſeeing the fury of *Antichriſt*,

chriſt, and and his followers thus kindled againſt him; perceiving alſo that he was compaſſed about with deadly dangers, he wrote a moſt Chriſtian Confeſſion of his Faith, Signing and Sealing it with his own hand, wherein alſo he anſwered to four of the chiefeſt *Articles* that they laid to his Charge, and ſo taking it along with him, he went to the King, truſting to find mercy, and favour at his hands: He concluded the Confeſſion of his Faith thus: *All the premiſes I believe particularly, and generally, all that God hath left recorded in his Holy Word; and therefore I deſire you my Liege Lord, and moſt worthy King, that this Confeſſion of mine may be juſtly examined by the moſt Godly, Wiſe, and Learned men of your Realm: if it be found agreeable to Gods Word, let it be allowed, if otherwiſe, let it be condemned: provided always that I be taught a better belief by the Holy Scriptures; and I ſhall at all times moſt reverently ſubmit to the ſame:* But the King, over-awed by the Biſhop, rejected it, bidding him to deliver it to thoſe that ſhould be his Judges: then he deſired before the King, that he might have an hundred Knights, and Eſquires to be his Compurgators, which he knew would clear him of all *Hereſie*: Alſo he offered after the Law of Arms, to fight with any man living, Chriſtian, or Heathen, in the quarrel of his Faith, the King and his Councel being excepted: Laſtly, he proteſted that he would refuſe no correction that ſhould be inflicted upon him according to the Laws of God, &c.

Confeſſion of his Faith.

Valour.

Yet for all this the King ſuffered him perſonally to be ſummoned in his privy Chamber. Whereupon the Lord *Cobham* ſaid, *that he had appealed from the Arch-Biſhop, and therefore he ought not to be his Judge*; This made the King very angry, and when he refuſed to be ſworn to ſubmit to the Arch-Biſhop, he was arreſted, and led to the Tower till the day of his appearance. In the mean time he cauſed the Confeſſion of his Faith to be written out again.

When he was brought before the Arch-Biſhop, and his *Conſiſtory*, the Arch-Biſhop proffered to abſolve him, if he would humbly deſire it: *Cobham* told him that he was ready to make a rehearſal of his Faith, if they would give him leave, and ſo drawing it out of his boſom, he read it before them all, and then delivered it to the Biſhop. After private conſultation amongſt themſelves, they told him, that there were many good things contained in his Confeſſion, but for the preſent they muſt examine him upon other matters; Then they examined him about the *Sacrament of the Altar*, and *Pennance*, *&c.* But he told them that he would no otherwiſe declare his mind, then as it was expreſſed in his writing: The Arch-Biſhop ſaid, that if he would not fully and clearly anſwer to the *Articles* propoſed, they would adjudge him an *Heretick*: *Do as ye think beſt* (ſaid Cobham) *for I am at a point: that which I have written, I will ſtand too to the death*; The Biſhops were amazed at his ſtout anſwer, and ſo returned him to the Tower till *Munday* following, at which time the Lieutenant of the Tower, Sir *Robert Morley*, brought him before them again; then the Arch-Biſhop told him that he was (as formerly he proffered) ready to abſolve him, if he humbly deſired it: No, ſaid the Lord *Cobham*, I will not, for I never yet treſpaſſed againſt you, and ſo kneeling down, and lifting up his eyes, and hands towards Heaven, he ſaid, *I ſhrive me here unto thee, O eternal, ever-living God: In my frail youth I offended thee, O Lord, by Pride, Coveteouſneſs, Wrath, Uncleanneſs. Many men have I hurt in mine anger, and committed many other horrible ſins, good Lord I ask thee forgiveneſs; and ſo weeping,* he ſtood up, and ſaid, *Lo good people, for breaking Gods Laws, and his Holy Commandments, they never yet curſed me, but for their own Laws, and Traditions, they handle me moſt cruelly, and therefore both they and their Laws by Gods promiſe ſhall be utterly deſtroyed*: Yet they proceeded again to further examination of him, to whom he gave ſtout, witty, and ſound anſwers; whereupon the Arch-Biſhop proceeded

Popiſh ſubtility.

Chriſtian courage.

Prayer.

Popiſh cruelty.

ceeded to read the Bill of condemnation againſt him; after which the Lord
Faith. *Cobham* with a moſt cheerful countenance ſaid, though you judge my body, which is but a wretched thing, yet I am ſure you can do no harm to my ſoul, no more then Sathan could to *Jobs* Soul; he that created it will of his infinite mercy ſave it, I doubt not, and as for the confeſſion of my Faith, I will ſtand to it, even to the very death by the grace of my eternal God; and then turning to the people, he ſaid with a loud voice, good people, for Gods ſake be well aware of theſe men, for elſe they will beguile you, and lead you blindfold into Hell with themſelves; and ſo, falling down upon his knees,
Prayers for his enemies. he prayed for his enemies, ſaying, *Lord God eternal, I beſeech thee of thine infinite mercy to forgive my purſuers, if it be thy bleſſed will*; and ſo he was ſent back to the Tower.

But this cruel handling of the good Lord *Cobham* procured them much diſcredit, both with the Nobility, and Commons; whereupon the *Prelates*, laying their heads together, cauſed it to be blown abroad by their creatures,
Popiſh ſubtility. that now the Lord *Cobham* had ſeen his errors, and recanted the ſame, and withal, they drew up a form of abjuration in his name, and ſcattered it abroad, as if he had lowly ſubmitted himſelf in all things to the Church, and changed his opinion concerning the *Sacrament*.

Not long after the Lord *Cobham* made an eſcape out of the Tower, and
Flight in perſecution. fled into *Wales*, where he remained for the ſpace of four years: In the mean time Proclamation was made by the King, and a great ſumm of money was promiſed to him that could take Sir *John Oldcaſtle*, either alive or dead; and
A *Judas*. at the end of four years, the Lord *Powis*, either for the love of the money promiſed, or for the hatred of the true Chriſtian Religion, ſought by all wayes how to play the *Judas*, and at length obtained his bloody purpoſe, apprehended the Lord *Cobham*, and bringing him bound to *London*, *Anno* 1417. at which time there was a Parliament aſſembled to raiſe money to maintain the Wars in *France*.

The Lord *Cobham* was then carried before the Houſe of Lords, who taking cogniſance of all the proceedings againſt him; and he no wit recoiling from his former profeſſion, they adjudged him to be carried to the
He is condemned as a Traytor. Tower, and from thence, as a Traytor, that he ſhould be drawn through the Streets of *London*, to the new Gallows in *Giles* his Fields, where he ſhould be firſt hanged, then burnt upon the Gallows, which ſentence was accordingly ſhortly after executed, and ſo this Godly, zealous, and
His Martyrdom. couragious Champion of *Jeſus Chriſt* ſuffered Martyrdom, *Anno Chriſti*, 1417.

A Juſt judgment of God. But behold the Juſt Judgment of God upon the Arch-Biſhop, who had ſate in judgment upon him, and pronounced the ſentence againſt him: It pleaſed God ſhortly after to ſtrike the ſaid *Thomas Arundel*, Arch-Biſhop of *Canterbury*, in his tongue, that he could neither ſwallow down any food, nor ſpeak a word for ſome dayes before his death, by which means he was ſtarved to death.

Popiſh lies. This Lord *Cobham* was a man ſtrong, valorous, and in ſpecial favour with his Prince, till the ſpiteful, and malicious *Prelates* ſuggeſted to him, that this *Oldcaſtle*, and his adherents, lay in wait to take away his life, and that in *Giles his Fields* twenty thouſand of them were to aſſemble in a hoſtile manner to deſtroy the *Monaſteries* of *Weſtminſter*, *Saint Albons*, and all the Religious Houſes in *London*; together with *Pauls* Church alſo: whereupon the King with a great Army at midnight, went into *Giles his Fields*, and found inſtead of an armed aſſembly, only thoſe that were aſſembled to hear the Goſpel preached in thoſe times of perſecution, ſeeing they could not have liberty to do it in other times, and places; theſe were about eighty, with a Godly Miniſter a-
Popiſh cruelty. mongſt them, whereof thirty ſeven were condemned, and ſome of them hanged, and conſumed with fire.

During

During the time than the Lord *Cobham* was in *Wales*, all the *Maſs Books* that he met with, he ſcratched, and defaced the Pictures, and Images which he found in them, and ſome of them coming to the hands of the Abbot of Saint *Albons*, he ſent them to the King, and pittifully complained of the great wrong done to the Saints thereby: but the King returned them to the Arch-Biſhop, to do as he pleaſed therein.

Sir *John Oldcaſtle*, Knight, was a Noble Gentleman extracted from an Antient Family in *Wales*, where he had large Poſſeſſions, and much Alliance, by whoſe help he lay long hidden there, notwithſtanding all the ſearch his bloody enemies made after him. He had Iſſue by *Katherine*, Daughter of *Richard ap Tevan* his firſt Wife, *John*, who dyed before himſelf: and *Henry de Oldcaſtle*, who ſurvived him, and to whom King *Henry* the ſixth, in the ſeventh year of his Reign, reſtored diverſe mannors and Lands which had been entailed upon him. He married to his laſt Wife, *Joane*, the ſole Daughter and Heir of Sir *John de la Pole*, Knight whom he had begotten upon the ſole Daughter and Heir of the Lord *Cobham* of *Kent*, which *Joane* had been firſt married to Sir *Robert de Hemenhale*, a *Suffolk* Knight, and was ſecondly the Wife of Sir *Reginald de Braybroke*, Knight, by whom ſhe had only Iſſue that ſurvived.

The ſaid Sir *John Oldcaſtle* her third Husband, in her right enjoyed the Caſtle of *Couling* in *Kent*, and many other large, and great Poſſeſſions: And by the marriage of her alſo he was nearly allied to the Duke of *Suffolk*, the Earl of *Devonſhire*, and many other great Peers of the Realm at that time, and did doubtleſs enjoy the ſtile and Title of Baron *Cobham*, as is infallibly proved by ſeveral Writs of Summons ſent unto him, being all entred upon Record in the *cloſe Rolls*, by which he was Summoned to aſſiſt in the Houſe of Peers in Parliament by that name, in the time of *Henry* the fourth, and *Henry* the fifth. All which (ſaith mine Author [Sir *Simon de Ewes*] I thought fit to tranſmit to Poſterity, being no where to be found in any Publick Story) not only to ſhew how many ſupportments he had, beſides the favour of King *Henry* himſelf; to have retarded the Clergy from queſtioning of him: But alſo, how eaſily he was deſtroyed by the bloody Prelates of thoſe endarkened times, when the Soveraign had but permitted unto them the uſe of his power to ancillate to their cruel reſolutions, of which impotent act of the Kings (ſaith A. B. *Barker* himſelf.) *Rex virum clarum, ſibique familiariſſimum Epiſcoporum poteſtati, & carnificinæ permiſit*, who yet overlived that bloody Arch-Prelate two years at leaſt.

Collected out of the Book of Martyrs, and Speeds *Chronicle.*



ZISCA

The Life of Ziſca, *who dyed,* Anno Chriſti, 1424.

His Birth.



Iſca was born in *Troſnovia*, in the Kingdom of *Bohemia*, of an Antient, and Noble Family, and from his youth was brought up in the Kings Court, and was much imployed in Military affairs; wherein he profited ſo well, that he became an able, and skilful Captain: and fighting valiantly in a battel againſt his enemies, he loſt one of his eyes; but it pleaſed God to recompence that outward loſs by enlightning his mind with the knowledge of the truth, by the help of *Wickliffs* Books (at this time rife in *Bohemia*) and by the Miniſtery of *John Hus*; and when *John Hus*, and *Hierom of Prague* were ſo cruelly, and unjuſtly burned by the Council of *Conſtance*, to the diſhonor of the *Bohemian* Nation, and to King *Wenceſlaus*, that had permitted it, who dyed ſhortly after, *Ziſca* reſolved to revenge the wrongs which the Council had done to them, upon their complices, and adherents, and for that end he raiſed an Army of fourty thouſand Proteſtants, by whoſe help he ſubverted the *Monaſteries*, and their Idolatrous Temples, pulling down, and breaking in pieces their Images, and Idols, driving away the *Prieſts* and *Monks*, which he ſaid were kept up in their Cloiſters, like Swine in a ſtie to be fatted.

Education.

Converſion.

Popery deſtroyed.

Then he attempted to take the Caſtle of *Wiſgrade*, and being not able preſently to carry it, he left part of his Army before it, and marched with the reſt to *Pelzina*, where were many Proteſtants, which Town he took in, and fortified the ſame very ſtrongly, and in the mean time, his party that he left behind him, took in the Caſtle of *Wiſgrade*.

Sigiſmund.

Hereupon the Queen ſent to the Emperor, and to other nobles adjoyning to her, for help. But the Emperor being preparing to go againſt the *Turk*, that had lately taken ſome Caſtles from him, could not aſſiſt her. She therefore taking all the Kings treaſure, fortified the Caſtle of *Prague*, and the leſſer

leſſer City adjoyning unto it; making Gates, and Towers upon the Bridge over the River, to ſtop the paſſage of the Proteſtants that way.

In the mean time the number of Proteſtants encreaſing in *Prague*, they fought for the Bridge ſo furiouſly, that many were ſlain on both parts, but at length the *Huſſites* or Proteſtants woon the Bridge, and the neither part of the leſſer *Prague*; The *Popiſh* party for the Queen, fled into the upper part, and then turning again, the Battel was renewed, where they fought continually, day and night, for five days together. A fight.

But during this bickering, Ambaſſadors came from the Emperor, which made a truce amongſt them, and agreed that certain places being by *Ziſca* delivered back into their hands, they ſhould ſend Ambaſſadors to the Emperor *Sigiſmund* to treat with him about the ſetling of their eſtate. This both ſides conſenting to, and thereupon peace enſued for the preſent: But the Emperor being now at better leiſure, that he might ſhew his zeal for the *Popiſh* cauſe, and perform his promiſe to the Fathers at the Council of *Conſtance*, raiſes a great Army, wherewith he reſolved to root out all the *Huſſites* in *Bohemia*; But before he enters into that Kingdom, he goes with his Army to *Vratiſlavia*, the chief City in *Sileſia*, where he baniſhed ſome, impriſoned others, ſeized upon the eſtate of others, and many he put to cruel deaths, and all this (as himſelf gave out) that he might ſtrike a terror into the *Bohemians*, and make them obedient to the Church of *Rome*. Blind zeal. Popiſh cruelty.

This coming to the ears of the *Bohemians*, and they ſhortly after meeting with ſome of the Emperors Letters, wherein he wrote, that he would come ſpeedily, and rule them after the ſame order, and manner as his Father *Charles* had done before him: They thereupon ſeeing that their Religion, Liberty, and all that was dear unto them, lay at ſtake, reſolve to arm for their own defence, and to repell unjuſt Tyranny by lawful force, and choſe this noble *Ziſca* for their General; and drawing the Governor of the Caſtle of *Prague*, called *Cencho*, to their part, they ſent Letters into all the Realm, that no man ſhould ſuffer the Emperor to enter, who was an enemy to *Bohemia*, ſeeking nothing elſe but to deſtroy the Kingdom: and one that had put by the Marqueſs of *Brandenburg*, whom they had choſen for their King, and had not only ſuffered *John Hus*, and *Hierom of Prague* to be burned at the Council of *Conſtance*, contrary to his *Faith* given, but had alſo procured the ſame, and with all his endeavor ſought to extirpate the Doctrine, and Faith which they taught, and followed.

In the mean time *Ziſca* was ſet upon by the Imperialiſts, who were all Horſe-men, and *Ziſca's* Soldiers were all on Foot; The place where they fought was rough, and rugged, ſo that the Horſe-men were faign to alight, and fight on Foot; hereupon *Ziſca* commanded all the Women that followed his Army, to throw their Kerchiefs on the ground, wherein the Horſe-men being intangled by their Spurs, were ſlain before they could unlooſe their Feet; and by this policy he got a great Victory over them. A ſtratagem. A great Victory.

Then he went to *Auſca*, out of which Town, *Ulricius*, a *Papiſt*, had caſt out the Proteſtants: This place *Ziſca* took by Storm, ſet it on fire, and razed it: He took alſo a Caſtle which was a mile off, whither *Ulricius* was fled, putting him, and all his Family, ſave one, to the Sword; Then conſidering that he had no walled, or fenced Town to inhabite, he choſe out a Mountain, that was fenced by nature, between two Rivers; This place he compaſſed in with walls, commanding his followers to build them Houſes, where they had pitched their Tents, and named the City *Thabor*, and the inhabitants his followers, *Thaborites*; The way to it by land was ſcarce thirty Foot broad, in which neck of Land, he made a deep trench, and a triple wall of ſuch thickneſs, that it could not be broken with any Engine. *Thabor* built.

At this time the *Thaborites* had no Horſe-men, but the Emperor ſending

A Victory. one of his Officers with a thouſand Horſe-men into *Bohemia* to reſiſt *Ziſca*, he fell upon them in their Quarters in the night, took away all their Horſes, and Armor, and ſet the Town on fire where they lay; and then he taught his Soldiers to mount on Horſe-back; to leap, run, turn, caſt in a ring, ſo that after this, he never led Army without his wings of Horſe-men.

In the mean time the Emperor *Sigiſmund*, gathering together the Nobles of *Sileſia*, entred into *Bohemia* with a great Army, marched to *Prague*, and enticed *Cencho* that kept the Caſtle, to ſurrender it to him; This cauſed the Citizens of *Prague* to ſend for *Ziſca*, who came with his *Thaborites* to aſſiſt them; and received the City under his Government. His firſt deſign was to beſiege the Caſtle, which was ſo ſtrongly fenced, that it could not be forced but by famine, whereupon he blocked up all the paſſages to it; But the Emperor coming with a very great Army, opened them again, and laid ſiege to the City of *Prague*, and aſſaulted it often for ſix weeks ſpace; he ſent out alſo part of his Army to ſeize upon the Tents of the *Thaborites*, againſt whom *Ziſca* ſent forth ſome power, under the command of *Nich. Hus*, who
A Victory. beat the Imperialiſts and took in *Grecium*, the Queens City alſo.

Near to *Prague* there is an high Hill, on the top whereof *Ziſca* planted a ſtrong Garriſon, that it ſhould not come into the power of his enemies: againſt this Garriſon the Emperor ſent the Marqueſs of *Miſnia*, with many Soldiers, who getting to the top of the Hill, were ſo luſtily ſet upon by *Ziſca's* men, that they were beaten into a corner, where the Rock was very craggy, and ſteep, and there they ſet ſo fiercely upon them, that when the *Miſnians* could no longer reſiſt, they were driven down the ſteep Rock, where they where broken to pieces. Upon this ill ſucceſs the Emperor, raiſing his ſiege, departed, and *Ziſca* with his men returned to *Thabor*.

Ziſca conſidering that the *Popiſh* Clergy in *Bohemia* were the procurers of the cruel burning of *John Hus*, and *Hierom of Prague* at *Conſtance*, and that now alſo they had ſet on the Emperor againſt the *Huſſites*, helpt to pay his Army, and had joyned with him in murthering the innocent ſervants of *Jeſus Chriſt* in *Sileſia*, drowning ſome, roaſting others before a ſoft fire, thruſting
Popiſh cruelty. others into the mettal-mines; yea that their malice, and hatred was grown to that height, that they ſold them like cattel, giving a Florene for an ordinary Chriſtian, and five Florens for a Miniſter, whom they excrutiated with all manner of Torments; he thereupon reſolved to pay them back in their own coin, and in proſecution thereof, he burnt, deſtroyed, and over-
Juſt revenge. threw three hundred *Monaſteries*, and amongſt the reſt, the famous *Monaſtery* called the *Kings Court*, a mile from *Prague*, in the walls whereof the whole Bible was moſt exquiſitely written in letters of Gold; the *Monks*, and *Friers* he drave out, and cauſed them either to betake themſelves to labor, or to ſeek to other places for ſhelter.

Shortly after he took in many places, and then beſieged the Caſtle of *Viſgrade*; The beſieged were brought to great ſtraits, inſomuch as they were forced to live upon their Horſes; and at length they were driven to this compoſition, that if they were not relieved by the Emperor by a certain day, they ſhould ſurrender the Caſtle to him; the Emperor hearing hereof, marched to the relief of it with a ſtrong Army, but entering into a
A great Victory. narrow paſſage near the Caſtle, he was ſuddenly ſet upon by the Proteſtants, who gave him a great overthrow, which cauſed him to depart without effecting his purpoſe, and ſo the Caſtle was ſurrendred to *Ziſca*.

Preſently after he took one of the Imperial Captains in a ſtrong Town; he alſo took, and burned down five *Monaſteries*, and then ſate down before the ſtrong *Monaſtery* of *Saint Clare*. Thither alſo came the Emperor with a
Popiſh cowardiſe. great Army, but when *Ziſca* drew forth his power againſt him, he moſt cowardly fled, and departed out of *Bohemia*.

From

From thence *Ziſca* went with his Army to the famous City of *Commitavia*, which he took by ſtorm, burning all the *Prieſts* therein; Then he beſieged the ſtrong Town of *Raby*, where he was ſtricken with an Arrow in the eye, and ſo was carried to *Prague* to the *Phyſicians*, who cured him of his wound, but he loſt his ſight, and ſo was ſtark blind, yet would he not leave his Army, but ſtill took the charge of them; After this the Proteſtants took many of the Emperors Garriſons, which cauſed him to ſend to all the Princes Electors to raiſe Forces, and to joyn with him for the ſubduing of the *Bohemians*: Himſelf with an Army of *Hungarians* entred on the *Eaſt* part of *Bohemia*, and he appointed the Electors to enter on the *Weſt*; The Emperor at his firſt coming took in ſome Towns: But when *Ziſca* (although he was blind) came towards him, he was in a great fear, yet a battel was fought, wherein *Ziſca* ſlew many of his Nobles, and common Soldiers, inſomuch as the Emperor fled, and *Ziſca* purſuing him a daies journey, got great and rich ſpoils; In his return he took the ſtrong Town of *Broba* by force, and burned it down, ſo that it lay deſolate for fourteen years after; The Emperor in his flight made ſuch haſt, that though himſelf paſſed over a Bridge, yet *Piſo*, a *Florentine*, that had brought fifteen thouſand Horſe out of *Hungary* to theſe Wars, adventuring to paſs the River upon the Ice, the Ice breaking by reaſon of the number and weight of the Horſe-men, moſt of them were there drowned, at which time and place periſhed a great part of the *Hungarian* Nobility.

Ziſca loſeth his eye.

Ziſca overcomes the Emperor.

Gods judgment on the Papiſts.

Ziſca having obtained this Victory, would not ſuffer any Images, or Idols to continue in the Churches, neither would he ſuffer the *Prieſts* to wear *Copes*, and veſtments.

Zeal.

After this *Ziſca* marched with a great Army into *Auſtria*, where the Husband-men drave, and carried a great number of their Cattel into an Iſland in the River *Danubius*, but leaving, for haſt, ſome Calves, and Swine behind them, *Ziſca* cauſed his Soldiers to drive them to the Rivers ſide, where they made them roar, and bleat, which the Cattel in the Iſland hearing, ſwam over to them, by which ſtratagem *Ziſca* got a great booty, and ſo returned home.

A ſtratagem.

Then did the Emperor deliver to the Marqueſs of *Miſnia*, the Bridge, and Town of *Aſca* upon the River *Albis*, to plant a ſtrong Garriſon in it; Thither *Ziſca* went, and beſieged it; whereupon the Marqueſs raiſed a great Army out of *Saxony*, *Thuringia*, *Miſnia*, and both the *Alſatia's* to relieve the beſieged: *Ziſca* fought a great battel with them, the Victory remaining doubtful for a great while, but it pleaſed God at laſt, to make the Proteſtants Conquerors, in which battel *Ziſca* ſlew many Noble-men, and nine thouſand of the common Soldiers, and thereupon *Aſca* was ſurrendred to him, which he utterly razed.

A great Victory.

At laſt there aroſe ſome diſſention between them of *Prague* and *Ziſca*; whereupon they raiſed a great Army againſt him, and he knowing himſelf to be too weak to withſtand them, retreated into certain mountains, but when his enemies purſued him into a narrow Plain, he knowing that they could not ſpread out their Army in that place, commanded his Standard to ſtand ſtill, exhorting, and encouraging his men to give them Battel, which accordingly they did; The battel was very fierce, and cruel on both ſides, yet at laſt *Ziſca* had the upper hand, and ſlew three thouſand of them, putting the reſt to flight, and ſtraight he took the City of *Cuthna* by force, which they of *Prague* had Garriſoned, and burnt it down, and ſo with all ſpeed he marched with his Army to beſiege *Prague*; But his Soldiers being not pleaſed with it, began to murmur, ſaying, that it was not reaſonable that the *Regal City* ſhould be ſuppreſſed, eſpecially not diſſenting from them in opinion; that the Emperor would make great advantage of theſe their diviſions, *&c.*

Contention.

A Victory.

Theſe ſpeeches coming to *Ziſca's* ears, he called together his Army, and ſpake thus unto them. *Brethren, blame not me that have ſought your health, and ſafety; the Victories that you have obtained under my conduct are yet freſh in memory, neither have I at any time brought you to a place from which you have not gone Conquerors: you are become famous, and rich, and I for your ſakes have loſt my ſight, and dwell in darkneſs: I have got nothing to my ſelf but a vain name; For you have I fought, and vanquiſhed, &c. I do not perſecute them of* Prague *for mine own cauſe: Its your blood that they thirſt after, it would avail them little to deſtroy me, an old, and blind man; its your valor, and courage which they fear; either you, or they muſt periſh; Civil ſedition is dangerous, let us ſubdue* Prague, *and baniſh the ſeditious Citizens before the Emperor hear of it, and then when but few of his faction are left, we may fear him the leſs; But becauſe you ſhall accuſe me no more, I give you free liberty to do what you will. If you will let them of* Prague *alone, I will not be againſt it, ſo there be no treaſon wrought; If you determine of War, I am alſo ready; Look which part you incline to,* Ziſca *will be your aid and helper.*

Ziſca's ſpeech to his Army.

Upon this ſpeech, the Soldiers minds were changed, ſo that ſpeedily betaking themſelves to their Arms, they ran to the City walls, to provoke their enemies to fight: *Ziſca* in the mean time provided all things ready for the aſſault: But it pleaſed God to ſtir up one of the City Miniſters, called *Johannes de Rochezana*, famous for his life, and learning, by the conſent of the Citizens to go out to *Ziſca*, and he dealt ſo effectually betwixt them, that he reconciled them each to other, and ſo put an end to that diſcord.

Peace made.

The Emperor conſidering the wonderful ſucceſs that God gave to *Ziſca* in all his undertakings, and that the whole State of *Bohemia* did depend upon him alone, he ſent to him, promiſing him the Government of the whole Kingdom, and making many other large promiſes if he would come to him, *&c.* This *Ziſca* aſſenting to began his journey towards the Emperor, but it pleaſed God by the way that he fell ſick at the Caſtle of *Priſcovia*, where he alſo dyed, 1424.

His Death.

Æneas Silvius (afterwards Pope) complains, that to the great diſhonor of the *Imperial Majeſty*, and diſgrace to the *Catholick Religion*, *Sigiſmund*, born of an Emperor, and himſelf an Emperor, whoſe name was ſo famous, and who was ſo much feared in *Italy*, *France*, and *Germany*, yea amongſt the very *Turks* themſelves, ſhould thus baſely, and unworthily truck with an old blind man, by promiſing him Gold, Government, and what not, if he would but ſubmit unto him.

In the time of his ſickneſs, his attendance demanded of him, where he would be buried. He commanded them to pull the skin from his dead Corps, and to make a Drum of it, which they ſhould uſe in their battels; affirming, that as ſoon as their enemies ſhould hear but the ſound of that Drum, they would not abide, but preſently fly away; He was buried honorably at *Caſlavia* by his *Thaborites*; But *Anno Chriſti* 1623. the *Popiſh* Army under the Emperor *Ferdinand*, two hundred years after wanting one, coming into the Church, and ſeeing the *Epitaph* upon his Tomb-ſtone, they brake it in pieces, and digging up the duſt of his Grave, they carried it out, and ſcattered it abroad in the wind, raging againſt him ſo long after his death, whom they could never overcome in his life.

Popiſh malice.

In the life time of King *Wenceſlaus*, he had a purpoſe to diſarm the Citizens of *Prague* for ſome offence that he took againſt them, which *Ziſca* hearing of, called together the Citizens, bidding them Arm themſelves and follow him; which they doing, he went preſently with them to the King in his Caſtle, who being aſtoniſhed at their ſo ſudden coming in that manner. *Ziſca* ſaid to him, *Sir, where are thoſe enemies which*

Policy.

your

your Majeſty fears; for theſe your faithful Subjects, and Citizens of Prague *are reſolved to ſpend their blood in the defence of their King*; whereupon the King diſmiſſed them, and the Citizens kept their Arms, and were freed from their fears.

Collected out of the Book of Martyrs, and out of a Book called Hiſtoria perſecutionum Eccleſ. Bohemicæ; *and out of another Book called* Lachrymæ Bohemicæ, *written by* Samuel Martin.



I. P. MIRANDVLA

The Life of John Picus *Earl of* Mirandula, *who dyed,* Anno Chriſti, 1494.



Ohn Picus was born *Anno Chriſti*, 1463. of an ancient and Honorable Family in *Italy*, that derived their pedigree from *Conſtantine* the Great: A little before his Mother was delivered of him, there appeared in her Bed-Chamber a round flame of fire hanging (as it were) on the wall for a little while, and then vaniſhed away, concerning which there were many conjectures. His Birth.

When he had paſſed over his child-hood, under the care and tuition of his Mother, he was placed under able and learned School-Maſters, where he applyed himſelf with ſo much ardour, and diligence to his Book, that in a ſhort time, he became a very good Orator and Poet. He was of a very quick apprehenſion, rich phanſie, excellent invention, and ſound memory, inſomuch as having heard ſundry verſes once read over, after a little meditation, he was able to repeat them forwards and backwards, to the great admiration of all that heard him. His Education. A ſtrong memory.

When he was fourteen years old, his Mother, deſiring to fit him (being her youngeſt Son) for the entrance into *Popiſh Orders*, as the beſt way to preferment, ſhe ſent him to *Bononia* to ſtudy the civil Law. When he had ſpent two

years in that ſtudy, and had made a very good progreſs therein, perceiving that it depended moſt upon precidents, and traditions he grew weary of it, yet as young as he was, in that ſpace, he made an excellent *Epitome* of the *Popes Epiſtles* and *Decretals*, which was excellently well approved of by learned men. But being exceeding deſirous to ſearch out the ſecrets of nature, he left theſe beaten paths, and betook himſelf to the ſtudy of *Philoſophy*, and for his furtherance therein, he travelled to all the Famous Univerſities of *Italy* and *France*, acquainting himſelf with the moſt learned men in them; and took ſuch extraordinary pains in his ſtudy, that in a little time he became an exquiſite *Philoſopher*, and an excellent *Divine*; and ſo having ſpent ſeven years in theſe Studies, being ambitiouſly deſirous of renown and credit in the World, he went to *Rome*, where he publickly ſet up nine hundred queſtions of *Logick*, *Mathematicks*, *Philoſophy*, *Divinity*, &c. not onely out of *Latine* Authors, but *Greek*, *Hebrew*, *Chaldee*, *Arabick*, as alſo out of the *Hebrew Cabala*, and the old Philoſophers, *Pythagoras*, *Trimegiſtus*, *Orpheus*, *&c.* Beſides ſome of Natural Magick.

His travels.

Ambition.

Amongſt his Divinity queſtions theſe were ſome.

That the true body of *Chriſt* is in Heaven locally: on the Altar only Sacramentally.

That the ſame body cannot be at one time in divers places by the power of God.

That neither the *Croſs* nor any other Image is to be adored in the manner which *Thomas Aquinas* hath ſet down &c.

He alſo ſet up ſeventy two more queſtions, not formerly diſcuſſed by any Authors, but found out by himſelf, in *Philoſophy*, and *Metaphyſicks*, and withal he promiſed to bear the charges of ſuch learned men as ſhould come out of other Countries to diſpute with him upon thoſe queſtions.

But this his doing, procuring him much envy, was the cauſe that his *Antagoniſts* would never ſuffer him to come to a publick diſputation upon them: yet privately many ſcanned them over very curiouſly, and complained that divers of them were contrary to the true Faith: But he not enduring the leaſt diſgrace, in twenty dayes ſpace publiſhed a learned Apology, wherein he juſtified his queſtions, as being nothing at all contrary to the *Catholick Faith*: Concluding with that of St. *Auguſtine*: *Errare poſſum, Hæreticus eſſe non poſſum, quando alterum ſit hominis proprium, alterum perverſæ, & obſtinatæ voluntatis:* I may err, but I will not be an *Heretick*, the firſt being proper to man, but the other a property of an obſtinate, and perverſe will.

Envy.

His Character.

He was of an excellent beauty, tall of ſtature, of a comly countenance, lively eyes, and his hair of a yellowiſh colour, of a noble ſtock, and great riches, inſomuch that many Ladies, and Gentlewomen fell in love with him whileſt he was at *Rome*, and ſo inveagled him, being of a tractable, and courteous diſpoſition, that he began to give over himſelf in this his heat of youth, to unlawful pleaſures with them: But it pleaſed God, by the malice of his adverſaries, and the troubles which he met with by their means, to awaken him from his ſenſual delights, and to ſtir him up to ſhake off, and avoid all theſe provocations, and incentives to wickedneſs, and to choole *celeſtial*, inſtead of fleſhly pleaſures: and laying aſide his hunting after vain glory, and popular applauſe, to dedicate, and devote himſelf to the glory of God, and the good of his Church; reſolving for the time to come, ſo to carry himſelf, through Gods aſſiſtance, that his adverſaries ſhould have nothing to object againſt him.

Converſion.

His fame being ſpread abroad, many great Schollers repaired to him, ſome to diſpute with him, and to try whether his learning was anſwerable to the

the report that went of it, others to learn, and be inſtructed of him: And whereas he had written ſome love verſes in his youth, he burnt them all, and ſome other unprofitable writings: Then did he addict himſelf ſeriouſly to the ſtudy of the Scriptures, and being twenty eight years old, he wrote a learned Tractate of the ſix firſt dayes work of God, and another of the *Sabbath*, for the publick benefit of the Church. He was wonderfully affected with the Elegancy of the Scriptures, in their *Originals*, eſpecially of *Paul's* Epiſtles, which he preferred before all humane Eloquence whatſoever; profeſſing, that the writings of *Tully*, *Demoſthenes*, *&c.* were not to be compared with them. Scriptures ſtudied.

Then he wrote his Book *De ente & uno*, ſtuffed with abundance of learning: He wrote much alſo for interpreting the old Teſtament, and reconciling ſeeming differences: He juſtified the tranſlation of *Hierom* againſt the calumnies of the *Jews*: He alſo defended the *Septuagint* Tranſlation, principally in reference to the *Pſalms*: He wrote alſo about the true computation of Times: He wrote much in defence of the *Catholick Faith*, againſt *Mahumetans*, *Jews*, and other oppoſers of it: many other excellent works he had begun, but being cut off by an immature death, he left them unfiniſhed: and his writing was ſo bad, that few could collect his ſence by it.

He read over whole Libraries both of *Latine* and *Greek* Authors with admirable celerity, and yet culled out the moſt uſeful things as he went through them. He was ſo verſed in the ancient Fathers, as if he had made them his only ſtudy all his life long: He was ſo well acquainted with Modern Writers, that if any difficulty was propoſed to him out of them, he could preſently reſolve it, as if he had been of their Counſel in writing. He was an acute and excellent Diſputant, which he much delighted in: He always preferred thoſe diſputations which were privately undertaken, with an humble and peaceable mind, to find out the truth, rather then to get the Victory; But could not endure ſuch publick diſputations as were undertaken to ſhew learning, or to win applauſe from the common people, profeſſing that they did very much hurt. He had a very great Library of Ancient and Modern Writers, of all ſorts and Languages. He was of ſuch an indefatigable Spirit, that he was never a weary of his ſtudy. Induſtry. Humility.

Three years before his death, he retired himſelf from the pleaſures, profits and honors of the World, and that he might live a more private life, he made over almoſt all his eſtate in the Earldoms of *Mirandula* and *Concordia*, to his Brothers Son: a great part of his Money, Plate and Jewels he diſtributed amongſt the poor. He kept a frugal Table, which he well contented himſelf with: He was conſtant in his daily prayers unto God: He relieved the poor every day: He gave much money to poor Maids, for preferring them in marriage: He imployed an intimate friend to enquire out the wants and neceſſities of poor Houſe-keepers, whom he bountifully relieved: He kept under his body by faſting, *&c.* He was of a cheerful countenance, and of ſo compoſed a mind, that he was ſcarce ever ſeen angry: He was very humble, being ſo far from ſeeking and affecting great honors, and offices, that he could not be perſwaded to accept of them: His uſual diſcourſe amongſt his friends was, of the vanity and uncertainty of all Earthly things, and of the ſtability of Heavenly things, and therefore he would often call upon them to love the Lord above all, *&c.* Charity. Prayer. Humility.

He did ſo little regard theſe outward things, that he was often blamed by his friends for too much neglect of them: He was always moſt cordially affected to his friends, whom he choſe for the ſimilitude of manners and learning, rather then for other outward reſpects of kindred, *&c.* *Angelus Policianus*, and *Marcilius Ficinus* were two of his moſt intimate friends: But falling into a violent Feavour, which contemned all means of cure, in thir- Love to his friends.

thirteen dayes ſpace he quietly departed, *Anno Chriſti*, 1494. and of his Age 32.

He was wondrous deſirous of Reformation of thoſe many things which were amiſs in the Church: whereupon not long before his death he thus wrote to the Emperor *Maximilian*.

I beſeech you by all the faith, and Piety that I can, that you will fulfil that your moſt holy purpoſe as ſoon as may be of reſtoring the Chriſtan Common-wealth unto her former liberty. It is ſhaken by forraign enemies: But it is torne in pieces by Domeſtick adverſaries: and that flock which was conſecrated by the pretious blood of *Jeſus Chriſt* hath ſuffered, and her ſufferings daily increaſe from Wolves that walk about in Sheeps cloathing. Go to the (moſt gracious *Ceſar*) and ſhew you are a faithful Miniſter by ſtirring up Chriſtian Kings to joyn with you in freeing the Sheep of Chriſt, who is King of all Kings, both from their outward enemies, and unfaithful Shepherds.

In St. *Maries* Church in *Florence* belonging to the *Jacobin* Friers, on the North wall, is the Tomb of *Picus Mirandula*, with this Epitaph ingraven on it.

Johannes *jacet hic* Mirandula: *cætera norunt*
Et Tagus, *&* Ganges, *forſan &* Antipodes.

Collected out of his life, Written by his Nephew, whom he brought up and made his Heir, and out of Boiſardus *his* Bibliotheca.

The



T. CROMWELL

The Life of Thomas Cromwel *Earl of* Eſſex, *who Dyed,* Anno Chriſti 1541.

THomas *Cromwel* was born at *Putney* in *Surrey*; his Father was a Smith, and therefore could beſtow no great coſt in his education, ſo that his poverty was a great hinderance at firſt to his vertue; yet ſuch was the activity, and forward ripeneſs of nature in him: his wit ſo pregnant: His judgment ſo ſound: His tongue ſo eloquent: His ſervice ſo faithful: His ſtomack ſo couragious, and his Pen ſo active, that he could not be long concealed, nor hindred from favour, and friends to imploy him: Nothing was ſo difficult which his wit and induſtry would not compaſs; He had alſo a very firm memory in retaining whatſoever he had once gotten, inſomuch as in a journey to, and from *Rome*, he learned the whole *New Teſtament* tranſlated by *Eraſmus* without book. His Birth. Scriptures ſtudied.

As he grew towards ripeneſs of years, he had a great mind to travel into forraign Countries to ſee the World, and learn experience; and ſo paſſing over the Sea, he went into *France*, from thence into *Italy*, at laſt he came back to *Antwerp*, where he was entertained by the *Engliſh* Merchants to be their Secretary.

It hapned about the ſame time, that the Inhabitants of *Boſton* in *Lincolnſhire*, were minded to ſend to *Rome* for the renewing of their two Pardons, which, though it would coſt them great expenſes, yet they found ſuch gain by that *Roman* Merchandiſe, that they choſe one *Jeffery Chambers*, and another, whom they furniſhed with Writings, and good ſtore of money, and ſo ſent them to *Rome* to diſpatch that buſineſs: By the way when they came to *Antwerp*, *Chambers* ſuſpecting his own weakneſs for ſo weighty a work, conferred, and prevailed with *Thomas Cromwel* to aſſiſt him therein: *Cromwel*, though he knew the difficulty of the enterpriſe, and what it was to have to deal with ſuch greedy Cormorants, as the Pope, and his Cardinals were, yet having

ſome skill in the *Italian* tongue, and as yet being ungrounded in the true Religion, he conſented to go along with them.

The ſenſuality of the Pope.

Coming to *Rome*, he gat Information, that the Popes holy Tooth greatly delighted in new fangled diſhes, and ſtrange delicates, whereupon he prepared certain fine diſhes of jelly, made after the beſt *Engliſh* faſhion, but never before ſeen at *Rome*: And taking his time, with his two Companions, when the Pope was newly come from Hunting, and gone into his Pavilion, they brought their *Engliſh* Preſents in with a *three mans Song* (as it was then called.) The Pope marvelling at the ſtrangeneſs of the Song, and underſtanding that they were *Engliſh* men, and came not empty handed, he willed them to be called in: *Cromwel* doing his obeyſance, offered him his jolly-junkets, telling him, that they were ſuch as none but Kings, and Princes in *England* uſed to feed upon: Deſiring him to accept of the Preſent, which he, and his Companions, that were poor ſuitors to his Holineſs, had preſented as novelties for his recreation, *&c.* The Pope ſeeing the ſtrangeneſs of the Diſhes, bad one of his Cardinals to taſt of it, who liked it ſo well, that he commended it to the Pope: The Pope alſo was ſo well pleaſed with it, that he asked them what their ſuits were, and commanded them to teach his Cook the making of that meat, he incontinently confirmed both their Pardons according to their requeſts.

All this while *Cromwel* had no ſound taſt of Religion, and himſelf would often after tell Doctor *Cranmer* what a Ruffian he was in his young days: How he was in the Wars with the Duke of *Burbon* in the ſiege of *Rome*: As alſo how he aſſiſted *Chambers* in publiſhing, and ſetting forth the Pardon of *Boſton* every where in Churches as he went; and ſo he continued, till at laſt, learning the *New Teſtament* by heart, it pleaſed God to begin to touch and affect his heart with the knowledge, and ſavor of the Truth: In the mean time, Cardinal *Woolſey* began to rule all under the King, or rather with the King in *England*; ſo that men of the beſt wits, and ableſt parts, ſought to get into his ſervice: amongſt whom *Thomas Cromwel* alſo gat preferment under him, and having faithfully ſerved him divers years, the Cardinal at laſt preferred him to be his Solicitor: About which time *Woolſey* was building his ſtately Colledge in *Oxford* [now *Chriſt-Church*] for the furtherance whereof, he pulled down ſome ſmall Monaſteries, and Priories in divers parts of the Realm, the charge whereof he commited to *Cromwel*, wherein he was ſo induſtrious, that he gat him much hatred amongſt many ſuperſtitious perſons, and alſo with ſome of the Nobility that were about the King.

The means of his Converſion.

He is hated by the Papiſts

Shortly after the Cardinal grew into diſgrace with the King, and fel into a *Premunire*: So that his Houſhold being diſſolved, *Thomas Cromwel* amongſt others, ſought to get into the Kings Service: And Sir *Chriſtopher Hales*, Maſter of the Rolls (though a great Papiſt) yet liked *Cromwel* ſo well, that he commended him to the King, as a man moſt fit for his purpoſe, having then to do againſt the Pope. But the King having had former complaint made to him againſt *Cromwel*, for his homely dealing with the Monaſteries, Images, Altars, &c. he deteſted his very name, and ſome that ſtood by alſo, with railing, and reviling words, ſought more to inflame the Kings hatred againſt him: But there being preſent at the ſame time, the Lord *Ruſſel*, Earl of *Bedford*, with a vehement boldneſs he ſtood forth, and took upon him the defence of *Cromwel*, uttering much in his commendation before the King; and withal, told him, that when himſelf was at *Bononia*, about the Kings affairs, he was in extream peril of his life, had not *Cromwel* by his ſingular device and policy freed him from the ſame: Adding, that foraſmuch as his Majeſty had now

Gods providence.

to

to do with the Pope, there was in all *England* none ſo fit for the Kings purpoſe, which could ſay or do more in that matter then he.

The King hearing this, was content to ſee, and ſpeak with him, and to hear what he could ſay: *Cromwel* having private notice that he ſhould be ſent for to the King, provided himſelf before hand, and gat in a readineſs the Copy of the biſhops oath, which they uſed to make to the Pope at their conſecration, and ſo being called for, he was brought to the King in his Garden at *weſtminſter*, *Anno Chriſti* 1530. Where the King propounded ſundry queſtions to him, he anſwered him very ſatisfactorily, and withal, ſhewed him how his Princely authority was abuſed within his own Realm by the Pope, and his Clergy, who being ſworn to him, were afterwards diſpenſed with, and ſworn anew unto the Pope, ſo that he was but an half King, &c. He is ſent for to the King.

He alſo ſhewed himſelf how he might accumulate to himſelf whatſoever the Clergy in *England* was worth, if he pleaſed to take the occaſion now offered unto him: The King giving good ear to this, and liking his advice, asked him, if he would ſtand by what he had told him: Yea ſaid he, I can avouch it to be certain, and there withall he ſhewed the Biſhops oath unto the King: This was ſo pleaſing to the King that preſently he admitted him into his ſervice, and taking his Ring off his finger, he ſent him therewith into the *Convocation Houſe* amongſt the Biſhops: *Cromwel* coming boldly into the Houſe, placed himſelf amongſt the Biſhops, where he made an Oration, and declared unto them the authority of a King, and the Office of ſubjects, eſpecially of Biſhops and Churchmen under the publick Laws, which Laws (ſaith he) you have all tranſgreſſed, and highly offended by derogating from the Kings Royal eſtate, whereby you have faln under a *Premunire*, by conſenting to the power *Legantine* of the Cardinal, as alſo by being ſworn to the Pope, contrary to your fealty to the King, to whom therefore you have forfeited all your Goods, Chattels, Lands, Poſſeſſions, and whatſoever Livings you have. Admitted into the Kings ſervice.

The Biſhops hearing this, were much amazed, beginning to excuſe, and deny the fact: But *Cromwel* ſhewing to them the very Copy of the oath which they gave to the Pope at their Conſecration, they could deny the matter no longer, but fell to intreaty: And after a ſhort debate amongſt themſelves were content to give one hundred one thouſand eight hundred eighty four li. to free them from the *Premunire*. Proves the Clergy to be in a Premunire.

After this *Cromwel* growing into favour with the King, he firſt Knighted him: Then made him Maſter of his Jewel-Houſe: Then one of the privy Councel: Then Maſter of the Rolls: Then Knight of the Garter: And laſtly, Earl of *Eſſex*: Great Chamberlain of *England*, and the Kings Vicegerent to repreſent his own perſon: Which Office is ſeldom conferred upon any ſuject in *England*, and was never better diſcharged then by this Lord. His preferments.

Neither did his honors make him grow proud, or remiſs in his duty, but he was rather quickened thereby to work more abundantly for the good, both of Church and State: and above all his other vertues, he is chiefly to be commended for his ſingular zeal, and laborious travel beſtowed for the reſtoring of the truth, and demoliſhing the *Synagogues* of *Antichriſt*, the Abbies, and Religious Houſes: For it pleaſed Almighty God to make him an inſtrument to perſwade the King to ſuppreſs, firſt the Chauntries, then the ſmaller Monaſteries, and at length all the Abbies in *England*, both great and leſs: And though the buildings might have been converted to Schools, and Houſes of learning: The goods, and poſſeſſions might have been beſtowed to much better, and more Godly uſe, *viz.* to the relief of the poor, and to many publick uſes of Piety, and charity: yet herein the ſecret judgment of God is to be admired, and adored, in that thoſe Houſes that were ſo full of all manner of abominations (as appeared to the Kings Induſtry. Zeal. Abbies demoliſhed.

Gods juſt judgment on Monaſteries.

Commiſſioners upon examination, and remains upon Record) ſo horrible to be heard, ſo incredible to be believed, ſo ſtinking before the face of God and man, that no marvel it is, if Gods vengeance from Heaven, ſo highly provoked thereby, would not ſuffer any monument of theſe Houſes to be unplucked up: The Doctrines, Laws, and Traditions alſo of ſuch as inhabited them, was rebellion againſt *Chriſt*, derogatory to his Glory, pernicious to mans ſalvation, full of much blaſphemy, and damnable Idolatry: So that of both, we may ſay with *Matthew Paris*: *Cujus fætor uſque ad nubes fumum teterrimum exhalabat.* i. e. whoſe filthy ſtink did breath a moſt peſtiferous fume even to the clouds of Heaven, and with *Sodoms* ſins, cried loud for vengeance, *&c.*

His zeal for the Truth.

The Biſhop of *Romes* power being thus aboliſhed out of *England*, there were yet divers *Papiſh* Biſhops, his creatures, which privily watched all opportunities to reſtore it again: But *Cromwel* (as a mighty wall, and defence of the Church) reſiſted it continually, and by that means fruſtrated all their expectations, and endeavors: About this time ſome tumults began to ariſe about Religion: Whereupon the King Summoned, and Aſſembled moſt of his Biſhops, and Learned men to meet, and treat ſoberly, and modeſtly about moſt of the controverſal points: To this Convocation, *Cromwel* went, and accidentally by the way, he met with *Alexander Aleſius*, a *Scotch-man*, whom he took along with him: And having taken his place as the Kings Vicegerent, at the upper end of the Table, he made an Oration to them, wherein in the Kings name he thanked them for their ready, and cheerful meeting together, told them that the King deſired that they ſhould debate about the preſent controverſies of Religion, for that he would ſuffer no alteration but by the advice, and conſent of them, and his Parliament: *Therefore* (ſaith he) *he deſires you for* Chriſts *ſake, that all malice, obſtinacy, and carnal reſpects being ſet apart, you will friendly and lovingly diſpute amongſt your ſelves of the controverſies moved in the Church, and that you will conclude all things by the Word of God: Neither will his Majeſty ſuffer the Scriptures to be wreſted by any falſe Gloſſes, Papiſtical Laws, or by any authority of Doctors, or Councils, much leſs will he admit any Articles, or Doctrine not contained in the Scripture, but only founded upon continuance of time, and old Cuſtoms, or by unwritten verities, as ye were wont to do,* &c. *The only way to unity is to determine all things by the Rule of Gods Word, as himſelf requireth,* &c.

Tumults about Religion.

Anno 1537.

A Convocation.

Scriptures to be the ſupream Judg.

In this Convocation many points were debated, wherein *Aleſius*, being a Godly and learned man, did the Church good ſervice, and ſo through *Cromwels* induſtry, though Religion could not be wholly reformed, yet the Reformation of it was well begun at that time through all *England*. And this good Lord was always very ſtudious how to advance the Cauſe of *Chriſt*: His whole life was nothing elſe but a continual care and travel to further the true knowledge of the Goſpel, and to reform the Houſe of God: He cauſed all the people through the Kingdom to be inſtructed in the Lords Prayer, and Creed in *Engliſh*: Then he procured the Scriptures to be tranſlated, and publiſhed for every *Engliſh* man to underſtand: Then he reſcued the vulgar ſort from damnable Idolatry, cauſing many of their groſſeſt *Pilgrimages* to be deſtroyed: He procured, that divers idle *Holy-dayes* ſhould be aboliſhed: That Liberty ſhould be given to eat Eggs, and white-meats in *Lent*: By him it was provided, that for the better inſtruction of the people, Beneficed men ſhould be reſident on their Cures to teach, and keep Hoſpitality. Infinite almoſt were the private benefits which he did in helping poor Godly men, and women out of trouble, and great diſtreſſes: Yea, his whole life was full of ſuch examples, being a man ordained of God to do good to many, eſpecially to deliver ſuch as were in danger of perſecution for Religion ſake. Some examples are ſet down by Maſter *Fox* in his Book of *Martyrs*, *Vol.* 2. *Pag.* 507. *&c.*

His zeal.

Scriptures tranſlated.

Mercy to the perſecuted.

Uſually.

Uſually men advanced from mean and baſe degree, to high and ample dignities, grow proud and inſolent, forgetting what they were, and from whence they came, and ſo caſt off their old friends that were formerly beneficial unto them; but it was far otherways with this courteous and Chriſtian Earl, as may appear by theſe examples: On a time he was riding in his Coach with Arch-Biſhop *Cranmer* through *Cheapſide*, where ſpying a poor Woman of *Hounſloe*, to whom he was indebted for certain old reckonings, to the value of forty ſhillings, he cauſed her to be called unto him, where queſtioning with her what was her name, and where ſhe lived; withal he asked her whether he was not ſomewhat indebted unto her, ſhe ſaid yea, but ſhe durſt never call upon him for it, though now ſhe ſtood in great need of it: He therefore preſently ſent her to his Houſe with one of his men, and when he came from the Court, he did not onely diſcharge his debt, but gave her an yearly Penſion of four pound, and a Livery every year ſo long as ſhe lived after. Humility: Rare examples of it.

Another Example was this: At what time *Thomas Cromwel* went with the *French* Army into *Italy*, the Army being overthrown, he fell into much want, and being in the City of *Florence*, he met a rich Merchant, called *Francis Freſcobald*, and asked of him an Alms for Gods ſake; The Merchant under his tottered attire, ſeeing an ingenuous countenance, moved with pitty, demanded of what Country he was, *&c.* To whom he anſwered, *I am Sir of* England, *my name is* Thomas Cromwel, *my Father was a ſheerer of cloth, and I, ſtraying from mine own Country, came with the* French *Army into* Italy, *by whoſe overthrow I am faln into this want:* The Merchant conſidering the ſtate of the young man, and loving the *Engliſh* Nation, amongſt whom he had formerly lived, and from whom he had received many courteſies, took him into his Houſe, entertained him kindly, and when he was deſirous to return into his own Country, he gave him an Horſe, a new ſute of apparel, and other neceſſaries, and ſixteen Ducats of Gold to bear the charges of his journey. An excellent example of gratitude.

It ſo fell out after, that at what time the Lord *Cromwel* was ſo highly in favour with his Prince, and advanced to ſo many dignities, that this *Francis Freſcobald*, was by many great loſſes that befel him in his Marchandizing, become very poor, yet remembring that in *England* ſome Merchants owed him fifteen thouſand Ducats, he purpoſed, if he could get that money, to content himſelf to live upon it, and to give over trading, and for this end he came into *England*; and it fell out that whilſt he was here, endeavouring to get in his debts, he met with the Lord *Cromwel*, whom yet he had forgotten, as alſo the kindneſs which he had ſhewed him: The Lord *Cromwel*, as he was riding to the Court, eſpied him in the ſtreet, and eying him well, he remembred him, and alighting from his Horſe (to the admiration of his followers) he went, and in a moſt kind manner embraced him, and ſcarcely refraining from tears, he asked him whether he was not *Francis Freſcobald* the *Florentine*: *Yea Sir*, ſaid he, *and your humble Servant*: *My Servant* (*quoth* Cromwel) *no, as you have not formerly been my Servant, ſo will I not now account you other then my ſpecial Friend, aſſuring you, that I have cauſe to be ſorry, that you, knowing what I am* (*or at leaſt ſhould be*) *would not make known your arrival to me, that I might have paid part of that debt that I confeſs I owe you: But being now upon urgent affairs for my Prince, I muſt intreat you to excuſe my leaving of you, deſiring you with the faithful mind of a Friend, that you come this day to my Houſe to Dinner, and ſo remounting, he went to the Court.*

Francis wondering with himſelf, who this Lord ſhould be, at laſt, called to mind, that it was the ſame man, whom he had formerly relieved at *Florence*, for which he was wondrous joyful, hoping that by his Authority he

ſhould the ſooner recover his debts. About Dinner time he repaired to the Lord *Cromwels* Houſe, and there walking in the Court, he attended his coming: The Lord ſhortly returning, he no ſooner diſmounted, but he again embraced this Gentleman with ſo friendly a countenance, that the Lord Admiral and the other Lords that were with him, marvelled at it, which he perceiving, turned towards them, and holding *Freſcobald* by the hand, he ſaid, *My Lords, marvel not that I am ſo glad to ſee this man, for by his means I have attained to this preſent dignity, and that you may not be ignorant of his courteſie to me, I will relate it to you,* and ſo he told them every thing in order, as is before recited: and ſo, ſtill holding him by the hand, he had him into his Dining-Room, and placed him next to himſelf at the Table.

When Dinnner was ended, and the Lords departed, he would needs know of him what occaſion had brought him to *London*: *Francis* related his great loſſes to him, and told him that all that remained was this money that he came to ſue for: *Cromwel* having comforted him againſt his afflictions, and told him that he *ſympathized* with him in the ſame, ſaid further, you ſhall receive in this your diſtreſs ſome conſolation for your old courteſies that you ſhewed me in times paſt, and I further profeſs in the word of a true friend, that during this life, and ſtate of mine, I will never be wanting to do for you, wherein my authority may prevail to ſupply your lack and neceſſity: and ſo taking him by the hand, he led him into his Chamber, and commanding all to depart, he opened a Cheſt, and firſt gave him ſixteen Ducats which he had given him in money, then ten Ducats that he diſburſed on his apparel, and ten other that he paid for his Horſe: and further, ſaid he, for the intereſt of your money, take theſe four bags, in each of which is four hundred Ducats, theſe you ſhall receive from the hand of your aſſured Friend.

Freſcobald, though brought to a low ebb, yet expreſſing the vertue of a modeſt mind, would have refuſed the kindneſs offered, but that the other enforced him againſt his will to receive it. Then he cauſed him to give him a note of the names of his debtors, which he gave to one of his Servants, charging him diligently to inquire out the men, and to require them to make payment of thoſe debts within fifteen days, or to abide the hazard of his diſpleaſure: The Servant ſo carefully performed his Lords command, that in a ſhort time he procured *Freſcobald* all his debts, who willingly forgave the intereſt: and all this while he lodged in the Lord *Cromwels* Houſe, who gave him noble entertainment, and proffered, that if he would continue in *England*, and make his bank here, he would lend him ſix thouſand Ducats for four years *gratis*: But *Freſcobald*, deſirous to return into his own Country and to live a private life, with many thanks for his extraordinary favours, he took his leave, and went to *Florence*, where he dyed the year following.

Another example of gratitude.

Alſo at another time, being with other Lords at the *Monaſtery* of *Sheen*, examining ſome *Monks* that denied the Kings Supremacy, as he ſate at Dinner, he ſpied afar off a certain poor man, that uſed to ſweep their Cells and Cloiſters, and to Ring the Bell, &c. whom when the Lord *Cromwel* had well noted, he called him to him, and before all the Table, took him by the hand, asked him kindly how he did, and turning to the Lords, ſaid: *My Lords, See you this poor man, this mans Father was a great friend to me in my neceſſity, and hath given me many a meals meat.* Then ſaid he to the poor man, *Come unto me, and I will ſo provide for thee, that thou ſhalt not lack whileſt I live.*

Thus this Worthy and Noble Lord excelled in divers eminent vertues, eſpecially in a flouriſhing authority, excellent wiſdom, and fervent zeal to *Chriſt*, and his Goſpel: His great care was to preſerve, and nouriſh peace abroad in forreign Realms. In all neighbouring Princes Courts he kept ſpe-

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cial intelligence, that nothing was there done, or intended, whereof he had not notice: nor was any ſpark of miſchief kindled againſt our King, or Kingdom, which he by Wit, and Policy did not quench, and keep down: and if Policy prevailed not, he would purchaſe peace by money, ſo that during the time of his advancement, the King never had War with any forreign Nation, though many great Princes were much incenſed againſt him: He imployed his authority no leſs alſo in keeping all things in good order at home: Hampering the *Popiſh Prelates*, and diſappointing their ſubtile deviſes: as alſo in bridling other unruly perſons, forcing them to ſubjection by the Laws: He was a ſuccour, and refuge to all Godly perſons: a terror to evil doers, ſo that the very report that *Cromwel* was coming, quieted many fraies, and much evil rule: A company of Ruffians appointing to fight in *Pater Noſter* row, and having blocked up the ends of the ſtreet with Cars, that none ſhould interrupt them, *Cromwel* hearing of it, in the heat of the fight came down *Pannier* Alley towards them, but ſo ſoon as the report of *Cromwels* coming was heard, the Cars could not keep them in, but they ran away, and ſo the fray was ended,

A great preſerver of peace.

He was a terror to the wicked.

Alſo there was a *Ruffianly* ſerving man, who to put himſelf into the gallanter Garb, as he conceived, nouriſhed his hair till it hung down upon his ſhoulders: on a time the Lord *Cromwel* met this fellow as he walked in the ſtreets, who ſeeing his diſguiſed habit, which he judged might be of bad example unto others, he called him to him, and enquired whoſe man he was, and with all, asked him whether his Maſter, or any of his fellows wore their hair ſo long as he, or no? he anſwered no, but to excuſe himſelf, he pleaded that he had made a vow not to cut his hair for ſuch a time: to whom the Lord *Cromwel* anſwered, that ſince he had made himſelf a *Votary*, he would not force him to break his vow, but yet he would lay him in Priſon till the time was expired, and ſo preſently ſent him to the *Marſhal-ſey*, where he lay till his Maſter, having perſwaded him to cut his hair, petitioned for his releaſe, and ſo being brought before the Lord *Cromwel* with his ſhort hair, he diſmiſſed him: Alſo a *Frier* wearing his *Coul* after the diſſolution of *Monaſteries*, *Cromwel* meeting him in *Pauls* Church-yard, ſaid to him, *will not this* Coul *of yours be left off yet? If I do not hear by one a Clock that this apparel of thine is changed, thou ſhalt be hanged immediately for example to all others*, and ſo he durſt never wear his *Coul* after.

Long hair puniſhed.

Innumerable were the benefits which this worthy Lord did, by his prudent Policy, grave authority, and Godly zeal for the good both of the Church, and State: what good orders he eſtabliſhed, what wickedneſs he ſuppreſſed, what corruptions he reformed, what abuſes he diſcovered, what crafty juglings, and ſuperſtitious deluſions he detected, and aboliſhed out of the Church: as the *Roode of Grace*, wherein a man ſtood incloſed with an hundred wyers, wherewith he made the Image roll his eyes, nod his head, hang the lip, move and ſhake his jaws, according as the value of the gift offered, pleaſed, or diſpleaſed the *Prieſt*: if it were a ſmall piece of Silver, he would hang the lip, if it were a good piece of Gold, his chaps ſhould go merrily, &c. But *Cromwel* diſcovering this forgery, cauſed the Image, with all his engines to be openly ſhewed at *Pauls Croſs*, and there to be torn in pieces by the people.

Idolatrous juglings detected, and deſtroyed.

Alſo the *Blood of Hales* he cauſed to be brought to the ſame place, where it was proved to be the blood of a Duck: He alſo proved the Holy maid of *Kent* to be a notorious whore: Alſo the *Roode of Chefter*, of *Thomas Becket*, our *Lady of Walſingam*, with many more curſed monuments of Idolatry, this good man, ſtirred up by the providence of God, removed out of the peoples way, that they might walk more ſafely in the ſervice of Almighty God.

Bonner an hypocrite

About this time *Edmond Bonner* was a *Lutheran*, and a great Profeſſor of the Goſpel, whom therefore the Lord *Cromwel* much favoured, and procured for him the Biſhoprick of *Hereford*: Afterwards he obtained of the King that he ſhould be ſent over as Ambaſſador into *France*, by whom he ſent a letter which he procured of our King to the King of *France*, wherein he deſired him to licenſe a ſubject of his to Print a large Bible in *Engliſh* at *Paris*, becauſe Paper was eaſilier to be had there then in *England*; As alſo becauſe they had more ſtore of good Workmen to diſpatch the ſame. *Bonner* much beſtirred himſelf in this buſineſs, and outwardly ſhewed great friendſhip to the Merchants that had undertaken this work, entertaining them often at his Table, and ſo rejoyced in the Printing of thoſe Bibles, that himſelf would oft overſee the Preſs: yea, he was ſo zealous, that he cauſed them to Print a *New Teſtament* in *Engliſh*, and *Latine*, and himſelf took off many of them, and gave them to his friends: Then did the Lord *Cromwel* procure his advancement to the Biſhoprick of *London*, and *Bonner* took the oath of *Supremacy* before thoſe *Engliſh* men that Printed the Bible, and before Maſter *Coverdale*, who was the over-ſeer of the Preſs; to whom alſo he promiſed, that when the Bible was Printed, he would have at leaſt ſix of them to be ſet up in ſeveral places in *Pauls* Church.

The Bible Printed.

Afterwards, by the procurement of *Cromwel*, the Bible of *Tindals* tranſlation was Printed at *London*, one of which he preſented to King *Henry*, and obtained that the ſame might be freely read of all his Subjects: But the ſetting forth hereof did exceedingly incenſe the *Popiſh* Biſhops, eſpecially becauſe of the *Prologues* to the Books, and a large table in the end of it, wherein were ſet down Texts about the Lords Supper, and to prove the lawfulneſs of Miniſters marriage, and againſt the *Maſs*: But whilſt *Cromwel* was thus labouring for the publick good, and endeavouring to deliver the poor Saints out of their troubles, the malice of theſe *Popiſh* Biſhops encreaſed ſo againſt him, that they continually laboured by falſe traines, and crafty ſurmiſes to caſt him out of the Kings favour.

Popiſh malice.

About this time, there was one *John Lambert*, a Godly, and learned Miniſter, called in queſtion for his Religion, the King himſelf ſat amongſt the Biſhops, whilſt he was examined, and after a long diſputation betwixt the Biſhops, and him, in the cloſe of the day, the King ſaid to him: *what ſaiſt thou now after all this pains that hath been taken with thee? wilt thou live or dye? Thou haſt yet free choiſe*: To whom *Lambert* anſwered, I wholly ſubmit my ſelf to the will of your Majeſty: The King replied, if you ſubmit your ſelf to me, you muſt dye, for I will be no patron to *Hereticks*; and ſo (by the ſecret, and crafty counſel of *Stephen Gardiner*) turning himſelf to the Lord *Cromwel*, he ſaid, *Cromwel*, read the Sentence of Condemnation againſt him; which through humane frailty, and being ſurpriſed on the ſudden, he did read.

Humane infirmity.

But when the day came wherein *Lambert* was to be burned, *Cromwel* ſent for him into his Houſe, and taking him into his ſecret Chamber, he asked him forgiveneſs for that which he had done.

Repentance.

The ſubtile malicious *Prelates* ceaſed not, all this while, by themſelves, and their agents about the King, to calumniate, and traduce this good Lord, inſomuch that a Parliament being ſummoned, *Anno* 1541. *Cromwel* being in the Councel-Chamber, was ſuddenly apprehended, and committed Priſoner to the Tower, which was much lamented by all good men, who prayed heartily for him: But the *Popiſh* party much rejoyced, eſpecially the *Clergy*, whom he could not abide for their *Popery*, and masked Hypocriſie: Shortly after he was attainted by Parliament: The crimes which they laid to his Charge were theſe: Firſt he was accuſed of *Hereſie*, and for a ſupporter of ſuch perſons, as *Barns*, *Clark*, and many others, whom by his Authority, and

Grievous crimes laid to his charge.

Letters

Letters written to the Sheriffs, and Juſtices in divers Shires, he had reſcued out of the hands of their adverſaries, and diſcharged out of Priſon: Then, that he had diſperſed amongſt the Kings Subjects many Books, containing much *Hereſie* in them: Thirdly that he had cauſed to be tranſlated into *Engliſh* many Books, comprizing matters againſt the Sacrament of the Altar, and that he had commended it as good and Chriſtian Doctrine; Fourthly they pretended that about two years before, he had ſpoken ſome words againſt the King, but the witneſſes to prove this did not agree amongſt themſelves. But the truth was, the King was a weary of his Queen, the Lady *Anne Bullen*, a vertuous and Religious woman, to whom he had been married but a few months, and caſt his wanton affections upon the Lady *Katherine Howard*, which *Cromwel* laboured to diſſwade him from, and therefore he muſt be taken out of the way. This Storm *Cromwel* did foreſee at leaſt two years before, conſidering the variable affections of the King, and the ſubtle malice of *Stephen Gardiner*, and his aſſociates; and thereupon he called together his Servants, and ſhewed them in what a ſlippery ſtate he ſtood, and therefore required them to look diligently to their order and doings, leaſt through their default any occaſion might ariſe againſt him: alſo he took ſuch order for them, that moſt of them, eſpecially his Gentlemen that were younger Brethren, which had little but his ſervice to take to, he well provided for, by leaving money in the hands of their friends for them: and having twelve boys that were his Muſitians, he gave them twenty pound apeece, and ſo returned them to their Friends: and as his great proſperity had not puffed him up with pride, ſo neither was he at all dejected in his adverſity, but bore it with admirable conſtancy, and Chriſtian fortitude, and patience.

False witneſſes.

His prudent circumſpection.

Charity.

Chriſtian Courage.

Some Commiſſioners coming to examine him whileſt he was in the Tower, he carried himſelf ſo gravely, and patiently, and anſwered them ſo diſcreetly, that they could put no *Interogatories* to him, either concerning *Eccleſiaſtical*, or *Civil* affairs, wherein he was not exceeding ripe, and well furniſhed with an anſwer. Amongſt the Commiſſioners, there was one whom the Lord *Cromwel* deſired to carry from him a Letter to the *King*, which he refuſed; ſaying, *that he would carry no letter to the King from a Traytor:* then he deſired him at leaſt to carry a Meſſage from him to the King, which requeſt he aſſented to, provided that it were not againſt his Allegiance; the Lord *Cromwel* taking witneſs of the other Lords what he had promiſed, *You ſhall* (ſaid he) *commend me to the King, and tell him; By that time he hath ſo well tried and proved you, as I have done, he ſhall find you as falſe a man as ever came about him.* His enemies durſt not bring him to his Anſwer, nor try him by his Peers, but procured an *Act of Attaindure*, whereby he was condemned before he was heard: yet the King not long after his death repented this haſt, wiſhing that he had his *Cromwel* alive again: When he came upon the Scaffold on Tower-Hill, he ſpake thus unto the People.

I am come hither to die, and not to purge my ſelf, as ſome perhaps may expect that I ſhould, and will: For if I ſhould ſo do, I were a very wretch: I am by the Law condemn'd to die, and I thank my Lord God that hath appointed me this death for mine offence, for I have always lived a ſinner, and offended my Lord God, for which I ask him hearty forgiveneſs. Its not unknown to many of you, that I was a great Traveller, and being but of mean Parentage, was called to high eſtate, and now I have offended my Prince, for which I heartily ask him forgiveneſs, beſeeching you to pray with me to Almighty God, that he will forgive me, &c.

His confeſſion.

And once again I deſire you to pray for me, that ſo long as life remaineth in this fleſh, I may waver nothing in my Faith: Then kneeling down on his knees he ſpake theſe words: *O Lord* Jeſus, *which art the only health of all men living*

He begs Prayers.

His Prayer at his death.

and the everlasting life of them which die in thee: I wretched sinner do submit my self wholly to thy blessed will, and being sure that that thing cannot perish which is committed to thy mercy; willingly now I leave this frail, and wicked flesh, in sure hope that thou wilt in better wise restore it unto me again at the last day, in the resurrection of the just: I beseech thee most merciful Lord Jesus Christ, *that thou wilt by thy grace make strong my soul against all temptations, and defend me with the Buckler of thy mercy against all the assaults of the Devil. I see, and know that there is in my self no hope of Salvation, but all my confidence, hope, and trust is in thy most merciful goodness; I have no merits, nor good works that I may alledge before thee: Of sins, and evil works (alas) I see a great heap, but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but wilt take, and accept me for righteous and just, and make me an Inheritor of thine everlasting Kingdom. Thou merciful Lord wast born for my sake, didst suffer hunger and thirst for my sake, didst teach, pray, and fast for my sake: all thy holy actions and works thou wroughtest for my sake: thou sufferedst most grievous pains, and torments for my sake: Finally, thou gavest thy most precious blood to be shed upon the* Cross *for my sake: Now most merciful Saviour, let all these things profit me, that thou hast freely done for me, which hast also given thy self for me: Let thy blood cleanse and wash away the spots and foulness of my sins: let thy righteousness hide and cover my unrighteousness: let the merits of thy passion and blood-shedding be satisfactory for my sins: Give me Lord thy grace, that my Faith waver not, but be firm, and constant to the end: That my hope in thy mercy, and life everlasting may not decay; That love wax not cold in me: Finally, that the weakness of my flesh be not overcome with the fear of death: Grant O most merciful Father, that when death shall shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee, and when death hath taken away the use of my tongue, yet my heart may cry, and say unto thee, Lord into thy hands I commend my soul, Lord* Jesus *receive my soul, Amen.* Having ended his Prayer, he made a Godly exhortation to those that were about him on the Scaffold, and so quietly commended his Spirit into the hands of God, *Anno Christi* 1541.

Upon his Monument was this engraven, *Cromwel*, surnamed the Great, whom *Woolsey* first raised from the Forge to eminent good Fortunes: Whom *Henry* the eighth used as his Instrument to suppress the Popes Supremacy, and to dissolve Religious structures: Whom he advanced to the highest pitch of Honor and Authority: Whom he cast down suddenly, and bereft both of Life, and Dignities, lyes here interred.

This *Cromwel*, this Pillar of the State was born in *Putney*, a Village in *Surrey*, by the *Thames* side, four Miles distant from *London*. He was Son to a Black-Smith, but in his latter dayes a Brewer. Whose Mother, after his Fathers decease, was married to a Shere-man.

He was a man of an active, and forward ripeness of Nature, ready and pregnant of Wit, discreet, and well advised in Judgment, Eloquent of tongue; Faithful and diligent in Service; of an incomparable Memory; of a reaching Politick Head; of a Noble, and undaunted Spirit. Whose good parts, being perceived by Cardinal *Woolsey*, he took him straight into his Service, made him his Solliciter, and imploy'd him in matters of greatest importance: After whose fall, he was presently advanced to the Kings service, wherein he so industriously, and wisely demeaned himself, as that he was thought worthy by the said King, to have the ordering of all his weighty affairs. Whereupon, at several times, he heaped these several Offices and honours upon him. He made him Master of his Jewel-house: Baron *Cromwel* of *Okeham*: Principal Secretary: Master of the Rolls: Chancellor of the Exchequer: Keeper of the Privy Seal: Justice of the Forests, and Chases from the River of *Trent* North-

Northward: Great Chamberlain of *England*: Earl of *Eſſex*: Knight of the Garter: Vice-Gerent, or his Vicar General.

Thus Fortune raiſed him in a ſhort time for a ſudden fall. For upon the eighteenth day of *April*, *Anno* 1540. he was inveſted with the Honor of the Earldom of *Eſſex*, and High Chamberlain-ſhip of *England*: Upon which day alſo the King made his Son *Gregory*, Lord *Cromwel*. Upon the ninth of *July* next, and immediately following (being envied of many for his Honor, and Authority, and hated for his Religion) he was ſuddenly arreſted in the Council Chamber, and committed to the Tower: Upon the nineteenth of the ſaid Month he was attainted by Parliament of Hereſie and high Treaſon. And upon the eight and twentieth of the ſaid Month, he was Beheaded on the Tower-Hill.

Many lamented this great mans fall, but the Popiſh Party much rejoyced, eſpecially they of the Clergy, for that he was an enemy to Popery, and could never endure the ſnuffing Pride of the Prelates. Thankful he was and liberal, never forgetting former benefits. Careful he was of his Servants for whom he had provided competent livelyhoods, notwithſtanding the ſuddenneſs of his fall: And always faithful and forward he was to do his Friends good.

Services done by this Lord *Cromwel* to King *Henry* the eighth, within a few years after his firſt coming into favour with the ſaid King, Copied out of the Original remaining in the Treaſury of the *Exchequer*.

Inprimis: The King purchaſed *Hampton Court*. And the manner of *Moye*.

Item: The King purchaſed St. *James's* in the Fields, and all the Ground whereof the New Park in *Weſtminſter* is made.

Item: He hath purchaſed all the old Tenements in *Weſtminſter*, where now is builded the new Garden, the Tennis Court, and Cock-Pit.

Item: He purchaſed the Manor of *Piſon* of the Lord *Scroop*. And the Manor of *Weſton Baldock*.

Item: He purchaſed the Manor and Park of *Copped-Hall*. And Lands to a great value of the Earl of *Northumberland*.

Item: He purchaſed certain Lands of *Thomas Roberts*, the Auditor, lying by *Waltham*.

Item: He purchaſed of the Lady *Audley* the Manor of *Lanamuerie*, and *Keymes* in *Wales*.

Item: He purchaſed the Manor, and certain other Lands in *Cobham*, whereof a Park is made, of the Abbot of *Chenſey*.

Item: He purchaſed the Manor of *Alderbrook* in the Foreſt of *Waltham*, of one *Monoke*.

Item: He hath purchaſed the Manor of *Edmonton* in the County of *Middleſex*. And repaired the Tower of *London*, to his great charge.

Item: He hath newly made the Ships, called the *Mary Roſe*, the *Peter*, the *Pomgranate*, the *Lion*, the *Katherine* Gally, the *Bark*, the *Minion*, and the *Sneep-ſtake*.

Item: He hath purchaſed the Manor of *Cogshal*, and *Eſtorford*, of Mr. *Southwell*.

Item: He hath purchaſed the Woods by *Portſmouth* in *Hampſhire*, ſufficient for the new making of *Henry-gracea Dieu*, and the great Gally.

Item: He hath bought, and made within the Tower Bowes for a thouſand men.

Item: With a great and chargeable Train he paſſed the Seas in his own Perſon to *Calice*, and *Bullein*.

Item: He hath New-built *Hampton-Court*. As alſo the place at *Weſtminſter*, with all the Tennis-Courts, Cock-pit, and walled in the Park.

Item: He hath new built St. *James's* in the Fields, a magnificent and goodly Houſe.

Item: He hath purchaſed the Manors of *Dunmington*, *Evelme*, *Hook-Norton*, and others of the Duke of *Suffolk*.

Item: He hath made a great deal of new Braſs Ordnance here in *England*: and much other in the Town of *Calice*.

Item: He hath newly built a great part of the Walls of *Calice*.

Item: He hath moſt coſtly Wars in *Scotland*: And others in *Ireland*.

Item: He hath been at a moſt coſtly charge for the Coronation of Queen *Anne*.

Item: He hath maintained the great, and ſumptuous Houſe of the Lady *Katherine*, *Dowager*. And many other good ſervices he did for his King which were but ill requited.

This great man gave great relief to the Poor. Two hundred poor People were ſerved at his Gates twice every day, with Bread, Meat, and Drink ſufficient.

He had above two hundred and twenty men in check Roll. He gave Liveries garded with Velvet to his Gentlemen, and garded with the ſame Cloth to his Yeomen.

His Martyrdom. Popiſh lies.

Saunders, that Engliſh Runnagate, that never ſpeaks well of any Godly man, or zealous profeſſor, or of the truth, will have him to die for the breach of a Law made by himſelf, *viz.* That one appeached of Treaſon, ſhould not come into the Kings preſence till he had proved himſelf not guilty: but this is but a *Popiſh* lye, for neither did he ever prefer ſuch an *Act*, neither was any ſuch thing charged upon him in his *Attaindure*.

Collected out of the Book of Martyrs, and Speeds *Chronicle*.

The



J. GRAY

The Life of the Lady Jane Grey, *who Died,* Anno Chriſti, 1554.

DUring the languiſhing ſickneſs of King *Edward* the Sixth; the Duke of *Northumberland*, who bore all the ſway at Court, married his fourth Son, the Lord *Guilford Dudley*, to the Lady *Jane Grey*, eldeſt Daughter to the Duke of *Suffolk*, her Mother, the Lady *Frances*, was Daughter to *Charles Brandon*, Duke of *Suffolk*, and *Mary*, younger Siſter to King *Henry* the Eighth; This Duke ſtudying how to advance his Family, came to the weak King, and inculcated to him in what danger the ſtate of the Church would be, if he choſe not ſuch a pious ſucceſſor, as would maintain the now eſtabliſhed Religion: He told him, that it was well known how the Lady *Mary* ſtood affected: Indeed of the Lady *Elizabeth* there were better hopes, but their cauſes were ſo ſtrongly connexed, that they muſt either be both excluded, or the Lady *Mary* admitted: That it was the part of a Religious and good Prince, to ſet apart all reſpects of blood, where Gods Glory, and the Subjects weal might be endangered, and that doing otherwiſe, they were in danger of eternal death: That the Duke of *Suffolk* had three Daughters near of blood to him, that they were ſuch as their vertues, and birth did commend, and from whom the violation of Religion, or the danger of a Forraign Yoak by any match, was not to be feared, foraſmuch as their education had been Religious, and they had (as it were) with their Milk, ſucked in the ſpiritual food of true Religion and Doctrine, and were alſo matched to Husbands as zealous for the truth as themſelves: He deſired therefore that the Crown might be left to the eldeſt of them, the Lady *Jane*, with this *proviſo*, that ſhe ſhould maintain the now eſtabliſhed Religion, her ſelf and her Husband being ſworn thereunto: Theſe reaſons ſo prevailed with this ſick Godly King, that by his *laſt Will*, he excluded both his Siſters, and left the Crown to the Lady *Jane*.

Northumberlands policy.

This Will was read in the preſence of the Conſel, and all the Judges of the Realm, who were required to ſubſcribe unto it, and by the power of the Duke of *Northumberland*, moſt of them were either perſwaded, or overawed to do it: only Arch-Biſhop *Cranmer* would by no means conſent thereunto, and withal, he went to the King to know of him the reaſon why he diſinherited his Siſters: The King told him how he was adviſed to it for the ſafety of Religion, and that the Lawyers had told him, that he might lawfully do it; and therefore entreated him, as he tendered the peace and propagation of the Goſpel, that he would conſent to it: So after much debate, and many perſwaſions, the facile Arch-Biſhop was at laſt drawn to ſubſcribe it. There was alſo one Judge *Hales*, an upright man, and lover of the Goſpel, that would not by any perſwaſions be drawn to ſubſcribe unto it.

The Counſel, and Judges corrupt.

Humane frailty.

A juſt Judge.

Humility.

Preſently after, the good King died, and the Lords perſwaded the Lady *Jane* to take the Crown upon her, but ſhe with many tears intreated her Father in Law, and the reſt of them, not to lay ſuch an unwelcome burthen upon her; yet by their Arguments and importunity, they at laſt drew an unwilling conſent from her, and thereupon proclaimed her *Queen*.

Between King *Edward* and this young Lady there was little difference in years, but in learning and knowledge of the tongues, ſhe was far his Superior, being trained up under a Godly and learned man, Mr. *Elmar*, and her ſelf being of a moſt fine, and rare wit; but this worthy Lady having perſonated a *Queen* but ten days, the Lords of the Counſel hearing that many flocked to the Lady *Mary*, and that ſhe was coming towards *London*, they preſently in *Cheapſide*, Proclaim her *Queen*.

Her learning admirable.

Queen *Mary* proclaimed.

The Duke of *Suffolk* being at this time in the Tower with his Daughter; the Lords ſeized on the Tower, and commanded the Duke to render himſelf Priſoner, who ſubmitting to them, went ſtraight to his Daughters Chamber, forbidding her the farther uſe of any Royal Ceremonies, and wiſhing her to be content to return to her former private ſtate; whereunto with a ſetled countenance, ſhe anſwered; *Sir, I better brook this Meſſage then my former advancement to Royalty: Out of obedience to you, and my Mother, I have grievouſly ſinned, and offered violence to my ſelf: Now I do willing, and as obeying the motions of my Soul, relinquiſh the Crown, and endeavour to ſalve thoſe faults committed by others; if at leaſt ſo great a fault can be ſalved, by a willing relinquiſhment, and ingenuous acknowledgment.*

Queen *Jane* Willingly leaves the Crown.

So ſoon as *Queen Mary* came to *London*, ſhe cauſed the Lady *Jane* to be committed to ſafe cuſtody in the Tower, and not long after, at *Guild-Hall*, ſhe was arraigned and condemned for Treaſon, together with her Husband and returned to the Tower again Priſoner. Some few days after, ſhe was ſet upon by one *Fecknam* a *Prieſt*, with whom ſhe held a Godly and learned diſputation about many points of Religion, and when he ſaw that he could not prevail with her, to alter her opinion, he took his leave, ſaying, *I am ſorry, for I perceive that we two ſhall never meet*: To whom ſhe replyed, *True it is, we ſhall never meet, except God turn your heart: For I am ſure except you repent and turn to God, you are in an evil caſe; and I pray God in the bowels of his mercy to ſend you his Holy Spirit; for he hath given you a great gift of utterance, if it pleaſe him alſo to open the eyes of your heart*: Her Father being Priſoner at the ſame time in the Tower, ſhe wrote this Letter to him.

She is impriſoned and condemned.

Chriſtian courage and charity.

Her Letter to her Father.

Father, Although it pleaſeth God to haſten my death by you, by whom my life ſhould rather have been lengthened: yet can I ſo patiently take it, as I yield God more hearty thanks for ſhortening my woful days, then if all the World had been given into my poſſeſſion, with life lengthened to my will: and albeit I am well aſſured of your impatient dolors, redoubled many ways, both in bewailing

your

your own woe, and also (as I hear) especially my unfortunate state; Yet, my dear Father (if I may without offence rejoyce in my mishaps) me thinks in this I may account my self blessed, that washing my hands with the innocency of my fact, my guiltless blood may cry before the Lord, mercy to the innocent: and yet, though I must needs acknowledge, that being constrained and (as you well know) continually assaied, in taking the Crown upon me, I seemed to consent, and therein grievously offended the Queen and her Laws; yet do I assuredly trust that this my offence towards God is so much the less, in that, being in so Royal an estate as I was, my enforced honor never mixed with my innocent heart: and thus good Father, I have opened my state to you: whose death at hand, although to you perhaps it may seem right woful, to me there is nothing that can be more welcome, then from this vale of misery, to aspire to that heavenly throne of all joys, and pleasure, with Christ *our Saviour: In whose stedfast faith (if it be lawful for the daughter to write so to her Father) the Lord that hitherto hath strengthened you, so continue you, that at last we may meet in Heaven, with the Father, Son, and Holy Ghost,* &c.

Death desired.

In the Raign of King *Edward* the sixth, There was one Master *Harding*, Chaplain to her Father, and a zealous Preacher, and professor of the Gospel, who in the beginning of Queen *Maries* Raign, turned *Papist*, swiming down the stream with the Time, which coming to the ears of the Lady *Iane* in Prison, her righteous soul was so grieved, that she wrote this Letter to him.

Her Letter to Master *Harding*.

So oft as I call to mind that dreadful and fearful saying of Christ, *That* he that putteth his hand to the Plough, and looks back, is not meet for the Kingdom of Heaven; *and on the contrary, those comfortable words which he speaketh to those that forsake all, and follow him; I cannot but marvel at thee, and lament thy case who seemedst sometimes to be a lively member of* Christ, *but now the deformed Imp of the Devil: Sometimes the beautiful Temple of God, but now the stinking, and filthy kenel of Satan: Sometimes the unspotted Spouse of* Christ, *but now the shameless* Paramour *of* Antichrist: *Sometimes my faithful Brother, but now a stranger, and an* Apostate: *Sometimes a stout Christian Soldier, but now a cowardly runaway: Yea, when I consider these things, I cannot but cry out, and say to thee,, thou seed of Satan, whom the Devil hath deceived, the world hath beguiled, and the desire of life subverted, and made thee of a Christian, an Infidel: Wherefore hast thou taken the Law of the Lord into thy mouth? wherefore hast thou preached the will of God unto others? wherefore hast thou instructed others to be strong in* Christ, *when thou thy self dost now so shamefully shrink away, and so horribly dishonour God? Thou preachest not to steal, and yet most abominably thou stealest, not from men, but God, committing most hainous sacriledge, robbing* Christ, *of thy body and Soul, chusing rather to live with shame, then to die, and gloriously to raign with* Christ, *who is life in death unto his? why dost thou shew thy self most weak, when thou shouldst be most strong? The strength of a Fort is unknown before an assault, but thou yieldest up thy hold before any battery be made against it:* And so she goes on to discover the danger of his present condition, the terrible threatnings out of the Word of God against backsliders, and Gods severe judgments executed upon them: And lastly, she sweetly sets before his eyes Gods mercies, His gracious promises, many examples of his readiness to forgive, and embrace true penitents, and so concludes with this *pathetical* exhortation: *Let, I pray you, the lively remembrance of the last day be always before your eyes, remembring that Runagates and Fugitives from* Christ, *shall be cast out at that day, who setting more by the world then by Heaven, more by their life then by him that gave them their life, did shrink, and fall from him that forsook not them: And on the contrary, the inestimable joys prepared for them, that fearing no peril, nor dreading death, have manfully fought against, and victoriously triumphed over all the powers of darkness, hell, death and damnation through their*

The danger of Apostasie.

most redoubted Captain Christ Jesus, *who now stretcheth out his arms to receive you, is ready to fall upon your neck, and kiss you, and last of all, to feast you with the dainties, and delicates of his own most precious blood, which undoubtedly if it might stand with his own determinate purpose, he would be ready to shed again, rather then you should be lost: To whom with the Father, Son, and Holy Ghost, be all Honour,* &c.

Be constant, be constant, fear not for any pain,
Christ *hath redeemed thee, and Heaven is thy gain.*

Her token and letter to her Sister.

The night before she suffered, she sent her Sister, the Lady *Katherine*, her *Greek Testament*, in the end whereof she wrote thus: *I have here sent you* (good Sister *Katherine*) *a Book, which although it be not outwardly Printed with Gold, yet inwardly it is more worth then precious stones. It is the Book* (Dear Sister) *of the Law of the Lord. It is his Testament, and last will which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you with a good mind read it, and with an earnest heart purpose to follow it, it shall bring you to an immortal and everlasting life; It shall teach you to live, and learn you to die: It shall win you more then you should have gained by the possession of your woful Fathers Lands, which if God had prospered you, you should have inherited: So that if you apply diligently this Book, seeking to direct your life after, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thief shall steal, nor the moth shall corrupt: Desire with* David (Good Sister) *to understand the Law of the Lord God, live still to die, that by death you may purchase eternal life: And trust not that the tenderness of your age shall lengthen your life, for as soon (if God call) goeth the young as the old, labour therefore always to learn to die: Defie the World, deny the Devil, and despise the Flesh, and delight your self only in the Lord: Be penitent for your sins, and yet despair not: Be strong in Faith, and yet presume not, and desire with* Paul *to be dissolved, and to be with Christ, with whom, even in death there is life: Be like the good Servant, and even at midnight be waking, lest when death comes, and steals upon you like a thief at midnight, you be with the evil Servant found sleeping, and least for lack of oyl you be found like the five foolish Virgins, and like him that had not on the Wedding Garment, and so you be shut out from the Marriage: Rejoyce in Christ, as I do: Follow the steps of your Master* Christ, *and take up his Cross, lay your sins on his back, and always embrace him: And as touching my death, rejoyce, as I do (good sister) that I shall be delivered of this corruption, and put on incorruption: For I am assured that I shall, for losing of a mortal life, win an immortal life, the which I pray God to grant you, and send you of his grace to live in his fear, and to die in the true Faith of Christ, from the which (in the name of God) I exhort you, that you never swerve, neither for hope of life, nor for fear of death: For if you deny his Truth to lengthen your life, God will deny you, and withal shorten your dayes: and if you cleave unto him, he will prolong your days to his glory, and your comfort: To the which glory, God bring me now, and you hereafter, when it shall please him to call you. Fare you well (good Sister) and put your only trust in God, who only must help you.*

Prayer.

During this her imprisonment, she made sundry Divine, and heavenly Prayers; which she uttered with much affection, Faith, and Fervency: The morning before she suffered, her Husband the Lord *Guilford Dudley*, was carried out to the Scaffold on Tower Hill, where, with prayers, in a most penitent manner, he ended his life, whose body all bloody laid in a Cart, together with the head wrapped in a cloth, was brought to the Chappel within the Tower, even in the sight of this sorrowful Lady, a spectacle more deadly then was the Axe of her death: And now her own part was next to be acted: The Stage of her *Tragedy* was raised upon the *Green* within the

Her Husband beheaded.

Tower

Tower, upon which ſhe mounted with a chearful countenance, and looking upon the people, with great conſtancy, ſhe ſpake thus unto them: *Good people, I am come hither to die, and by a Law I am condemned to the ſame: My offence againſt the Queens Highneſs was only in conſenting to the deviſe of others, which now is deemed Treaſon, yet it was never of my ſeeking, but by counſel of thoſe who ſhould ſeem to have further underſtanding of things then I, which knew little of the Law, and much leſs of titles to the Crown: But touching the procurement, or deſire thereof by me, or on my behalf, I do here waſh my hands in innocency before God, and the face of you all this day*: And therewith ſhe wrung her hands, wherein ſhe had her book: Then ſhe ſaid further: *I pray you all good Chriſtian people to bear me witneſs that I die a true Chriſtian woman, and that I do look to be ſaved by no other means, but only by the mercy of God in the blood of his only Son* Jeſus Chriſt: *And I confeſs, that when I did know the word of God, I neglected the ſame, loved my ſelf and the world, and therefore this plague and puniſhment is juſtly befaln me for my ſins: And yet I thank God of his goodneſs, that he hath thus been pleaſed to give me a time and reſpite to repent in: And now good people, while I am alive, I pray you aſſiſt me with your Prayers.* Her ſpeech on the Scaffold.

Then ſhe kneeled down, and ſaid in *Engliſh* the one and fifty *Pſalm* in a moſt devout manner throughout unto the end: Then ſtanding up ſhe gave her Gloves, and Handkerchief to her Maid, and her Book to Maſter *Bruges* the Lieutenant of the Tower; after which ſhe untied her Gown, and the Hangman preſſing upon her to help her off with it, ſhe deſired him to let her alone, and turning to her two Gentlewomen, they helped her off with it, and her other attires, giving her a fair Handkerchief to knit about her eyes: Then the Hangman kneeled down asking her forgiveneſs: Unto whom ſhe ſaid: *The Lord forgive thee, and I do; and I pray thee diſpatch me quickly*: He willed her to ſtand upon the ſtraw, which doing, ſhe ſaw the Block: And ſo kneeling down, ſhe ſaid, *Will you take it off before I lay it down*: The Hang-man anſwered, *No Madam*: Then tied the the Handkerchief about her eyes, and feeling for the Block, ſhe ſaid, *What ſhall I do? Where is it? Where is it?* One of the ſtanders by guiding her thereunto, ſhe laid her head down upon the Block, and ſtretching forth her body, ſhe ſaid; *Lord into thy hands I commend my Spirit*; which was ſcarcely uttered before ſhe received the fatal ſtroke with the Axe: And thus ſhe ended her life *Anno Chriſti*, 1554. and of her Age 16. Her death.

Her death was lamented of all, but not ſuffered to go altogether unpuniſhed by God: For Judge *Morgan*, that paſſed the ſentence of condemnation upon her, ſhortly after fell mad, and in his raving fits, cryed out continually, *Take away the Lady* Jane *from me*, and in that horror ended his wretched life. Gods judgment on the unjuſt Judg.

She was a moſt chaſt, innocent, and vertuous Lady, of high Birth, yet were not her Parents any wit indulgent to her in her Childhood, but rather more ſevere then needed to ſo ſweet a temper: For what need Iron Inſtruments to bow wax: But as the ſharpeſt *Winters* (correcting the rankneſs of the earth) cauſe the more healthful, and fruitful *Summers*: So the harſhneſs of her breeding, compacted her ſoul to the greater patience and piety, whereby ſhe proved the Mirror of her Age. Her Character.

On a time, Maſter *Roger Aſcham* coming to wait upon her at *Broadgates* in *Leiceſterſhire*, he found her in her Chamber, reading *Phædon Platonis* in Greek, with much delight, whilſt her Father, with the Dutches, and all the Houſhold were Hunting in the Park: He asked her how ſhe could looſe ſuch Paſtime? Who ſmiling, anſwered, *I wiſs, all the ſport in the Park is but a ſhadow of that pleaſure which I find in this Book*: Adding further, that it was one of the greateſt bleſſings that God ever gave her, in ſending her ſharp Parents, and a gentle School-Maſter, which made her take delight in nothing ſo much as in her Studies. Studious.

During her impriſonment in the Tower, ſhe made miſery it ſelf amiable, by her pious and patient behaviour: Adverſity, her nightclothes, becoming her as well as her day dreſſings, by reaſon of her gracious deportment: Some ſaid that ſhe was with Child when ſhe was beheaded; If ſo, the greater was the cruelty, to cut down the Tree with bloſſoms on it, and that that which ſaveth the lives of other women ſhould haſten her death.

On a time this Lady *Jane*, when ſhe was very young, was at *New-Hall* in *Eſſex*, the Lady *Maries* Houſe, where being intreated by the Lady *Anne Wharton* to walk abroad with her, as they paſſed by the Chappel, the Lady *Wharton* made a low courteſie to the *Popiſh Sacrament* hanging over the *High Altar*, which when the Lady *Jane* ſaw, ſhe marvelled at it, and asked her why ſhe did it, and whether the Lady *Mary* was there, or no? She ſaid, no, but I make courteſie to him that made us all: Why (quoth the Lady *Jane*) *how can he be there that made us all, when as the Baker made him*: Which ſpeech of hers coming to the Lady *Maries* ears, ſhe never loved her after, which well appeared by the ſequel: Maſter *Fox* concludes his Story of her with theſe Verſes.

Malice.

Tu, quibus iſta legis incertum eſt, Lector, ocellis:
Ipſe quidem ſiccis ſcribere non potui:
What eyes thou read'ſt with, Reader, know I not,
Mine were not dry when I this ſtory wrot:

She had a fine vein in Poetry: In her troubles ſhe made theſe Verſes.

Non aliena putes homini quæ obtingere poſſunt:
Sors hodierna mihi, cras erit illa tibi:
Think nothing ſtrange which man cannot decline:
My Lot's to day, to morrow may be thine:

Deo juvante nil nocet livor malus:
Et non juvante, nil juvat labor gravis.
Poſt tenebras, ſpero lucem:
If God protect me, malice cannot end me:
If not, all I can do will not defend me:
After dark night,
I hope for light:

This Epitaph was alſo made of her:
Regia ſtirps, triſti cinxi diademate crines:
Regna ſed omnipotens hinc meliora dedit.
My race was Royal, ſad was my ſhort raign:
Now in a better Kingdom I remain.

Collected out of the Book of Martyrs, Speeds *Chronicle*, Stows *Annals*, Fullers *Holy State, and* Hollands *Heroologia Anglica.*

The



S^r. P. SYDNEY

The Life of Sir Philip Sidney, who Died, Anno Chriſti, 1586.

THE high, and renowned Family of the *Sidneys* derive their race from *William de Sidney*, Chamberlain to King *Henry* the ſecond: Out of which came Sir *Henry Sidney*, that renowned Lord Deputy of *Ireland*, who, of the Daughter of *John Dudley*, Duke of *Northumberland*, and Earl of *Warwick*, begat two Sons, *Philip* and *Robert*, which later King *James* created Baron *Sidney* of *Penſhert*, Vicount *Liſle*, and Earl of *Leiceſter*: and to give more luſtre to theſe aforeſaid Honours, he was elected Knight, and Companion of the Honourable Order of the Garter, at an extraordinary *Chapter* holden at *Greenwich*, in the year 1616: And enſtalled at *Windſor* the ſeventh of *July* next following.

The elder Brother was this Sir *Philip Sidney*, whoſe Life now follows. *Philip Sidney*, was Son and Heir to Sir *Henry Sidney*, Lord Deputy of *Ireland*, Preſident of *Wales*, and Knight of the moſt Noble Order of the Garter: A Perſon of Great parts, and in no mean grace with *Queen Elizabeth*: His Mother was Daughter to the Duke of *Northumberland*, and Siſter to the Earls of *Warwick* and *Leiceſter*, ſo that his deſcent was apparantly Noble of both ſides. His Parentage.

In his very Childhood there appeared in him ſuch excellent parts, and endowments of nature, that his Father conceiving great hopes of him, was very careful of his education, ſo that having ſoon drunk in the principles of learning at home, he was ſent to the Univerſity of *Oxford*, where he profited exceedingly in the knowledge of the *Arts*, ſo that after an incredible proficiency in all the *ſpecies* of learning, he left the *Academical* life, for that of the Court, unto which he came by the invitation, and inſtigation of his Uncle, the Earl of *Leiceſter*, who was at that time a great Favorite of the *Queens*. His Education.

Fame had before hand blazed abroad his noble accomplishments: He was of a comely presence, and framed by a natural propension to Arms, so that he soon attracted the good opinion of all men, and was so highly prized in the good opinion of the *Queen*, that she thought the Court wanted a great Ornament, when he was absent from it. Whilest he was at Court, at his spare hours, he composed that incomparable Book for phancy, and language, called his *Arcadia*.

Beloved of the Queen.

When he was but one and twenty years old, the *Queen* thought him so fit for the greatest imployments, that she sent him upon an Embassy to the Emperor of *Germany* at *Vienna*, which he discharged to his own honor, and her good content; yea, his Fame was so renowned through Christendom, that he was in election for the Kingdom of *Poland*, but our *Queen* refused to further his advancement, not out of emulation, but out of fear to loose the Jewel of her times: He married the Daughter, and sole Heir of Sir *Francis Walsingam*, then Secretary of State, a Lady destinated to the bed of Honor, who after his death was married to the Earl of *Essex*, and after his death to the Earl of St. *Albans*.

In election to the Kingdom of *Poland*.

During his aboad at Court, he became of intimate acquaintance with Sir *Fulk Grevil*, afterwards Lord *Brook*, who thought himself so much honored by his Friendship, that having erected for himself a stately Monument in St. *Maries* Church in *Warwick*, He caused to be engraven upon his Tomb: *Fulk Grevil, Servant to Queen* Elizabeth, *Counsellor to King* James, *and Friend to Sir* Philip Sidney.

Friendship.

The States of the *Netherlands*, having obtained aid of our *Queen* against the *Spaniards*, agreed to deliver up to her some cautionary Towns for her security, whereupon she sent over Sir *Philip Sidney* to be Governor of *Flushing*, and of the Castle of *Ramekins*: Afterwards his Unkle the Earl of *Leicester* was sent over as Deputy-General for the *Queen*, who was honorably entertained by the States: and not liking to lye still, and do nothing, he made his preparation for the taking in of *Zutphen*, whereupon the Prince of *Parma* sought to furnish the place with Victuals, sending with it a Convoy of seven hundred Horse, and two thousand Foot: To intercept these, *Leicester* sent Sir *John Norris*, to whose assistance came the Earl of *Essex*, the Lord *Willoughby*, Sir *Philip Sidney*, Sir *William Stanley*, and Sir *William Russel*, in all two hundred Horse, and one thousand five hundred Musqueteers and Pikes.

He is made Governor of *Flushing*.

The day being dark by reason of great foggy mists, the *Spaniards* whilst their Waggons made forward, staid in a place of advantage near *Zutphen*, upon whom the *English* were entred before they were aware, and were entertained with a furious charge of shot, which notwithstanding they abode, and so valiantly followed the skirmish, that they overthrew, put back, slew, and took Prisoners many of them; but herein the day proved doleful, that the worthy Sir *Philip Sidney*, as he was changing his Horse was shot by a Musquet above the left knee, which so shivered the thigh Bone, that the Bullet could not be got out: Being thus wounded, he was carried to *Arnheim* in *Gelderland*.

A fight with the *Spaniards*.

Sir *Philip Sidney* wounded.

Whilest he lay thus upon his wound, Mr. *Humphrey Fen*, a Godly and able Minister, being at this time Chaplain to the Earl of *Leicester*, went to visit him, who found him carefully fitting and preparing himself for death; wherein he was much holpen by that faithful servant of *Jesus Christ*: and after Mr. *Fen* had been a while with him, Sir *Philip* told him that he had made his *Will* and that he was now minded to be his own *Executor*, and so causing a Cabinet to be brought to him, he gave him a good sum of Gold, which he had, formerly bequeathed to him in his *Will*.

This relation I had from Mr. *Fens* own mouth.

In this his last sickness, his *Arcadia* came into his mind, and he considered that in it there were divers light, and amorous passages, which might tend to

His *Arcadia* devoted to the Fire.

the

the corrupting of the incautious Reader: It was not as yet Printed, neither was there any Copy of it, but only one, which for the preſent was in the hands of his intire Friend, Sir *Fulk Grevil*, and therefore to ſhew his repentance for the vanity of his youth, he ſent to Sir *Fulk Grevil*, and conjured him by all the obligations of Friendſhip that were betwixt them, that he ſhould preſently burn that Copy, that ſo it might never come abroad into the World; which earneſt requeſt of his dying Friend, Sir *Fulk Grevil* had intended to have fulfilled, but that the importunity of ſome about him, prevented it.

Sir *Philip Sidney* lay thus languiſhing upon his wound, for the ſpace of five and twenty days, bearing the pains of it with admirable patience, and Chriſtian fortitude, at the end whereof he quietly reſigned his ſpirit into the hands of his merciful Redeemer, *Anno Chriſti*, 1586. His Death.

His death was much bewailed both by the *Queen* and all good men, for the great hopes they had of this worthy Gentleman, in whom were compleat all the vertues, and valour which could be expected in him, his body was brought over into *England*, where he was honorably interred with his Anceſtors. I have many years ago, ſeen this *Epitaph* hanging up in *Pauls* Church of him.

His Epitaphs.

England, Netherland, *the Heavens, and the Arts,*
The World, and the Soldiers have made ſix parts
Of Noble Sidney, *for who can ſuppoſe,*
That a ſmall heap of ſtones can Sidney *incloſe?*

England *hath his body, for ſhe it bred:*
Netherland *hath his blood, in her defence ſhed:*
The Heavens have his ſoul: the Arts his fame:
The Soldiers the grief, the World his good name.

I have alſo ſeen this Epitaph on him.

Carmen Apollo *dedit, belli* Mars *contulit Artes:*
Sed juveni vitam Mors rapit ante diem.
Apollo made him wiſe,
Mars mad him very ſtout:
Death made him leave the World,
Before his youth was out.

Certain it is (ſaith one) that he was a Noble and matchleſs Gentleman, and it may be juſtly ſaid of him without *Hyperboles* of fiction, as it was of *Cato Uticenſis*: That he ſeemed to be born to do that onely which he went about.

He received his Deaths-wound at a Battel near *Zutphen* in *Gelderland* the *22th* day of *September*, and dyed at *Arnhem* the *16th* day of *October*, *Anno Chriſti* 1586. Whoſe Funerals were performed, and his body interred within the Cathedral Church of St. *Pauls* in *London*, the *16th* day of *February* next enſuing.

Theſe Elegies alſo following in the Praiſe of the ſaid Sir *Philip*, were penned by our late Soveraign Lord King *James*.

Armipotens cui jus in fortia pectora Mavors,
Tu Dea quæ cerebrum perrumpere digna Tonantis,
Tuque adeo bijugæ proles Latonia Rupis
Gloria, deciduæ cingunt quam collibus artes,
Duc tecum, & querula Sidnæi *funera voce*
Plangite. Nam veſtri fuerat Sidnæus *alumnus.*
Quid genus, & proavos, & ſpem floremque juventæ,

Immaturo obitu raptum ſine fine retexo?
Heu! fruſtra queror: Heu! rapuit Mors omnia ſecum,
Et nihil ex tanto nunc eſt Heroe ſuperſtes,
Præterquam Decus, & Nomen virtute paratum,
Doctaque Sidnæas *teſtantia Carmina laudes.*

Thus Tranſlated by the ſame King.

Thou mighty *Mars*, the Lord of Soldiers brave,
And thou *Minerve* that doſt in wit excel,
And thou *Apollo*, who does knowledge have
Of every Art that from *Parnaſſus* fell:
With all your Siſters that thereon do dwell.
Lament for him who duly ſerv'd you all:
Whom in you wiſely all your Arts did mell,
Bewail (I ſay) his unexpected fall.
I need not in remembrance for to call
His race, his youth, the hope had of him aye,
Since that in him doth cruel death appall
Both man-hood, wit, and learning every way:
But yet he doth in Bed of Honor reſt,
And evermore of him ſhall live the beſt.

Ejuſdem Regis in eundem Hexaſticon.

Vidit & exanimem triſtis Cytheræa Philippum,
Flevit, & hunc Martem *credidit eſſe ſuum.*
Eripuit digitis gemmas, colloque monile,
Mars *iterum nunquam cen placitura foret;*
Mortuus humana qui luſit imagine Divûm:
Quid faceret jam, ſi viveret, ille, rogo?

Thus *Engliſhed.*

When *Venus* ſad, ſaw *Philip Sidney* ſlain,
She wept, ſuppoſing *Mars* that he had been:
From Fingers, Rings, and from her neck the chain
She pluck't away, as if *Mars* were again
She meant to pleaſe. In that form he was in
Dead: and yet could a Goddeſs thus beguile,
What had he done if he had liv'd this while?

Collected out of Hollands Herωologia Anglica: Fragmenta Regalia: Speeds *Chronicle, and* Netherland *Hiſtory.*

The



The Life of Galeacius Caracciolus, *Marqueſs of* Vico, *who dyed,* Anno Chriſti, 1592.

Galeacius Caracciolus was born at *Naples, Anno Chriſti,* 1517. His Fathers name was *Calantonius,* deſcended of the ancient and Noble Family of the *Caraccioli* of *Capua*: His Mother was deſcended of the Noble Family of the *Caraffi,* whoſe Brother was afterwards Pope *Paul* the Fourth. His Birth.

His Father was very careful of his Education in his youth, and being well known to, and in favour with the Emperor *Charles* the Fifth; he requeſted him to entertain this his Son into his ſervice, which the Emperor willingly did, and liking him ſo well, that ſhortly after he made him his Gentleman-ſewer; In which place, and office, he demeaned himſelf ſo well, that he wonn the favour of the Nobility, and reſt of the Court, and grew to be of ſpecial accompt with the Emperor himſelf: and indeed few were to be compared with him for innocency of life, elegancy of manners, ſound Judgment, and knowledge of many things.

His Father alſo, being deſirous to continue his name, and advance his Houſe, provided for him a Wife, a Virgin of Noble Birth, called *Victoria,* Daughter to the Duke of *Nuceria,* with whom he had in Portion ſix thouſand five hundred pounds, his Fathers eſtate being worth five thouſand pounds, *per annum.* By this Wife he had ſix Children [four Sons, and two Daughters] But God intending to advance him to an higher dignity than that to which he was born, was pleaſed in mercy by degrees to reveal himſelf, and his truth to him: The firſt beginning of it was this.

There lived about this time in *Naples,* a Noble *Spaniard,* called *John Waldeſius,* who having got ſome knowledge of the truth of the Goſpel, eſpecially in the Doctrine of Juſtification, he uſed often to confer with, and inſtruct divers other Noble-men, his companions and familiar Friends, in points of Religion, Light ariſeth in darkneſs.

confuting the falſe opinion of our inherent Juſtification, and merit of good Works, and thereby detected the vanity and fondneſs of ſome Popiſh points, and by this means (the Lord bleſſing his labours) many of theſe Noble men began to creep out of darkneſs, and to diſcern the truth, amongſt whom one was *John Francis Caſarta*, a Kinſman to *Galeacius*: He diſcourſing often with *Galeacius*, began to convince him of the vanity of worldly priviledges: of the true means of our Juſtification; of the excellency and power of Gods Word, and of the folly of moſt of the *Popiſh* ſuperſtitions: Now *Galeacius* much eſteemed this his Kinſman, yet the World hung ſo heavy upon him, that for the preſent theſe things ſeemed to make but ſmall impreſſion upon his Spirit.

At this time *Peter Martyr* was a publick Preacher, and Reader at *Naples*, whoſe holy life, and ſweet copious Teaching, made him very famous. Hereupon, *Galeacius* was once content at *Caſarta's* motion, to go and hear his Sermon, yet not ſo much out of a deſire to learn, as tickled with a curious humor to hear ſo famous and learned a man. *Peter Martyr* at this time was ſhewing out of 1 *Cor.* 2. the weakneſs and deceitfulneſs of the Judgment of mans reaſon in ſpiritual things, and the power and efficacy of Gods word in thoſe men in whom the Lord works by his Spirit, which he illuſtrated by this compariſon.

Benefit of hearing the word.

If (ſaid he) a man ſhould ſee men and women dancing together afar off, and hear no inſtrument, he would Judge them mad, or fooliſh; but if he come near, and hear the Muſick, and mark their meaſures, &c. he will then, not only delight to ſee them, but feel a deſire in himſelf to bear them company: Even ſo many men, when they Behold in others a ſudden and great change of their looks, apparel, behaviour, and whole courſe of life, at firſt he will impute it to melancholy, or ſome fooliſh humor; But if he look nearer, and begin to hear, and perceive the ſweet harmony and conſent of Gods Spirit, and word in them, then they change their opinion, and begin, firſt, to like them, and that alteration in them; and afterwards feel in themſelves a deſire to imitate, and be of the number of ſuch men, as forſaking the worlds vanity, walk according to the rule of the Goſpel, that they may come to true, and ſound ſanctification.

His converſion.

This compariſon, by the grace, power, and efficacy of Gods Spirit, wrought wonderfully in *Galeacius*, (as he oft confeſt to his friends) that from that hour he reſolved to forſake his former pleaſures and practices, and to ſet himſelf to ſeek out true happineſs: and for that end, he read the *Scriptures* every day, as the fountain whence it muſt be drawn, and wherein the way to Heaven was diſcovered: He choſe ſuch company, by whoſe life and conference he might be edified in the true Religion, and in his moſt Holy faith.

But this great alteration being obſerved in *Naples*, his old Companions were much amazed at it: ſome judged it a melancholy paſſion: others eſteemed it plain folly, and feared that he would become ſimple, and doting. But ſuch as feared God, as they wondred much to ſee ſo great a change in ſo great a man; ſo they exceedingly rejoyced to ſee it, and praiſed the Lord in his behalf: But the more couragiouſly this worthy ſervant of *Chriſt* went on in the ways of Godlineſs, the more the Devil raged againſt him by his temptations, endeavouring thereby to ſtop his courſe, or, if it were poſſible, to drive him back again, that *having begun in the Spirit, he might end in the fleſh.*

Satans malice.

Firſt, his zealous profeſſion procured him an infinite number of mocks, and made him the ſubject of moſt vile ſlanders: Many took occaſion thereby extreamly to hate him: His Father was much diſpleaſed and vex't, ſeeing how the honor and advancement of his Houſe was like to be ecclipſed thereby, and therefore he often, and ſharply chid him, charged him with his Fatherly

Temptations.

authority

authority to put away his melancholy conceits: This much grieved him, being always very ſubmiſs, and obedient to his Parents: His Wife *Victoria* alſo (though a wiſe, kind, and dutiful Wife) yet would ſhe by no means yield to his motion, for the change of her Religion, fearing infamy and reproach thereby, and therefore ſhe was always ſoliciting of him with complaints, tears, kind intreaties, and all other ways that a wife could uſe to her Husband.

It was alſo a great temptation to him, that almoſt all the Nobility in and about *Naples*, being of kin, and familiar acquaintance with him, oft reſorted to him, to draw him forth to his old ſports and pleaſures: And his Office, ſometimes calling him to the Court, it was a great trouble to him, for there he heard of any thing rather than of Religion; not a word of Gods word, but all of pleaſures, honors, &c. or how they might rid out of the way the forſakers of *Popery*, and profeſſors of the true faith.

Yet Satan ſet upon him by a more dangerous temptation, to withdraw him from the truth; for at that time *Italy* was much peſtered with *Arrians*, and *Anabaptiſts*, who with glorious ſhews deceived the ſimple; Theſe men ſet upon *Galeacius*, ſeeking by all means to entangle him in their errors, and Blaſphemous phancies: But Gods goodneſs appeared wonderfully, by enabling him, though newly entred into the School of Chriſtian Religion, and as yet little ſtudied in the *Scriptures*, to reſiſt the cunning ſnares of theſe diſſembling *Hereticks*, whereas many of them were grounded Scholers, and throughly ſtudied in the *Scriptures*: yet he, by the ſincere ſimplicity of Gods truth, and aſſiſtance of the Holy Ghoſt, not onely diſcerned the fondneſs of their opinions, but untied the knots, and brake the ſnares, and mightily confuted them: yea, (through Gods mercy) being often in their meetings, he was ſtrongly confirmed in the truth by hearing, and ſeeing of them. Tentations from Hereticks.

After this he met with a more dangerous temptation, for the *Waldeſians*, with whom he moſt converſed, though they were right in ſome points of Religion about Juſtification, *&c.* and diſliked ſome abuſes in *Popery*, yet they frequented the *Popiſh* Churches, heard their Maſſes, and were preſent at their vile Idolatries, and this they did to avoid perſecution, and this was a dangerous example to *Galeacius*, but (through the good providence of God) his Office calling him into *Germany* to the Emperors Court, at *Straſbrough* he met with his old Friend *Peter Martyr* (who was then Divinity Profeſſor there) by whom he learned, that the knowledge of the truth of Juſtification was not ſufficient to Salvation, if in the mean time a man defiled himſelf with Idolatry, which the *Scripture* calls *ſpiritual Whoredom*: From him he received many other comfortable inſtructions, and thereby was much confirmed in the truth: and ſo returning to *Naples*, he declared his Judgment to the *Waldeſians*, concerning the ſhunning of Idolatry, whereupon they preſently forſook him, being unwilling to hear of that Doctrine which would expoſe them to all manner of ſufferings: But God of his infinite mercy, wrought in him ſuch Heroical reſolutions, that ſeeing his Friends forſook him, and he had no hope of ſeeing a Reformation in *Naples*, he reſolved to forſake his Country, and to ſeek for Chriſt and his Religion whereſoever he might find them, and that he would rather forſake Father, Wife, Children, Goods, Honors, *&c.* to win Chriſt, then to enjoy them all, and want *Chriſt Jeſus*. Chriſtian courage.

But herein he met with many grievous combats: for ſo oft as he looked upon his aged Father that dearly loved him, and whom he again reſpected with all duty, and reverence, ſo oft he was ſtricken to the heart with unſpeakable grief to think of leaving him; and ſuch like reaſonings he had in his heart: *What! muſt I needs forſake my loving Father, or* Tentations many.

elſe I cannot have God to be my Father? And muſt I needs fail in my duty to him, if I perform my duty to God? Shall I hereby bring his hoary hairs with ſorrow to the Grave? Shall I bring an obloquie upon him, and my whole kindred? Shall I be the cauſe of his death, that would (if need were) redeem my life with his own death? Yet muſt I rather hazard his life, then caſt my own poor ſoul with horror into Hell. And no leſs was he grieved in reſpect of his noble Wife, having no hope that ſhe would renounce *Popery*, and go with him.

She was in the prime of her youth, a Lady of great birth, fair, wiſe, and modeſt, but her love and loialty to him paſſed all, which filled him with theſe reaſonings: *Shall I thus ſuddenly leave my dear Wife, the only joy of my heart in this World, my Companion, the augmenter of my joy, and leſſner of my woe? Shall I thus leave her for ever? Shall I deprive my ſelf of her, and thereby of all others alſo, and of all comfort of a conjugal life, and married eſtate? Alas poor Lady! what will become of her, and her little ones when I am gone? What will ſhe do but weep and wail, and pine away with grief? Yet muſt I for* Chriſts *ſake reſolve to leave her, and all, to follow* Chriſt.

Whilſt he meditated on theſe things, he thought he heard, and ſaw his Wife ſighing, and ſobbing, and weeping, and howling, and running after him, ſaying: *Ah my dear Lord! and ſweet Husband! whither will you go? And will you leave me poor woman comfortleſs and ſuccourleſs? What can Honors, Riches, Gold, Silver, Jewels, Friends,* &c. *do, when I want you? What joy can I take in my Children without you, but rather my grief will be doubled by looking on them? How can any be perſwaded that you care for me, or them? Is this the love you have ſo often boaſted of?* &c. Theſe thoughts tormented him the more, becauſe they boyled in his heart, and he durſt impart them to none, leaſt they ſhould have hindred his departure. Alſo the thoughts about his Children extreamly augmented his grief: they were goodly and towardly Children, worthy ſuch Noble parents: they were young, and therefore not apprehenſive what it was to want a Father: He loved them tenderly: When his wife the Lady, did ſometimes put into his arms the youngeſt for him to play with, how did it cut him to the heart, and what ado had he to contain from floods of tears? How did he in himſelf thus reaſon; *and ſhall I preſently leave theſe ſweet Babes to the wide and wicked World, as though they had never been my Children? To be a Father is a comfort, but a Father of no Children, and yet to have Children, is a miſery? And you poor Orphans, what will become of you when I am gone? Your hap is hard to be Fatherleſs, your Father yet living. What can your great birth now help you? By my departure you ſhall looſe all, honor, living, dignity,* &c. *yea, hereby you ſhall be expoſed to infamy, reproach, ſlander,* &c. *ſo that you ſhall curſe the time that ever you had me for your Father.*

Many other were the temptations that he conflicted withal, though inferiour to theſe, as his leaving the company of ſo many Noble-men, his kindred and acquaintance: To looſe his honorable Office at Court: To leave for ever his Native ſoyl, the fruitful *Italy*: To deprive himſelf and poſterity of the Noble title of a Marqueſdom: To undertake a long and tedious Journey: To caſt himſelf into exile, poverty, ſhame, and other miſeries: To leave ſo brave a ſeat, the Garden and Orchard whereof exceeded all others in *Italy*, to ſee which, there daily reſorted many ſtrangers out of all parts: yet reſolved he (through Gods grace) to leave all and follow Chriſt: ſaying thus to himſelf:

Chriſtian courage.

Thou Lord art he that dreweſt me out of the miſty darkneſs of ignorance, enlightning my mind with thy Holy Spirit, and with the heavenly knowledge of thy truth; Thou haſt made known to me the way of Salvation, and haſt ranſomed me to thy ſelf, by the blood of thy Son: now therefore, Holy Father, I am only thine, conſecrated to thy glory, and therefore I will follow thee, and obey thee, and walk in thy ways whitherſoever thou ſhalt be pleaſed to call me. Not my Father, Wife, Children, Honors, Lands, Riches, nor all my delicacies, and pleaſures, ſhall hold me one hour from following thee:

I deny

I deny my ſelf, and I deny this whole World for thee, and thy ſake: O Lord, thou knoweſt how many enemies compaſs me? How many hinderances and temptations lie in my way, &c. *O Lord have mercy upon me, and deliver my ſoul,* &c. *O bleſſed and happy theſe miſeries, that pull me out of the Worlds vanities, and ſink of ſins, that I may be made an Heir of everlaſting glory; welcome therefore the Croſs of* Chriſt, *I will take it up, O Lord, and will follow thee.*

According to this holy reſolution, making his mind known only to a few of his choice Friends, of whoſe Piety he hoped well, he wrought ſo much upon them, that they vowed to accompany him in this his voluntary exile; yet, ſee the deceitfulneſs of mans heart! moſt of theſe, when they came to the borders of *Italy*, and began ſeriouſly to conſider what they left behind them, and what they went to, they firſt (with *Lots* Wife) began to look back, and afterwards went back, turning again to the vomit of their pleaſures. Apoſtaſie.

But oh the unſearchableneſs of Gods Judgments! Theſe ingrateful perſons refuſing ſo great a mercy offered them, the Lord purſued them with juſt revenge: For purpoſing to ſerve God in their pleaſures in the midſt of *Popery*, they were taken by the *Inquiſition*, forced publickly to recant, and abjure their Religion, and ſo became the ſubject of miſery, and infamy, and were equally odious to both parties. Gods judgments on Apoſtates.

Yet their Apoſtacy was a great diſcouragement to *Galeacius*, ſeeing himſelf forſaken of thoſe by whoſe ſociety he hoped to have enjoyed much comfort in a ſtrange Country: Notwithſtanding all this, he prepared for his departure, and finding his opportunity, he concealed his purpoſe, leaſt the authority of his Father might have diverted him, and ſo getting ſome one thouſand Marks, which his Mother had left him, on the 20. of *March*, *Anno* 1551. and of his Age 34. he departed from *Naples*, as if he had intended for the *Emperors* Court, whither indeed he went, attending his Office for a ſhort time, and then bidding adieu to the Court, and all wordly pleaſures, he went ſtraight to *Geneva*, where he arrived in ſafety (through Gods mercy) and with a joyful heart. He forſakes all for *Chriſt*.

In that City, though there was an *Italian Church*, yet met he with none of his acquaintance but one, a Noble-man of *Siena*, and now a Preacher to the *Italian* Congregation: Thus bleſſing God for freeing him from the *Antichriſtian* Yoak, and bringing him where he might ſafely profeſs his name with a free conſcience, he aſſociated himſelf with Maſter *Calvin*, and ſubmitted to his inſtruction, who finding his ſincerity, meekneſs, &c. moſt kindly entertained him into his fellowſhip, and this their mutual love was ſo firmly grounded, that it continued to their lives end. Thankſgiving. Friendſhip.

Maſter *Calvin* ſhews how he honored and eſteemed of him by his Epiſtle to him, wherein he dedicates to him his *Commentary* upon the firſt Epiſtle to the *Corinthians*. And amongſt many other high commendations that he gives him there, he acknowledgeth that the example of *Galeacius* prevailed much with him, for the ſtrengthning of his Faith, and encreaſe of his Godlineſs. Benefit of good examples.

But when the news of his fixing at *Geneva* came to the Emperors Court, and to *Naples*, it cannot be imagined how ſtrangely it affected all that heard it: But above all, his own Friends were wonderfully aſtoniſhed at it, and his Family, where nothing was to be heard but lamentations, tears, and pitiful complaints, ſo that it ſeemed a lively pattern of woe and miſery: yet was the old Marqueſs his Father moſt affected of all others, foreſeeing hereby the ruin and downfall of his eſtate and Family.

But the violence of his ſorrow being once over, he began to caſt about by what means he might recover him again; and for that end, ſent a Coſen-German of his, that was moſt dear to *Galeacius*, with Letters to *Geneva*, full of authority New tentations.

authority, proteſtations, bitter complaints, and loving intreaties to him to return home again, for the comfort of his aged Father, the reviving, and cheering up his forlorn Wife, and diſtreſſed Children, and to the unſpeakable joy of all his kindred.

This Gentleman coming to *Geneva*, found *Galeacius* in a mean Houſe, which he had taken for his uſe, with only two Servants attending upon him: But how ſad was the meeting of theſe two Gentlemen! which was ſpent in nothing but imbracings, ſighs, ſobs, and tears; yea, it ſo exceeded, that for divers hours, they could not ſpeak a word each to other; till at laſt the Gentleman hoping, and longing to recover his Friend, with pitiful words mixed with tears, he delivered his Letters, till he had recovered more freedom of ſpeech, which having once obtained, to his Letters he added obteſtations, intreaties, perſwaſions, and exhortations, all mingled with many tears, thathe would reſpect the ruin of his Houſe, the grief of his old Father, the deſperate condition of his Wife, and Children, &c. and remedy all by his return into *Italy*.

Tentations reſiſted.

But *Galeacius*, being as unmoveable as a Rock, without delay returned him this anſwer; that he knew all this which he had ſaid to be true, yet withal, he would have him know, that he had done nothing raſhly, he had conſulted with God, by whoſe grace he was moved hereunto: and by the ſame grace had his eyes opened to diſcern the truth, and to ſee the Superſtitions in *Popery*, &c. He told him alſo, that he had well weighed the infamies, reproaches, and miſeries which attended this his change: But ſaid he, *ſeeing one of theſe muſt needs be choſen, either to ſtay at home with a burthened conſcience, under an heap of errors and ſuperſtitions, or elſe to leave Houſe, Lands, Family, Country, yea, and all the worlds glory, thereby to obtain liberty to ſerve the Lord purely according to his word; that therefore he reſolved of two evils to chuſe the leſs, and rather to ſhut his eyes againſt the ſplendor of worldly glory, and emptie vanities, then that the ſight of them ſhould hinder him from following the call of Chriſt*; who ſaith, That he is unworthy to be his Diſciple, who leaveth not Father, Mother, Wife, Children, &c. yea, and his own life to follow him: *Therefore*, ſaid he, *I forſook all theſe becauſe I could not enjoy Chriſt, and them, profeſſing that he was heartily ſorry that they would not come to him, or that he might not have liberty ſafely to live with them: But for himſelf*, he ſaid, *he had Riches, Honor, and joy enough, ſo long as in that cottage with his two Servants, he might live in the true Church of God, enjoy his Word and Sacraments free from pollution, and the Society of Godly men, and have time to converſe with God by holy meditation, and to confer with his Religious Friends about Gods great goodneſs ſhewed him in his converſion*, &c.

Conſtancy.

His Kinſman was much aſtoniſhed at this anſwer, yet had nothing to reply; conſidering that his reſolution was not grounded on carnal reaſon, or the will of man, but upon the holy word of God, and his powerful and unreſiſtable calling: therefore with a ſorrowful heart he held his tongue, bitterly complaining within himſelf, that he had ſucceeded no better, and ſo after a while he took his leave of his beloved Friend, with many tears, and pitiful cries on both ſides.

When he came near *Naples*, there was much running to hear good news, but when he had delivered his heavy meſſage, the ſorrow of them all was redoubled upon them: Father, Wife, Children, Friends, &c. were all overwhelmed with grief: and the rather, becauſe at the ſame time the Emperor had publiſhed an Edict, wherein he proclaimed *Galeacius* guilty of high-treaſon, confiſcated his goods, and making himſelf, and his poſterity uncapable of his Fathers Marqueſdom: This made the old man, notwithſtanding his great age, to go to the Emperor, and to ſue to him, that his Sons falling from the *Roman* Church might not prejudice his poſterity, but that himſelf only might bear

bear the puniſhment of his fault, but before he entred upon this Journey, he diſpatched away a meſſenger with a letter, wherein he charged his Son upon his final obedience, to meet him ſuch a time at *Verona*, within the *Venetian* territories, hoping if he could ſpeak with him, that he could recall him from the ſociety of the *Hereticks* of *Geneva*: *Galeacius* having received this Letter, and taken advice upon it, purpoſed not to diſobey ſo lawful a command of his Father, though he feared that it would but further exaſperate him: yet, before he went, he reſolved by Gods grace, that neither threatnings, intreaties, allurements, &c. ſhould ſtir him one inch from that courſe of Religion, whereby he had begun to ſerve the Lord. His Father ſends for him.

And thus Armed with heavenly fortitude, and the Prayers of the Church, he haſted to *Verona*, where he found his Father, who received and uſed him kindly: and after ſalutations, he ſet upon him with all the cunning and ſubtile arguments that he could poſſibly invent, to draw him home again: *Galeacius* humbly anſwers, that his body and eſtate is his Fathers, but his conſcience is the Lords: tells him he cannot imbrace that motion, but he muſt make Shipwrack of a good conſcience; and therefore humbly intreats him, that ſeeing his only deſire was to obey God, and ſave his ſoul, that he would not urge him more to reſpect eſtate, and Family, then Gods glory, and his own Souls health. They meet.

The old Marqueſs ſeeing the unmoveableneſs of his Son, which he deemed wilfulneſs; yet enjoyned him at leaſt to ſtay there till he had been with the Emperor, and preferred his Petition to him: This *Galeacius* aſſented to, and performed; but ſo ſoon as ever he underſtood that the Emperor had granted his Fathers requeſt, he, with a joyful heart returned to *Geneva*; and being there, he conſidered how to imploy himſelf for the publick good: for which end he deviſed how to ſettle the Diſcipline of the *Italian* Church in that City, which was now much increaſed by a confluence of Families which fled thither from the bloody Inquiſition. Zeal.

About this time *Calvin* was delegated to go to *Baſil* about matters of Religion, with whom (at his requeſt) *Galeacius* went, and there met with *Celſus*, deſcended of the Noble Family of the Earls of *Martinengo* in *Italy*, lately (through Gods mercy) eſcaped out of the mire of *Popiſh* Superſtition: This *Celſus* was then purpoſed to go for *England*, but by the perſwaſion of *Galeacius*, he went with him to *Geneva*, where they both joyned together, and by the help, and direction of *Calvin*, they eſtabliſhed a form of *Diſcipline* for the *Italian* Church, and *Celſus* was choſen the firſt Paſtor thereof, in which place he performed the Office of a Faithful and vigilant *Watchman*, and had two Elders joyned as aſſiſtants to him: The Principal of the Elders, was *Galeacius* himſelf, by whoſe authority and diligence the Church was preſerved in Peace and Unity.

Anno 1555. *Galeacius* his Uncle, *Paulus Quintus* was made Pope; Hereupon the Old Marqueſs wrote to him again, commanding him to meet him at *Mantua* in *Italy*, ſending him proviſion of mony for his Journey: This he obeyed, and went thither, where his Father entertained him with more then ordinary kindneſs. Then he told him, that he had procured of his Uncle, the *Pope*, a Diſpenſation for him, whereby he might freely live in any City within the *Venetian* Territories, without being moleſted for his Religion and Conſcience: He told him that hereby he would be a greater ſolace to his old age, then his abſence had been a grief, earneſtly intreating him that he would gratifie him in this requeſt, and all in a moſt pathetical manner, beſeeching him not to reject ſo great a favour offered him by the *Pope*; telling him that hereby he might recover his honors, Eſtate, Friends, and eſtimation. His Father ſends again for him. Great tentations.

Galeacius was wonderfully perplexed with this motion, considering the proffers, and promises, and authority of his Father, which he knew not well how to deny, nor yet how to imbrace, the rather, because he wanted the advise of his Faithful Friend Master *Calvin:* Being in this great perplexity, he durst not rely upon his own wit, but retiring himself, he betook himself to fervent prayer unto God his Saviour, the Author of true Wisdom, humbly craving the assistance of his Holy Spirit, that in this his extremity he might resolve upon that which was most for Gods Glory, and his own sound comfort: And the Lord answered his prayers, directing him in the way that he should choose: For considering, that the *Pope Antichrist* like, directly opposed himself to *Christ*, his Religion, and true Church, that therefore he might by no means sue for, or accept any favour at his hands, nor be at all beholding to him for any thing: Besides, Gods Spirit suggested to him, that it carried with it a shew of *Apostasie*, to forsake the fellowship of *Christs* Church, and to live among Idolaters: as also how scandalous it would be to professors, who would be ready to think, that he had taken his farewell of Religion, and renewed acquaintance with his old Friend the World: and further, that this was to forsake the ordinary means of the true word, and Sacraments, and to live in a place where there was nothing but Idolatry: He farther saw that Sathans policy herein was to entangle him again in the cares of the World, and pleasures of *Italy*, and thereby to dazle his eyes with sensual delights, that by degrees the power of Godliness might decay in him: and lastly, Gods Holy Spirit taught him wisdom how to answer all his Fathers objections, and confute all his Arguments.

Prayer for wisdom and councel.

Return of Prayers.

Hereupon he beseecheth his Father not to draw him to that which afterwards he might have cause to repent of, by making him a prey to the *Papists*, who held it for a *Maxime*, *That Faith was not to be kept with Hereticks:* therefore saith he, it's better for me, and more joy to you, that I live in this poor estate, then that I should endanger my life, and my whole posterity: The Marques being silenced hereby, returned with an heavy heart to *Naples*, and *Galeacius* with a merry heart to *Geneva*, where he was received by his Friends, and the whole Church, with exceeding rejoycing for his safe return.

He goes back to *Geneva.*

But by the way, he visited that Godly *Princess*, the old *Dutchess* of *Ferrara*, who entertained him honorably, and had much conference with him about his Conversion, temptations, Journeys, about the Church at *Geneva*, and the great *Calvin*, and so lovingly dismissed him, sending him in her own Coach, for his ease, as far as to the Town of *Francolium.*

During these occurrences, his Wife *Victoria* burned in hearty affections towards him, and it's inexpressible how vehemently she longed for his company, so that she never ceased writing to him, beseeching him to return again to her, and his Children: And when letters prevailed not, she earnestly desired him to meet her in some City within the Territories of the *Venetians*, this request he yielded to, hoping to prevail with her to leave her superstition, and to come with him to *Geneva*: The place where they were to meet, was *Lesina*, a City in *Dalmatia*, a hundred miles by water from *Vicum*: Thither he went, but she came not according to promise, but sent two of her eldest Sons to meet him there; Their sight and company was most acceptable to him, but being frustrate of his expectation, in meeting with his Wife, he sent them back, and returned to *Geneva*; whither after a few days, came Letters posting from his Wife, craving pardon for her former failing, and beseeching him once more to come to that place, where, without fail she solemnly vowed to attend him.

His Wife sends for him.

But meets him not.

She sends again.

This request seemed very unreasonable, that he should so spend his time, and

and weary out himſelf, in ſuch long and dangerous Journies: yet conſidering, that at his firſt coming from her, he had not ſo fully diſcharged his duty, by endeavouring her converſion, he yielded to go; and accordingly, *Anno*, 1558. he came again to *Laſina*, where he underſtood that many of his Friends, together with his Wife, had intended to have met him, but that a Marriner of *Venice* had diſappointed them; hereupon he reſolved to go to *Vicum*, relying on the Lords protection, having as he conceived, a ſpecial call thereunto. He goes to *Vicum*.

When he came to his Fathers Caſtle, it cannot be expreſſed how great joy the whole Family was filled with: but above all others, his Wife ſurpaſſed with joy, and delight, hoping that now ſhe had recovered her dear Lord and Husband, the only comfort, and ſolace of her life: But within a few days all this joy was turned into tears, and mourning, when he had diſcovered his conſtant reſolution to perſevere in his Religion, and that he would rather die then be drawn from it: yet in the midſt of theſe mournings, which almoſt brake his heart, he comforted himſelf in the Lord, dealing with his wife in a loving way, and earneſt manner to go and live with him her Husband, as the Law of God, and nature required, promiſing her that ſhe ſhould have liberty of her Religion, to live as ſhe would: But ſhe flatly anſwered him [though with many tears] that ſhe would never go with him to *Geneva*, and that ſhe would not live with him as long as he was intangled with thoſe *Hereſies*: Yea, ſo violent and wilful ſhe was, that ſhe there denied him that duty which a wife is bound by all Laws to yield to her Husband, nor would by any means lye with him as man and wife; ſaying, that ſhe was expreſly forbidden by her *Confeſſor* to do it, upon the pain of Excommunication. Conſtancy. His Wifes unkindneſs.

How this unwomanly anſwer pierced his heart, its eaſie for Husbands to gueſs: yet he bore it with invincible conſtancy and quietneſs of mind, but withal told her, that if ſhe denied him that matrimonial duty which by the Law of God ſhe owed him, he would ſue out a divorce againſt her: Notwithſtanding which ſhe ſtill perſiſted in her obſtinacy, rather chuſing to break Gods command, then her *Confeſſors*, he therefore reſolved to depart, reiterated his former proteſtation to her, and ſo bad her to take it as his laſt warning. His patience.

The doleful day of his departure being come, he went to his Father to take his leave, whoſe former love was now turned into fury, ſo that he gave him his farewel with many an heavie and bitter curſe, which the Lord turned into a Bleſſing, and ſo having paſſed this brunt, he came into the Hall, where was his Wife, Children, and many of his near kindred, and dear Friends all fraught with grief and heavineſs: Nothing was heard but ſighs, ſobs, and cries: Nothing ſeen but tears, and wringing of hands, his Wife imbracing, and taking him about the neck, beſeeching him with loving and pitiful ſpeeches, that he would pity himſelf, her, and his Children, and not ſo wilfully caſt them all away: His young Children all upon ther knees, with arms ſtretched out, hands holden up, and faces ſwoln with tears, crying unto him to have pity upon them, his own bowels, and not to make them Fatherleſs before their time: His kindred with heavy countenances, and watry eyes looked rufully on him, and though, through grief, they could not ſpeak, yet every look and geſture was a loud cry, and ſtrong intreaty for his ſtay amongſt them: unutterable was the grief of them all, and unſpeakable was the torment, and temptation that he felt in this agony, when he muſt either leave *Jeſus Chriſt*, or theſe his Friends for his ſake: Yet above all, there was one moſt lamentable ſight, which would have broken a heart of Flint: Amongſt all his Children he had one daughter of twelve years old, a proper and towardly Gentlewoman, who catching faſt hold about his knees, held him ſo Tentations at his parting.

hard, that he could by no means ſhake her off, and his Fatherly affections would not ſuffer him to hurt her: he laboured to be looſe, but ſhe held the faſter: He went forwards, but ſhe trailed after, crying to him, not to be ſo cruel to her his Child, who came into the World by him.

This ſo wonderfully affected him, being a man of a moſt loving and tender-hearted nature, that as he oft related, it made his very bowels to rowl within him, and that his heart was ready preſently to burſt in ſunder: But being armed with a Divine, and ſupernatural fortitude, he brake thorow all theſe temptations, and trod under foot whatſoever might hinder him from *Chriſt*, and ſo leaving that heavy Houſe, and dolorous company, he haſtened to the Sea-ſide, and taking Ship, he preſently cauſed them to hoiſe Sails towards *Laſina*, yet had he a toiled, and diſtreſſed mind, betwixt ſorrow, when he remembred whom he had for ever left behind, and joy to remember that he had eſcaped: Yet could he not ſo maſter his natural affections, but that he brake out into tears, and often looked back to that which he had left behind, yet ſaw that he muſt leave all for *Chriſts* ſake: But it much pierced his heart, when in looking back, he ſaw his Wife, Children, and kindred ſtanding on the ſhore, who, when their cries could be heard no longer, ceaſed not to look after the Ship, ſo long as it was in ſight, neither could he refrain, but with a woful countenance looked at them again, ſo long as he could diſcern them: and remembring all the former paſſages of his Fathers curſes, his Wifes tears, Childrens cries, &c. it fetched from him many a heart-breaking ſigh, and bitter groan: Yet the ſpiritual ſtrength and courage of his mind was conſtant, and invincible: So that after a while, he cheered up himſelf, and bended the Knees of his heart to the eternal Father in Heaven, giving him moſt hearty thanks, for that he had furniſhed him with ſuch a Portion of Grace, as to withſtand and conquer Satan in ſo perilous a conflict; and for delivering him from *Popiſh* thraldom, and the bloody *Inquiſition*, which he was in continual danger of whilſt he was in *Italy*: He praiſed God alſo for giving him time, opportunity, and grace to perform that duty to his Wife, which he had omitted at his firſt departure from her: As alſo that he had made that proteſtation to her, upon her monſtrous and undutiful behaviour towards him: And ſo (through Gods goodneſs) he came ſafely to *Geneva*, *October* 4. *An.* 1558.

Tentations overcome.

Thankſgiving.

Gods protection of him.

He returns to *Geneva*.

His ſafe arrival brought exceeding joy to the whole Church there, eſpecially to the *Italian* Congregation; amongſt whom he lived with unſpeakable contentment in his own conſcience, in his former private and quiet life: And after a few years, he began to find in himſelf ſome reaſons which inclined him to think of entering into a married condition; and the rather, becauſe he never heard from his Wife, nor found any relenting in her, nor remorſe for her former obſtinacy: This his purpoſe he communicated to Maſter *Calvin*, craving his adviſe and councel in a caſe of ſo great importance: His anſwer was, that it was moſt convenient, and leſs ſcandalous, if he could, to abſtain from marriage: *Galeacius* told him that he could not abſtain, and gave him many weighty reaſons which inclined him to marriage; and withal, imparted to him ſome ſecret reaſons.

He intended a ſecond mariage.

Calvin doubtful about it.

Holy *Calvin*, a man of a ſharp judgment, and of a wiſe diſcerning ſpirit, foreſaw that many would ſpeak evil of the fact, others would be ſcandalized, becauſe few truly underſtood the Doctrine of Divorcement, and feweſt of all knew all the circumſtances of this particular fact: *Galeacius* urged ſuch arguments out of Gods Word, as *Calvin* could not ſufficiently anſwer, and thereupon he told him at laſt, that if he would go to the Judicious *Peter Martyr*, and ask his opinion, and the opinion of the Learned Divines of *Rhatia*, and *Switzerland*, and requeſt them, after mature deliberation to ſet down their Judgments, and the reaſons of it in writing, for his own part he would ſubſcribe

unto

unto them, and yield him what liberty they thought fit in this matter; Always provided, that he ſhould ſubmit and ſtand to their judgments in this caſe.

This *Galeacius* willingly aſſented to, deſiring nothing more then to find out what the Lord by his word, and by the voice of his Church ſhould preſcribe to him: And accordingly, he wrote to the Divines, and Churches afore mentioned, who meeting together, and ſeriouſly debating the caſe, and weighing all circumſtance, at laſt unanimouſly reſolved, that he might with a ſafe conſcience leave his former Wife, who had firſt maliciouſly diſſerted him, and ſo be married to another: and this their opinion they confirmed by Scripture, Fathers, Councils, and by the Civil Law, which anſwer being returned to *Galeacius*, he, ſtill taking the conſent of the Church along with him, ſued out a Divorce, and had it legally by the Magiſtrate granted unto him; After which, adviſing with his Godly, and prudent Friends, he began to think of diſpoſing himſelf in marriage, wherein yet he ſought not ſo much after riches, beauty, birth, *&c.* as for a fit Companion of his life, with whom he might comfortably ſpend the remainder of his days, and ſerve God cheerfully till the coming of his Lord and Maſter: And the Providence of God (which never fails his Children that wait and depend upon him) provided him ſuch a Wife as his heart deſired, *viz.* a Matronly Gentlewoman, a Widow that came from *Roan* in *France* to *Geneva*, for true Religions ſake: She was well reported of for Piety, Modeſty, and many excellent qualities, and about forty years of age: *Galeacius* conſidering her fitneſs in many regards, married her, *Anno* 1560. and of his age forty three, and they lived together many years after, with much comfort, and excellent agreement, ſo that the great afflictions, and unquietneſs of his former life was now fully recompenced with a life full of all contentment, and Chriſtian joy.

The Judgment of the Church of *Switzerland*, about it.

He is divorced.

He marries again.

His next care was to unburthen himſelf of all worldly cares, preſcribing to himſelf a moderate, and frugal courſe of life: Kept only two maid-ſervants, lived in great ſobriety, yet always free from ſordid baſeneſs, neither wanting neceſſaries, nor having ſuperfluities: His attire was plain, but comely: and he that might in his own Country, have been attended with many Servants, did often walk the Streets alone, not having one man with him: Yea, he diſdained not oft to go into the Market, and provide his own neceſſaries, and ſometimes would buy and carry home Fruits, Hearbs, Roots, and ſuch other things: eſteeming this courſe of life, together with freedom of Religion, better then the Marqueſdom of *Vicum*: Yet under this mean attire was ſhrowded that gravity, majeſty, and deportment, that any wiſe obſerver might eaſily diſcern that he came of a Noble race: He was a great ornament to, and was highly eſteemed and honored by all the City of *Geneva*, every one ſpeaking of his praiſe, ſo that it was hard to ſay, whether he was more beloved, or admired amongſt the Magiſtrates, Miniſters, and perſons of all ranks: No publick meeting was appointed, or ſolemn feaſt made, unto which he was not invited, every one thinking himſelf happy that might enjoy his company: and (though he would have refuſed it) yet every one gave him the title of a Marqueſs all his life long: His Noble qualities were ſuch, that every one honored him: Strangers, Princes and Noblemen that viſited *Geneva* would by no means omit to ſee, and be acquainted with *Galeacius*, honoring him no leſs then if he had been in *Naples*.

His frugality.

Humility.

God highly honors him.

His chief converſe was with thoſe *Italians* of his own Church, in whoſe eyes his humble mind, and Friendly converſation made him more honorable: He was one of a thouſand: for beſides his Noble birth, and Princely education, he truly feared God, was affable, Courteous, and Friendly to all

His Character.

men; wiſe, diſcreet, and very eloquent: As his memory was exceeding good, ſo his ſmooth ſtile, his eaſie, quiet and ſeemly delivery made his ſpeech moſt graceful to all that heard him; with poor men, if they were Godly, and honeſt, he would converſe as Familiarly, as if they had been his equals: He
His Charity. was of a free and liberal heart; no poor or diſtreſſed man did ever deſire his aſſiſtance, but preſently he would reach out to them his helping hand to relieve them, and the loſs of his former eſtate never troubled him, but when he had not wherewithal to give to charitable uſes.

It was his joy, and delight to be lending, and giving to thoſe that wanted: Priſoners, and diſtreſſed perſons did oft taſt of his bounty: He viſited the ſick, and his preſence, and Chriſtian exhortations were very comfortable to them: Every day he joyned with the Church in their publick ſervice: He never
His Piety. omitted to hear Sermons, ſhewing wonderful devotion, and reverence to the word of God: He daily read a portion of the Holy Scriptures: As an Elder of the Church, he carefully obſerved, and enquired into the manners, and lives of Profeſſors; encouraging the good, admoniſhing offenders: where he ſaw, or heard of any diſſenſions, or ſuits of law amongſt Chriſtian neighbours,
A Peace-maker. he was exceeding careful to compoſe, and end them: He wholly dedicated himſelf and all his abilities to the advancement of Gods glory, and the edification of his Church.

But after a long calm of peace and tranquility, God raiſed up new ſtorms, yet further to try his patience, and exerciſe his graces: For firſt, he fell ſick
He ſickens. of a grievous, and doubtful diſeaſe, proceeding from abundance of rheume, which made him ſo ſhort winded, that he could hardly draw his breath, wherewith he was exceedingly tormented night and day, ſo that he could ſcarce get any ſleep: This was procured by his long and wearisome Journeys, which he had formerly taken by Sea, and by Land, for his conſcience ſake:
A new tentation. Then there came to *Geneva* a Nephew of his, bringing him letters from his former Wife, and his eldeſt Son, perſwading him yet at length to return to his Native Country, and former Religion: giving him hope that hereby he might advance his youngeſt Son to the place of a *Cardinal*, &c. But the Soul
His zeal. of this worthy Gentleman was much wounded, and grieved hereat, as abhorring thoſe profane dignities in the *Popiſh* Church, and to ſhew his diſtaſte of the motion, he burnt the Letters before the Meſſengers face, and withal, not daigning to anſwer them by writing, he by word of mouth returned a grave, wiſe, and zealous anſwer; Yet this importunate *Jeſuite* (for ſo he was) ceaſed not to moleſt him with frivilous reaſons, and fleſhly arguments, promiſing him an huge ſum of money, if he would return home, &c. But the Noble and Holy heart of this Godly Chriſtian, in an heavenly zeal, and ardent love to his Saviour *Jeſus Chriſt*, could not but ſhew it ſelf, which made him to cry out: *Let their money periſh with them, who eſteem all the Gold in the World worth one daies ſociety with* Jeſus Chriſt, *and his holy Spirit: and curſed be that Religion for ever, which ſhall wed men to the World, and divorce them from God: Go home therefore, and take thy Silver with thee, make much of that droſs of the earth, &c. But know, that my Lord and Saviour hath made me enamoured of far more precious Jewels, and durable riches*: Which words ſo enraged
A moſt Chriſtian Speech. this *Papiſt*, that he brake out into ill words, and reproachful terms, and ſo went his way.

Being delivered from this tempter, his ſickneſs encreaſed more, and more
His Faith and Patience. upon him: His pain was moſt grievous, but he bare it with an Heroical courage; and as the pains encreaſed, ſo his Faith, and Patience encreaſed, and as the *outward man periſhed, the inward man was renewed day by day*, and above all, he found unſpeakable comfort and ſweetneſs in his Prayers to the Lord, and
Joy unſpeakable. would often ſay, that in the midſt of his Prayers his Soul ſeemed to be raviſhed, and to taſt of the bleſſed joys of Heaven, and as the ſuffering of *Chriſt* abounded

abounded in him, ſo the conſolations by *Chriſt* abounded much more: The *Phyſicians* ſpared no pains to cure him, nor his Friends to viſit him, eſpecially his loving and tender Wife was never from about him: But all was in vain, the time of his diſſolution drawing now on; therefore he wholly ſequeſtred himſelf from any more care of his body, and from all worldly cogitations: He took his farewel of his Wife, and all his Chriſtian Friends, ſaying, *That he would lead them the way to Heaven:* His heart and thoughts were all in Heaven, and he cryed to *Jeſus Chriſt*, that as he had ſought him all his life, ſo he would now receive, and acknowledge him as his own: And ſo in the preſence of his Friends, whileſt the Miniſters were exhorting, and praying with him, he peaceably, and quietly yielded up his Spirit into the hands of his merciful God, and Faithful Creator, *Anno Chriſti*, 1592. and of his Age about 74. His death.

As *Moſes*, when he was come to yeats, *refuſed to be called the Son of* Pharaoh's *Daughter, and choſe rather to ſuffer adverſity with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of* Chriſt *greater riches then the treaſures of* Egypt: So our Noble *Galeacius*, when he was come to years, and the knowledge of *Chriſt*, refuſed to be called the Son and Heir to a Marqueſs, Cup-bearer to an Emperor, Nephew to a *Pope*, and choſe rather to ſuffer affliction, perſecution, baniſhment, loſs of Lands, Livings, Wife, Children, Honors and Preferments, then to enjoy the ſinful pleaſures of *Italy* for a ſeaſon; eſteeming the rebuke of *Chriſt* greater riches then the honors of a Marqueſdom without *Chriſt*; and therefore ſeeing he muſt either want *chriſt*, or want them, he diſpoiled himſelf of all theſe to gain *Chriſt*. Heb. 11. Like *Moſes*

Collected out of the Hiſtory of his Life, written by Maſter Craſhaw, *and tranſlated by him out of* Beza.



C. BRETTERG

The Life of Mrs. Katherine Bretterg, *who Died,* Anno Chriſti, 1601.

Her Birth.

Scriptures ſtudied.

Modeſty. Her Character.

Sabbaths ſanctified.

A ſoft heart.

Katherine Bretterg was born in *Cheſhire*, being the Daughter of Maſter *John Bruen*, of *Bruen-Stapleford*: Her Education before her marriage, was ſuch, as became the profeſſion of the Goſpel, in Godlineſs, and purity of life, and Religion: She was ſtudious of the Holy Scriptures from a Child, and by reading thereof gained ſuch knowledge, that ſhe was able to make good uſe of them as occaſion was offered: She uſed the things of this World moderately, and ſoberly, not affecting the vain pleaſures and faſhions that others too much delight in: She uſed not to gad abroad with wandering *Dina*, but rather with *Hannah*, ſhe delighted to tread upon the duſt of the Sanctuary, and to walk in the ways of *Sion*, &c.

The *Sabbath* day was always dear and welcome to her, and though many times ſhe went far for it, yet ſhe would not be without the Miniſtery of the Word: And her heart was ſo tender, and full of compaſſion, that oftentimes ſhe was perceived to hear Sermons, read, pray, and meditate, with tears: She made conſcience of all, even of the leaſt ſin, and ſuch as many accounted no ſins: She never uſed to ſwear an oath, great or ſmall: Neither at any time brake forth into unſeemly ſpeeches, lying jeſt, immodeſt words, *&c.* She uſed not the name, or Titles of God at any time without great reverence: Her private diſcourſes were always well ſeaſoned, and proceeded from ſuch a ſanctified heart, that they miniſtred grace to the hearers: Her daily exerciſe was to converſe with God, in reading, praying, ſinging, and meditating: All her delight *was in the Saints, and in thoſe that were moſt excellent*: The Lords Precepts were precious to her; For from her childhood ſhe feared God, and walked before him with an upright heart: She was not like many women,

women, that are unable to render a reaſon of the Faith, and hope that is in them, but grew in *grace, and in the knowledge of our Lord* Jeſus.

When ſhe was about twenty years old, by her Parents conſent, ſhe was married to Maſter *William Bretterg* of *Bretterghold* in *Lancaſhire*, neer *Leverpool*, who was a young Gentleman, that imbraced Religion ſincerely, and ſuffered much for it at the hands of *Papiſts*. Her Marriage.

This gratious couple lived two years together in ſuch mutual joy, and comfort, as well beſeemed the Children of God: In which time ſhe had one daughter by him: Their Habitation was in the midſt of ignorant, and brutiſh *Papiſts*, who were always doing ſome wrong, and injury to them, yet her knowledge, Patience, Mildneſs, and conſtancy for the Truth, much edified, and built up her Husband in his moſt Holy Faith, and encouraged him with more Patience to bear all the wrongs, and indignities that were daily offered to him. Popiſh malice.

He had his Horſes and Cattle divers times killed in the night in his grounds by ſuch malicious *Papiſts* as hated him for his Religion ſake, which exceedingly conduced to his loſs, and hinderance, being moſt of the ſtock that he had; yet did ſhe not only bear this great affliction with admirable patience, but even rejoyced, and praiſed God, ſubmitting to his Holy, and wiſe Providence therein. She would often ſay, *It is good that ſuch things ſhould be, but no be to them that do them: It is good in God, thereby to chaſten his Children, and prevent ſome ſin that he ſaw us like to fall into: Its good in reſpect of Gods Church, that the weak may be confirmed in the Truth, and that Popery may be diſgraced, when the World ſhall ſee ſuch wickedneſs flow from it: Its good in God, that ſo the wicked may be without excuſe in the day of Judgment, when their conſcience tells them, that though God ſuffers them to do ſuch villany, for ſome juſt cauſe known to himſelf, yet they commit it only of malice, and revenge*: And in the midſt of ſuch vexatious practiſes, ſhe would often ſay: *The mercies of God are infinite, who doth not only by his word, but by his Juſtice alſo make us fit for his Kingdom: Little do our enemies know what good by theſe things they do unto us, and what ruin they bring to their own Kingdom, while they thus ſet forth the wickedneſs thereof.* Her Patience.

She uſed often to pray, That God would forgive them, who had thus wronged them, and ſend them repentance for it: She uſed to call upon her Husband to do the like, and to bleſs them that curſed him; and leſt her Husband ſhould fail in this duty, ſhe daily prayed to God to ſanctifie her Husbands thoughts, and direct his heart aright, onely to ſeek Gods glory, without ſeeking revenge, or ſatisfying his own affections: So careful ſhe was to prevent ſin, both in her ſelf, and others. Her proneneſs to forgive.

Her Meekneſs, Humility, and unſpotted carriage was ſuch, as that ſhe forced ſome that were adverſaries to her Religion, yet to ſpeak well of her: She had a good report of all that knew her, for her Holy and ſincere life: She was very pitiful, and bountiful to the poor, neglecting no opportunity of doing good where ſhe could: She conſtantly kept her times of Praying, Reading, and Meditating: She would by no means be abſent from Family duties: She uſed private duties, not only in her Cloſet, but abroad in her Garden, Orchard, &c. She tasked her ſelf to the reading of eight Chapters a day at leaſt, out of the ſacred Scriptures, and ſuch time as ſhe ſaw idly, or evilly ſpent, ſhe uſed to call, *The time of temtation.* Charity. Piety. Idleneſs dangerous

She ſpent much time alſo in reading good Books, judicious Expoſitors, and the Book of *Martyrs*, and was many times ſo affected in reading of the torments which Chriſtians were put to, &c. that ſhe would weep very bitterly for the ſame: She was ſo zealous for Gods glory, and loved the truth ſo Zeal.

intirely, that ſhe would often argue againſt *Popery*, but never open her mouth to plead for *Baal*. Sin was ſo hateful to her, that ſhe would grieve for it, both in her ſelf and others.

Once, as ſhe was riding to Church with her Husband, he was angry with his man, whereupon ſhe ſaid to him; *Alas Husband, I fear your heart is not right towards God, that can be thus angry for a triſle*: and weeping ſhe ſaid further: *you muſt pray againſt your paſſions, and always be ſure your anger be for God; elſe how dare you appear this day before his Miniſter, and offer up your prayers in the publick Congregation before God?*

Mercy. And another time a Tenant of her Husbands being behind with his rent, ſhe deſired him to bear with him a quarter of a year longer; and then when he brought it, with tears ſhe ſaid to her Husband: I *fear you do not do well to take it of him, though it be your right, for I doubt he is not well able to pay it, and then you oppreſs the poor.*

She was ſo blameleſs in her whole courſe, that the common enemies of Religion, the *Papiſts*, had nothing to ſay againſt her: and amongſt all the Godly that knew her, ſhe was highly prized for her modeſt, holy, and humble carriage.

Her ſickneſs. Thus ſhe continued with her Husband about two years, and then it pleaſed God that ſhe fell ſick of a *Feaver*, which was ſo violent, that it made her ſometimes to talk idly, and by Satans ſubtilty, that whatches his opportunity, ſhe began to fall into an heavy conflict of Spirit.

Tentation. Firſt ſhe began to find ſome little infirmity, and weakneſs of Faith more then ordinary, but through Gods mercy, ſhe ſoon overcame it: Shortly after Satan aſſaulted her in a more violent manner, but after a day or two, God delivered her, ſending her peace, and comfort of conſcience, which encreaſed more and more in her, to her death.

In the beginning of her conflict, the ſeverity of Gods Juſtice, and the greatneſs of her ſins came into her mind, which much afflicted her, whereof ſhe often complained: Then ſhe accuſed her ſelf of pride, that ſhe had delighted in her ſelf, and her beauty too much: Then ſhe thought that ſhe had no Faith, but was an Hypocrite, and one that had not imbraced Religion ſo ſincerely, nor glorified God ſo carefully, eſpecially with her tongue, nor loved him ſo fervently as ſhe ſhould have done: Sometimes ſhe would caſt her Bible from her, and ſay, It was indeed the Book of Life, but ſhe had read the ſame unprofitably, and therefore feared it was become to her the Book of Death: Sometimes ſhe complained that her ſins had made her a prey to Satan, a ſpectacle to the World, a diſgrace to Religion, and a ſhame to her Husband, Kindred, and all true Chriſtians, and then ſhe would weep bitterly: Sometimes ſhe was troubled for the original corruption of her nature, the ſins of her Parents; Yea, and of our Firſt Parents, as if it had made her unworthy of God, *&c.* Sometimes ſhe accuſed her ſelf of impatience; bewailed her want of feeling Gods Spirit: doubted of her Election, *&c.* She wiſhed that ſhe had never been born, or that ſhe had been made any other Creature, rather then a woman: oft-times ſhe cryed out, *Wo, wo, wo, a weak, a woful, a wretched, a forſaken woman, &c.* with tears continually trickling from her eyes.

She complained of grievous thirſt, ſuch as all the water in the Sea could not quench, and yet refuſed Drink, or drank very little, her anguiſh was ſo great, that Sweat burſt out upon her exceedingly: At other times her body burned extreamly: Sometimes ſhe was very dull in Prayer, and once, as ſhe ſhould have ſaid, *Lead us not into tentation*, ſhe ſtopped, ſaying, *I may not pray, I may not pray, being thus interrupted by Satan*: Yet her Friends left her not, till ſhe could both pray, and make confeſſion of her Faith, with ſpecial application to her ſelf.

Theſe

These fits, though grievous to her self, and discomfortable to her Friends, yet they were neither long, nor continual, but in the midst of them, she would give good evidences of her Faith, striving and fighting against her tentations, and by Prayer, begging strength of God against them: Oft she would with a cheerful countenance intreat her Friends not to faint, nor to give her over, but constantly to pray, and to help her against the Tempter. Her Faith.

One of them once demanding whether she believed the promises? and whether she could pray? she answered: *O that* I *could*, I *would willingly, but he would not let me: Lord, I believe, help my unbelief*: And when he told her that her desires, and endeavours were accepted for a performance in *Christ*, she was much comforted at it: once after a great conflict with Satan, she said *Satan, reason not with me*, I *am but a weak woman, if thou hast any thing to say, say it to my Christ; He is my* Advocate, *my strength, and my Redeemer, and he shall plead for me.*

Sometimes being afflicted with the sight of her sins, and want of comfort, with many a pitiful sob, and much weeping, she would say: *Pray to the Lord* Jesus Christ *to help, and comfort me, a poor, woful, distressed woman.*

A Godly Christian Friend took much pains with her, minding her of Gods mercies, *Christs* merits, the many gracious promises contained in the Word, &c. which, through Gods blessing, greatly refreshed her, and gave her occasion many times to call upon God, for encrease of grace, and deliverance from those grievous tentations, wherein also the Lord, shortly after, answered her desires, so that she began to feel her self in a very good measure delivered from her former fears, and afflictions: But the day before her death she was wholly released, and filled with abundance of inward consolations: and from the beginning that her comforts appeared, she would very cheerfully joyn with the company in Prayer, and singing of *Psalms*. Joy unspeakable.

One day her Brother, Holy Master *John Bruen*, coming to visit her; he said, Sister be not dismaied at your troubles, remember what the Apostle saith, *That Judgment must begin at the House of God*; To whom she answered, True it is, and *if it begin at us, and the righteous shall scarcely be saved, where shall the sinners and ungodly appear?* During this time she often prayed, and would rehearse many comfortable Texts of Scripture, especially the eighth Chapter to the *Romans*, closing up all with Prayer, and most comfortable application thereof to her self, with much joy: When food was brought her, she would pray God, not onely to sanctifie those creatures for her bodily sustinance, but also to fill her soul with the waters of life, often repeating, *To him that thirsteth will I give of the Waters of Life freely.*

Once she took her Bible in her hand, and joyfully kissing it, she said, *O Lord, it is good for me to be afflicted, that I may learn thy Statutes: The Law of thy mouth is better to me then thousands of Gold and Silver*: At another time, calling her Husband to her, she said, *O Husband, beware of* Popery, *keep your self holy before the Lord, yield not to the abominations of the wicked, lest they rejoyce, and so you dishonor God, and destroy your own soul: Let my little child be brought up in the true fear of God*, &c. *So shall I meet her in Heaven, whom* I *must now leave behind me on Earth.*

She often repeated, *We have not received the Spirit of Bondage to fear again, but the Spirit of Adoption, whereby we cry, Abba, Father*, which last words she often doubled over: She often also repeated,

I will give thanks unto the Lord,
And praises to him sing;
Because he hath heard my request,
And granted my wishing. Psal. 13. ult.

The day before her death, the Lord discovered himself more plentifully to her, from which time, to her death, she was freed from Satans tentations: She laid aside all thoughts of the World, Husband, Child, or any thing else: She lay with a cheerful countenance, as one ravished in her Spirit: Her tongue overflowed with the praises of God: Her Husband reading some Portions of Scripture to her: When he came to that *John* 17. 4. *I have finished the work that thou gavest me to do, and now glorifie me*: She desired him to pause, and then said: *Blessed be thy Name, O blessed Saviour: Perfect the work, I humbly beseech thee that thou hast begun in me*: When he read *v.* 9. *I pray not for the World, but for them which thou hast given me, for they are thine.* She said, *O Lord* Jesus, *Dost thou pray for me! O blessed, and sweet Saviour, How wonderful! How wonderful! How wonderful are thy Mercies! Read on: The blessedest reading that ever I heard, the comfort whereof doth sweeten my soul*: When he read *v.* 22. *The glory that thou gavest me, I have given them, that they may be one, as we are one*: With marvellous joy she said: *I confess before the Lord his loving kindness, and his wonderful works before the Sons of men; for he hath satisfied my soul, and filled my hungry soul with goodness*: When he read *v.* 24. *Father, I will that they which thou hast given me, be with me, even where I am, that they may behold my glory*, &c. *Stay*, said she, *let me meditate on the goodness of the Lord, For this is the sweetest saying that ever came to my soul: For now I percieve, and feel, that the countenance of Christ my Redeemer is turned towards me, and the bright-shining beams of his mercy are spread over me: O happy am I that ever I was born to see this blessed day: Praise, praise, O praise the Lord for his mercies*, &c. *O my sweet Saviour, shall I be one with thee, as thou art one with the Father? Wilt thou glorifie me with that glory which thou hadst with the Father before the World was? And dost thou so love me, dust and ashes, to make me partaker of glory with Christ? what am I poor wretch, that thou art so mindful of me? O how wonderful! how wonderful! how wonderful is thy Love! O thy love is unspeakable! O I feel thy mercies, And O that my tongue, and heart were able to sound forth thy praises as I ought, and willingly would! O help me to praise the God of all consolations*: And thus she continued for five hours space, praising the Lord with a cheerful and Heavenly countenance, testifying such inward joy, from a comfortable feeling of *Gods* mercies in her soul, using such sweet sentences and sugared phrases of Divine Eloquence, as was most admirable: Some part whereof was thus: *O my Lord God, Blessed be thy Name for evermore; thou hast shewed me the path of life: Thou didst, O Lord, for a little season hide thy face from me, but with everlasting mercy thou hast had compassion on me*, &c. *Thou art come with fulness of joy, and abundance of consolations*, &c. *Help me, O help me to praise the Lord*: Then she sang with as sweet a voice as ever she did in her life, the third *Psalm*, concluding thus.

The Lord, the God of Israel,
Be blest for evermore:
Let all the people say Amen:
Praise ye the Lord therefore.

Then she said, *O praise the Lord, for he hath filled me with joy and gladness of heart: My line is fain unto me in a pleasant place; I have a goodly Heritage: For the Lord is the portion of mine Inheritance: O how pleasant is the sweet perfume of the place where I lie? It is sweeter then* Aarons *composed perfume of principal Spices: How comfortable is the sweetness I feel? It is like that Odour that proceeds from the Golden Censor, that delights my soul: The taste is pretious, Do you not feel it? Sweeter it is then Myrrh, the Hony, or the Hony Comb*: Then she sang *Psal.* 19. *v.* 7. *&c.* Then she prayed to, and praised God again: after which she sang *Psal.* 136.

A Christian Friend seeing her exceeding joys, prayed for the continuance of them to the end: Whereupon she said, *O the joys! the joys! the joys that I feel in my Soul! O they be wonderful! they be wonderful! they be wonderful!* After a while she fell into a short slumber, and then awaking, she said, *O come kiss me with the kisses of thy mouth, for thy love is better than Wine: O how sweet the kisses of my Saviour be? Mine eyes are opened* (blessed be God) *I do feel, and see the everliving mercies of my Christ*, &c. *O how merciful, and marvellous gracious art thou unto me? I feel thy mercy, I am assured of thy love, and so certain am I thereof, as thou art the God of Truth: Even so sure do I know my self to be thine, O Lord my God, and this my soul knoweth right well, and this my soul knoweth right well*: Then she sang the fourth *Psalm*: And afterwards said, *I am sure that my Redeemer liveth, and that I shall see him at the last day*, &c. Then a Godly Minister coming to her, she said to him: *My soul hath been compassed about with terrors of death*, &c. *A roaring wilderness of woe was within me: But blessed, blessed, blessed be the Lord my God, who hath not left me comfortless; but like a good Shepherd, hath brought me into a place of rest, even to the sweet running waters of life*, &c. *O blessed, blessed be the Lord, that hath thus comforted me, and hath brought me to a place sweeter than the Garden of* Eden: *O the joy! the joy! the delightsome joy that I feel! O how wonderful! how wonderful! how wonderful is this joy! O praise the Lord for his mercy, and for this joy that my soul feeleth full well*: And thus she continued, and divers prayed with her at sundry times: and immediately before one began his prayer, she said to her self: *Hear, O Lord, and have mercy upon me: Lord be thou my helper, thou hast loosed my sack, and girded me with gladness: Therefore will I praise thee, O Lord my God, I will give thanks to thee for evermore:* On the *Sabbath* Evening her strength and speech beginning to fail her, she said, *My Warfare is accomplished, and mine iniquities are pardoned: Lord, Whom have I in Heaven but thee? and I have none on earth but thee? My flesh faileth, and my heart also, but God is the strength of my heart, and my portion for ever: He that preserveth* Jacob, *and defendeth his* Israel, *he is my God, and will guide me unto death*, &c. And with that she presently fell asleep in the Lord, passing away in peace, without any motion of body at all, *May, ult. Anno Christi* 1601. And of her Age 22.

Mr. William Harron.

Collected out of her Life, and Death, Printed with two excellent Sermons, preached at her Funeral by two Eminent and Godly Divines.



JO:L:HARINGTON

The Life of John *Lord* Harrington, *Baron of* Exton, *who Died,* Anno Chriſti, 1613.

His Parentage.



His Education.

John Lord *Harrington* was the Eldeſt Son of the Lord and Lady *Harrington*, to whoſe care, and tuition King *James* committed the Education of his Eldeſt Daughter, the Lady *Elizabeth*, who was after married to *Frederick*, Prince Elector *Palatine*: They were perſons eminent for prudence and piety, who carefully educated this their Son, both in Religion, and Learning: and this Honorable Lord, as a thankful man for their care, and honor received from them, returned honor to them again and that with advantage; being no leſs honorable to them, then they were to him.

His Learning.

He was of an excellent wit, firm memory, ſweet nature, and prompt to Learning, ſo that in a ſhort time, he was able to read Greek Authors, and to make uſe of them in their own language: He ſpake Latine well, wrote it in a pure, and grave Stile, was able to confer with anv ſtranger readily, and laudably, in the *Italian* and *French* tongues: Underſtood the Authors which he read in *Spaniſh*: And for the Arts, he was well read in *Logick*, *Philoſophy*, and the *Mathematicks*: He made a good progreſs in the Theorique part of the Art Military, and Navigation, ſo that he wanted nothing but practiſe to make him perfect in both.

His Religion.

And for his underſtanding in Heavenly knowledge, and the myſteries of Salvation, it was admirable; ſo that there was ſcarce any queſtion that could be propounded to him about thoſe matters, unto which he was not able, ſuddenly and underſtandingly to give an anſwer.

His Travels.

Being well grounded both in Religion, and Learning at home, his Noble Father ſent him to Travel abroad in *France* and *Italy*, that by experience he might ripen that knowledge which before he had gained,

and

and for a guide, and Tutor for him in his Travels, he choſe and ſent over with him one Maſter *Tovy*, a grave, learned, and Religious man, and formerly the head Maſter of the Free-School in *Coventry*.

But how dangerous a thing it is for Religious Gentlemen to Travel into thoſe Popiſh Countries, may appear by the example of this Nobleman, and his Tutor, whoſe ſound Religion, and Heavenly zeal for the truth, being taken notice of by the *Jeſuits*, they took their opportunity to adminiſter a ſlow-working poyſon to them, that ſeeing they had no hopes of corrupting their minds, they might deſtroy their bodies, and bring them to their Graves: Of this Poiſon, Mr. *Tovy* being aged, and ſo leſs able to encounter with the ſtrength of it, died preſently after his return into *England*: but the Lord *Harrington*, being of a ſtrong and able body, and in the prime of his age, bore it better, and conflicted with it longer, yet the violence of it appeared in his face preſently after his return, and not long after haſtened his immature death. Popiſh malice. Anno, 1609.

He was eminent for ſobriety, and chaſtity: His lips were never heard to utter any unchaſt, or unſeemly ſpeech, which was the more admirable, conſidering that he was in the heat of youth, living in the Court, and had been a Traveller into thoſe Countries which are Schools of uncleanneſs, where few return ſuch as they went out, but of chaſt are made unchaſt, or if unchaſt before, they are made ſeven fold worſe then they were: But this our Noble man was, as fiſh, freſh in ſalt waters, and kept himſelf undefiled, as *Lot* in the midſt of *Sodom*: and indeed he took the right way to preſerve his Chaſtity, by avoiding the incentives, and provocations to luſt: He ſpent not his time in courting of Ladies, and amorouſly contemplating the beauty of Women, which are bellows of Luſt, and baits of uncleanneſs: But he preferred his Books before their beauty, and for his ſociety, choſe men of parts, and learning, for Arts and Arms. His Chaſtity. His Companions.

Beſides, he was very temperate in his diet, ſhunning Feaſting, and was frequent in Faſting; and hated Idleneſs, and much ſleep, which are the two Nurſes of uncleanneſs: and in the night when he lay awake, to prevent temptations, he exerciſed his thoughts with Heavenly meditations. Tentations prevented.

His Juſtice, ſo far as he had occaſion to ſhew it, was very exemplary; He dealt honorably and honeſtly with every one that he dealt with; and whereas his Father had contracted great debts by his Princelike Houſekeeping, and other publick and private occaſions, he was very ſolicitous for the diſcharge of the ſame, giving power to his Executrix to ſell part, or all his Land, if need were, therewith ſpeedily to diſcharge the Creditors; and being asked when the writing was drawn up, Whether he aſſented to it? He anſwered, *Yea, with all my heart, for my honor, and my honeſty are my neereſt Heirs.* His Juſtice.

But the ſplendor of his Religion out-ſhined all his moral, and natural accompliſhments: This was the Temple that ſanctified the Gold, and the Altar that ſanctified the Offering: This was that which enobled his Sobriety, Juſtice, and other virtues: And this appeared both by his Private, and publick exerciſes of Piety, which were rare in a young man, more rare in a young Nobleman, yea, and hardly found in ſuch a meaſure in any man, of what age and condition ſoever: He uſually roſe every morning about four or five a Clock, ſeldom ſleeping above ſix hours: When he firſt waked, his conſtant care was to ſet his heart in order, and to fit it for Holineſs all the day after, offering the firſt Fruits of the day, and of his thoughts unto God. His Piety. His Religious exerciſes.

Being up, he read a Chapter out of the Holy Scriptures, then with his Servants in his Chamber, he went to prayer; then did he ſpend about an

hour in reading ſome Holy Treatiſe, to enliven his affections, and encreaſe his knowledg: He read over *Calvins Inſtitutions*, and *Rogers* his Treatiſes, which were his two laſt Books.

Family Duties. Before Dinner and Supper he had a *Pſalm*, Chapter, and Prayer in his Family, and a *Pſalm* ſung, and Prayer after Supper: and beſides theſe Publick duties, he prayed privately every Morning in his Cloſet, after which he betook himſelf to ſome ſerious ſtudy for three or four hours together, except he was interrupted by ſome ſpecial buſineſs: the reſidue of the morning he ſpent in converſe with his Friends, riding the great Horſe, or ſome ſuch other honeſt and Noble recreation, till Dinner time.

His ſtudies.

Thus avoided he Idleneſs, and prevented temptations, which enſue thereupon ordinarily; preſently after Dinner he retired into his ſtudy to meditate upon ſome Sermons that he had lately heard, or if he was diſappointed of that opportunity, he neglected not to take the firſt that was offered to him; yea, many times in his Travels by Land, or Water, he thus buſied himſelf: The reſt of the afternoon he ſpent in buſineſſes, ſtudy of Hiſtories, the Art of War, Mathematicks, and Navigation, wherein he attained to a great meaſure of perfection.

His Diary. After Supper he prayed with his Servants, then withdrew himſelf into his ſtudy, where he kept a Diary, or Day-book, wherein he recorded what he had done that day; how he had offended, or what good he had done: what temptations he met with, and how he had reſiſted them: and ſurveying his failings, he humbled himſelf before God for them; and for ſuch failings as were fit to be known only to God and his own ſoul, he wrote them down in a private Character, which none could read but himſelf, and then betook himſelf to his reſt; and to prevent evil thoughts before ſleep, one that waited upon him in his Chamber, read a Chapter or two out of the Holy Scriptures to him, and this practice he continued for four years together before his death.

His ſanctifying the Sabbaths. And as his care was thus in private to walk with God, ſo no leſs was his care in publick alſo, which appeared eſpecially in his uſe of the time, and means of Gods Worſhip. He was a moſt Religious obſerver of the Lords Sabbaths, both in publick and private duties, yet preferring (as he often profeſſed) the publick before the private, ſo that though he had an Houſhold Chaplain, yet he ever frequented the publick Aſſemblies twice a day; yea, whileſt he was a Courtier: and if his occaſions caſt him into a place where the word was not preached, he would ride to ſome other place, ſometimes four miles, rather than want it: Immediately after Sermon, he withdrew himſelf from company for about half an hour, to meditate upon, and apply what he had heard to his own Soul.

After the Evening Sermon, two of his Servants having written, he cauſed them to repeat both the Sermons in his Family before Supper; and ſuch was his memory, that uſually he could remember, and ſpeak of more then they had written; Then wrote he them down in his Book, and prayed himſelf with his Family, wherein he had an excellent gift: And by way of preparation to the Sabbath, every Saturday night he uſed to call himſelf to a ſtrict account how he had ſpent the whole week, and accordingly he humbled himſelf for his failings, and returned praiſe to God for mercies received from him: On the Sabbath morning, riſing betimes, he uſed, as he was making himſelf ready, to repeat to his Servant thoſe Sermons which he had heard the Lords day before.

Faſting, and Prayer. He uſed Monthly to receive the Sacrament of the Lords Supper; and to fit himſelf to feaſt at the Lords Table, he kept a private Faſt the day before, and then he looked over his Book for his carriage that month, and ſpent the whole day in Prayer, meditation, and ſelf-examination, obſerving how it was

with

with him ſince his laſt receiving, what progreſs he had made in Piety, how he had thrived in grace, and what more ſtrength he had gotten over his corruptions: and thus he ſpent the whole day, not coming out of his Study till about Supper time. His preparation for the Lords Supper.

Alſo the morning before he received, he read over 1 *Cor.* 11. Wherein is contained the inſtitution of the Lords Supper, and to his Servants that were to communicate with him, he read a little Treatiſe to them, wherein the right manner of preparation was contained. And beſides theſe monthly Faſts, he kept many other days of afflicting his ſoul upon ſundry occaſions.

He was wondrous attentive in hearing the word of God preached, or read, and carried himſelf exceeding reverently therein, knowing that he was in the preſence of God, that was no reſpecter of perſons, and that he heard, not the words of a man, but of God: Shewing thereby, that when he came to hear, he willingly laid down his honor at Chriſts feet; and to avoid oſtentation, or the appearance of it in his private duties, he never admitted any one, either to his prayer, or repetition of Sermons in, and with his Family, but only one Friend, that was moſt intimate with him. And thus was this Holy Servant of Chriſt blameleſs, and pure, and the Son of God without rebuke, in a naughty and crooked generation, amongſt whom he ſhined as a light in the World, holding forth the words of Life, that he might rejoyce in the day of Chriſt, that he had not run in vain, nor laboured in vain. Reverence in hearing Sermons. Sir *Edward Harwood.*

He further manifeſted the ſincerity of his Religion, by his love to all that were truly Godly, eſpecially to faithful, and painful Miniſters; as alſo by his mercy, and charity to the needy Saints, and poor members of *Jeſus Chriſt.* His love to the Saints.

After his return from his Travels, by way of thankfulneſs to God, he gave yearly, by the hand of a private Friend, twenty pounds to the poor, and the ſecond Sabbath after his landing in *England* (having ſpent the day before with his Tutor, Maſter *Tovy*, in Faſting, Prayer, and Thankſgiving) he heard the Word, received the Sacrament, and gave to the poor of that Pariſh, five pounds; and beſides, he gave forty pound to be beſtowed upon poor Miniſters, and other Chriſtians, for the relief of their neceſſities: Yea, ſuch were his bowels of tender mercy, that he gave the tenth part of his yearly allowance, which was a thouſand pounds *per annum*, to pious and charitable uſes, beſides much that he gave occaſionally, as he travelled, walked abroad, &c. His Charity.

Alſo all his other graces were beautified, and adorned with admirable humility, which is rarely found in perſons ſo honorable, and honored both by God and men. Humility.

From the firſt day of his laſt ſickneſs, he ſtrongly apprehended the approach of his death, and therefore accordingly prepared himſelf for it (though others thought of nothing leſs then his death:) Beſides, his private meditations, he called often for others to pray with him, prayed often himſelf: made confeſſion of his ſins, and oft confeſſed his Faith and undoubted hope of ſalvation by *Chriſt*, profeſſing with much cheerfulneſs, that he feared not death in what ſhape ſoever it came: He uttered many heavenly ſpeeches, deſiring to be diſſolved, and to be at home with God, and his Father, profeſſing not above two hours before his death, that he ſtill felt the aſſured comforts, and joyes of his ſalvation by *Chriſt Jeſus*; and when death it ſelf approached, he breathed forth theſe longing expreſſions, *O that joy! O my God, when ſhall I be with thee?* and ſo in the middeſt of thoſe longing deſires, he ſweetly and quietly reſigned up his ſpirit unto God, *Anno Chriſti*, 1613. And of his Age 22. His laſt ſickneſs. Faith. Death.

He was not ſo eminent in place, as he was in Grace, his gifts and graces and power of Religion were exceeding rare; So that the *Papiſts*, who brag ſo much of merits, and good works, cannot bring forth a parallel example amongſt them, of any man of his age, honor and rank, nay ſcarce of any age, or degree whatſoever, that ſhewed ſo much power of Popery, or the form of ſeeming ſanctity, as this young Nobleman did of true Piety, and power of Godlineſs.

Collected partly out of my own knowledge, and partly out of Mr. Stocks *Sermon at his Funeral, and Dr.* Hollands Heroologia Anglica.



P. LI MONAY.

The Life of Philip de Mornay, *Lord of* Pleſſis Marly.

His Parentage.

Philip de Mornay was by the Fathers ſide of the Houſe of *Mornay*, allied to the moſt Illuſtrious Families in *France*, being ſomewhile ſince united to the Royal Family of *Bourbon*. His Mother was of the Noble Family of *Bec Creſpin* in *Normandie*; which, for having done worthy ſervice in the conqueſt of *England*, obtained the Hereditary dignity of Conſtable of *Normandie*. This *Philip* was born the fifth of *November*, *Anno* 1549. *Iames de Mornay* his Father was a valiant Gentleman, but (according to that Age) much addicted to the ſuperſtitions of the Church of *Rome*, in the which he was very careful to bring up his Children. *Frances de Bec* his Mother (Daughter to *Charles de Bec Creſpin*, Vice-Admiral of *France*, was a woman of reſolution and wiſdom above her ſex) ſhe had ſome knowledge of the true Religion in her Huſbands life time, and endeavoured under-hand to inſtil it into her Family, and in the end wrought ſo far with her Huſband upon his death-Bed, that after ſome ardent exhortations which ſhe uſed to him in his extremity; He ſignified to the by-ſtanders, that he had no need of the *Romiſh* ſuperſtitious Ceremonies,

nies, grounded his ſalvation upon the alone merits of *Chriſt Jeſus* his Saviour.

Their deſign was to have made this their Son *Philip*, a Church-man; by reaſon that his Uncle, *Bertin de Mornay*, who poſſeſſed divers Benefices, intended to reſign them all to him: But Gods providence (which would not ſuffer him to be tempted with ſuch a Bait) permitted not this Uncle to think of it at his death.

His firſt Maſter was one *Gabriel Preſtat*, who together with humane Learning, infuſed gently into him ſome principles of true doctrin, though he durſt not make any open mention of Religion unto him, both becauſe he knew his tender age incapable of it, and likewiſe for fear of his Father, who knew not that this *Gabriel* was a Proteſtant. He was afterwards brought to *Paris* by his Father, where he continued for two years, though in that time the courſe of his Studies was often interrupted by ſickneſs. His Education. He went to *Paris*.

About the end of the year 1560. he was called from *Paris* to his Fathers Funeral; A certain Prieſt being ſent to fetch him, who perceived that his Mother was no Friend to the ſuperſtitions of the *Roman* Church, and therefore he gave him this counſel upon the way; that he ſhould take heed of the *Lutheran* opinions, of which his Mother was ſuſpected, and that he ſhould always perſiſt in that Religion in the which he had been nouriſhed and taught. Maſter *Du Pleſsis* (a little aſtoniſhed by reaſon of his age) gave him this anſwer; that he was reſolved to continue firm in what he had learned of the ſervice of God; and that if he ſhould doubt of any point of it, he would diligently read the *Goſpels*, and the *Acts* of the *Apoſtles* for his better information therein. Tentation.

Being arrived at his Mothers, he was ſollicited by her, and his elder Brother, to read the Proteſtant Catechiſm, which he refuſed, but withal, demanded a *New Teſtament* in *Latin* and *French*; and one of the *Geneva* Impreſſion being offered unto him, he likewiſe refuſed it, but accepted of one Printed at *Lyons*, which he greedily read, praying God to enlighten him in the knowledge of his truth; and withal, carefully obſerving, that the chief doctrines and ſervices of the Church of *Rome* were not to be found in Scripture, ſuch as *Purgatory*, *Invocation of Saints*, the Sacrifice of the *Maſs*, adoration of *Images*, *&c.* Each of theſe, ſtill as he found no mention of it in Scripture, he blotted out of his mind, and began to ſuſpect the reſt: ſo that at laſt he deſired to ſatisfie himſelf concerning Tranſubſtantiation, and Juſtification, by reading ſome controverſies of that time, concerning thoſe Subjects; which wrought ſo good effect in him, that about the end of the year, 1561. he became reſolved to quit the ſervice of the Church of *Rome*. Scriptures ſtudied with Prayer. His converſion.

His Mother, though ſhe exceedingly rejoyced to ſee that he had imbraced the truth, yet would not willingly have had him to profeſs it ſo ſoon, becauſe ſhe as yet adhered outwardly to the Papiſts. But God having, about the ſame time caſt her into a ſickneſs, almoſt unto death, ſhe interpreted it as an admonition to her, not to retain any longer to the *truth of God in unrighteouſneſs*, making a vow in expreſs terms, in the preſence of her Children, that if God would pleaſe of his mercy to raiſe her from that bed of ſickneſs, ſhe would make open profeſſion of the Goſpel, which ſhe performed at the end of the ſame year, 1561. Carnal fear. A Vow.

About the beginning of the *year*, 1562. he was again ſent to *Paris* by his *Mother*, where he had ſcarce continued three months, before the troubles for Religion brake forth, which forced him to leave the City.

Being returned home, he fell ſick of a Pluriſie, which with other infirmities, ſo far interrupted his ſtudies, that he forgot almoſt all which he had Learned: Whereupon his Mother had an intention to make him Page of His ſickneſs.

the Kings Chamber: but peace being re-eſtabliſhed in the year, 1563. His importunities prevailed ſo far with her, as to return once more to *Paris*, where in ſhort time he recovered what before he had loſt, ſo far as to out-go his Maſter, who was wont to liſten to him, as if himſelf had been his Scholler. It is obſervable, that during this time of his continuance at *Paris*, he was never ſeen to play, or take other recreation then expounding before his Maſter, *Plato's Timaus*, or ſome ſuch like Author.

His return to *Paris*.

Induſtry.

About this time his Uncle the Biſhop of *Nantis* ſtrove to win him back to the Church of *Rome*, exhorting him to read diligently the antient *Doctors* of the Church, and the better to allure him thereto, he promiſed to reſign unto him his Biſhoprick, and to put him in preſent poſſeſſion of a Priory; But he, thanking him for his proffers, anſwered, that he would remit himſelf wholly unto God, from whom he was confident, he ſhould receive whatſoever was neceſſary for him. And afterwards did often by Letters, mark out unto his ſaid Uncle ſuch paſſages of the Fathers as confirmed the Proteſtant Religion, and confuted that of the Papiſts.

Tentation.

Reſiſted.

In the year, 1567. the ſecond troubles ariſing for Religion, he prevailed with his Mother, to permit him to put himſelf into the Army, with two of her Brothers; But the eternal providence of God, which reſerved him to higher imployments, brought it ſo to paſs, that his horſe falling upon him by the way, broke his leg, which forced him to return. This hurt was long in healing, and at length conſtrained him to undertake a Voyage into forraign Countries, the uſe of Baths being requiſite to his full recovery: Wherefore about the end of *Auguſt*, 1568. with much trouble and danger, he went to *Geneva*, and from thence by *Switzerland*, to *Hidelberg* in *Germany*; There he lived in the Houſe of *Emanuel Tremellius*, and began alſo his ſtudies in the Civil Law, gaining immediately the affections of the moſt learned in that Univerſity.

Special providence.

His Travels.

September. 1569. he went to *Frankford*, and from thence into *Italy*, remaining ſome time at *Padova* to continue his ſtudies in the Law, not that he intended this for his chief end, but deſiring above all, the knowledge of the Chriſtian religion, yet he would not be ignorant of the reſt; His idle hours he paſſed in the Phyſick Garden, to learn the natures and names of the herbs and plants, in which he profited ſo far in a ſhort time, that *Guillandinus* (the Director of that Garden) had him in ſingular admiration: Beſides, at the ſame time he read over the greateſt part of the Bible, under Rabbi *Menaken* a Jew, the moſt learned of that Age in the holy Tongue.

He ſtudies Hebrew.

At length the State of *Venice*, making a League with *Spain*, and the *Pope*, againſt the *Turk*, occaſioned a more ſtrict ſearch to be made by the Biſhop of *Padova* after ſuch as profeſſed the Proteſtant Religion; of which profeſſion Maſter *du pleſſis* being known to be, retired himſelf to *Venice* to Monſieur *du Ferrier*, then Embaſſador for the King of *France* there: and here likewiſe he was likely to have come into ſome danger for his religion: For a certain Officer of the Inquiſition, proffering him an Oath upon ſome Articles propoſed unto him; he anſwered in *Italian*, That his Religion, permitted him not to take it: The Officer miſunderſtanding the word Religion (which in that Language, moſt commonly ſignifies ſome Order of Friers) asked him if he were a religious perſon? Monſieur *du Pleſſis* (underſtanding the Officers queſtion of a Proteſtant, ſuch being in *France* called of the Religion) anſwered, yes, where upon the Officer proceeded no further. Divers like dangers he eſcaped by the providence of God in other parts of *Italy*.

He is in danger.

Gods Providence.

At *Rome* a Provoſt came by night, and examined him concerning his Country, his name, &c. He told him his name was *Philip de Mornay*, the Provoſt not hearing *du Pleſſis*, by which name he was moſt ordinarily called, left him, ſuppoſing he was not the man he ſought for.

From

From *Venice* (having first seen the rest of *Italy*) he went to *Vienna*, and from thence by *Hungary*, *Bohemia*, and *Saxony*, to *Franckfort*, and so to *Cologne*, in the end of the year, 1571. Here he was Familiar with *Philip Ximenes*, a Spaniard (the great Friend of *Cassander*) with whom he had often Conference about Religion. *Ximenes* confessed many errors in the visible Church, but would by no means allow of a separation from it: *du Plessis* having obtained his Arguments in writing, gave him an Answer to them, which those of *Cologne*, called, *Triduanum Scriptum*: To which *Ximenes* promised, but never gave an answer.

In the Spring, *Anno Christi* 1572. he passed into *Flanders*, and so into *England*, where he was favourably received by *Queen Elizabeth*, who already had him in great esteem. At that time Monsieur *de Montmorency*, and Monsieur *de Foix*, were newly arrived in *England*, to swear the League betwixt the *Queen*, and *Charles* King of *France*. These intended to send *du Plessis* to the Queen of *Scots* (then Prisoner in *England*) to salute her in the name of their Master. But when he perceived that he was to deliver some Letters secretly unto her, which made against the League, he refused that Commission, Saying, *That he would not begin his imployment by so evil an Action.* He comes into *England*. His integrity.

At the end of *July*, 1572. he returned into *France*, and went to wait upon the Admiral at *Paris*; That Fatal marriage being then ready to be solemnized between the King of *Navarr*, and *Margaret* of *France*: His Mother was then in the City upon her return home, and himself ready to accompany her: When news was brought that the Admiral was hurt, whom presently he ran to help, and to aid him to his lodging. He had always suspected that marriage, but this wicked act confirmed his suspition. Wherefore, desiring his Mother instantly to depart, he resolved himself to stay and attend the issue of what he suspected. Upon *Bartholomew-Day* (the day of that horrid Massacre) the Messenger whom he had sent to inquire of the Admirals health, returned affrighted, and told him, that the Admirals lodging was broke open by force: At which sudden news, he leapt out of his Bed, and putting on his clothes, felt an extraordinary motion in himself, which caused him to say, *God will deliver me out of this danger, and I shall see it revenged:* On the contrary *Ramini* (his Tutor) presently answered, *And I shall die in it.* Both which came to pass. The *French* Massacre. Predictions.

Whilst he intended to hasten to the Admirals Lodging, divers hinderances kept him within, till the Murderers arrived at his House, so that he had scarce time to burn his Papers, and save himself on the top of the House, till they were gone. A day or two he lay hid in *Paris*, and on the third day of the Massacre, he slipt out of the City (though not without much trouble and danger) under the disguise of a Lawyers Clerk: Arriving at his Mothers, he found the Family dispersed, and her self concealed by a mean Gentleman of the neighbourhood; Having saluted her, he resolved to venture for *England*: To which end, one proffering to procure for him the Duke *de Guise* his Pass, he refused it, saying, *That he would not owe his life to such, for whose service he should be loath to imploy it*; That *God had delivered him from the Massacre, and therefore into his hands he would commit his passage*; and within two or three days, finding a Boat at *Diep*, he passed in it safe to *England*: Where he had been recommended to the Queen by the Lord *Walsingham*, then Ambassador in *France*. A special providence. His Flight. Holy courage.

Being there, he wrote some Remonstrances in Latine and French; by which he exhorted the Queen to the defence of the afflicted Church; and confuted by some Apologies, the calumnies imposed upon the Protestants: He was likewise imployed in the Treaty of Marriage betwixt the Duke of *Alanzon* (Brother to the *French* King)

and Queen *Elizabeth*. This Duke, by reaſon of ſome differences betwixt his Brothers and himſelf, took up Arms, and made uſe of the Proteſtants, as a diſcontented party, to aſſiſt him; to joyn with whom, Monſieur *du Pleſſis* was much ſolicited, which occaſioned him at length to return into *France*; but withal, he expreſſed his diſlike of joyning the Intereſt of Religion with the Dukes Ambitious, and diſcontented Ends.

His Prudence.

This War not ſucceeding, he retired himſelf to *Jametz*, till the death of King *Charles* the ſeventh, who died, *Anno* 1574. After which he came to *Sedan*, where he was deſired by the Dutcheſs of *Bouillon* to undertake a Journey to the Duke of *Cleve*, who, with the Elector *Palatine*, had been by her late Huſband conſtituted Executors of his Will; which (though a buſineſs of much hazard) was undertaken by him, and performed to the great contentment of the Dutcheſs. During his ſojurning at *Sedan*, he married *Charlotte Arbaleſte*, a Widdow, who having likewiſe eſcaped the Maſſacre at *Paris*, was fled thither for Religion: At whoſe requeſt he compoſed his Treatiſe of *Life and Death*.

His marriage.

In the Year 1576. He went to the King of *Navarr* in *Guienne*, who immediately received him for one of his Counſel: to whom he did much ſervice in the Wars, againſt the pretended *Holy League*; In reference to which, he was by the ſaid King imployed, *Anno* 1577. with an ample Commiſſion to the Queen of *England*, to ſolicite her for aid againſt the Leaguers,

He is ſent into *England*.

Being arrived in *May* at *London*, the *Queen* (who was very prompt in ſuch kind of ſpeeches) told him, That ſhe had expected him as Meſſenger from a Duke, but now ſhe ſaw him as Ambaſſadour from a King. At his Audience he obtained from her the ſum of eighty thouſand Crowns to levy men in *Germany* for that War, which nevertheleſs were not raiſed, by reaſon of the Peace which followed in the ſame year: During this his abode in *England*, he compoſed his Treatiſe of the *Church*.

Being reſolved to paſs into the *Low-Countries*, in *June*, *Anno* 1578. He took leave of the Queen at *Norwich*; who beſides an honorable Preſent beſtowed upon him, would have a particular Cypher for Letters to paſs betwixt them: In his paſſage he was robbed by Pyrats, where he loſt (beſides other things) his Papers, amongſt which there were ſome Books of the Hiſtory of his Time in Latine, which he had begun.

He is robbed by Pyrats.

Anno 1570. Arriving at *Antwerp*, he was preſent at the Treaty of Alliance betwixt Queen *Elizabeth*, Duke *Caſimir*, and the *Eſtates* of the United Provinces; In the which he cauſed likewiſe to be included the King of *Navarr*, his Maſter: He was afterward Poyſoned by one *Guerin*, who had been hired to Poyſon the Prince of *Orange*, but his youth and good conſtitution overcame the force of the Poyſon.

Popiſh malice.
Gods protection.

During his ſtay here, about the midſt of the year, 1579. he began his work of the *Truth of Chriſtian Religion*; of which, when he had finiſhed about four Chapters, he fell into a grievous ſickneſs, which the Phyſitians judged to be cauſed by the reliques of the Poyſon which he had taken. This continuing upon him, and the Plague raging in *Antwerp*, he was invited by thoſe of *Gant*, for change of Air, unto their City, where, they provided and furniſhed a Houſe for him. There he ſpent the reſt of that year, and begun the next, *viz.* 1580. And no ſooner had recovered his health in part, but immdiately he ſet himſelf to the continuance of his work. But he was that Spring taken off by new imployments.

His ſickneſs.

The King of *Navarr* again took up Arms, and commanded Monſieur *du Pleſſis*, (laying all other buſineſs aſide) to make another Journey to *England* to demand ſuccours; which he immediately undertook: The Queen of *England*

He is again ſent to *England*.

land was then about to make Peace with the King of *France*, ſo that this Embaſſage was not very agreeable to her: Yet after his return to *Antwerp*, ſhe wrote a Letter with her own hand to Monſieur *du Pleſſis*, telling him, that he ſhould be welcome when ever he pleaſed to return into *England*; and that never any Gentleman had treated with her, in whom ſhe took ſo much pleaſure as in himſelf. Queen Elizabeths favor to him.

At *Antwerp* he finiſhed his Book of *Chriſtian Religion*, which the year after himſelf turned into Latin.

Anno 1582. He returned into *France*, where he publiſhed a Treatiſe, containing the Reaſons why the Counſel of *Trent* could not be admitted in *France*, Printed by command of King *Henry* the Third in the year following. (1583.) He was ſent by the King of *Navarr* to the National Synod of *Vitray* in *Bretaigne*, where he was joyfully received by the whole Company, with this Preface, *That had they met him occaſionally in the ſtreets, they ſhould have earneſtly importuned his preſence with them.* He was likewiſe preſent in the General Aſſembly of the Proteſtants held at *Montauban*, by the Kings permiſſion, in the year 1584. where he was deſired by the Aſſembly to draw up the form of their Complaints againſt the violation of the Edict for Peace, which he, together with the Count *de Laval*, preſented afterwards to the King at *Blois*. He is ſent to a Synod.

The League of the Houſe of *Guiſe*, breaking forth in the year 1585. which was formed firſt againſt the King, under pretence of the defence of the Catholick Religion, and afterwards declared againſt the King of *Navarr*, and the Proteſtants: That famous Declaration in the name of the ſaid King, was penned by Monſieur *du Pleſſis*, wherein the King, having anſwered the Calumnies caſt upon him by that Faction, propoſed (to avoid the calamities of a Civil War) that the quarrel might be ended betwixt himſelf and the Duke of *Guiſe*, notwithſtanding the inequality of their conditions, by a Combate, either of one to one, two to two, or ten to ten, more or leſs, at the choiſe of the ſaid Duke: To which Declaration Monſieur *du Pleſſis* would not ſet his hand, till the King of *Navarr* had promiſed that he ſhould be one of the Combatants, if the Conditions ſhould be accepted. But this not being accepted by the Duke, there followed the Civil Wars for Religion; in which Monſieur *du Pleſſis* did many neceſſary and importent Services for the King of *Navarr*, and the Proteſtants, both with his Sword and Pen, having anſwered a virulent Book publiſhed by the League againſt the King of *Navarr*, called the *Engliſh Catholick*. A Challenge.

Beſides his aſſiſtance in the General Aſſembly of the Proteſtants at *Rochel*, and his Remonſtrances to the General Aſſembly of Eſtates, held at the ſame time by the King at *Blois*, intended for the diſinheriting of the King of *Navarr*, next Heir to the Crown. At which Aſſembly his Writings ſo far prevailed, that the greateſt part of the Deputies concluded a Peace to be made with the King of *Navarr*, and much ado there was to make them at length change their Language.

After the death of the Duke of *Guiſe* at *Blois*, there followed a Truce betwixt the Kings, in the year 1589. Upon which Monſieur *du Pleſſis* was by the King of *France*, made Governor of *Saumur*. One memorable paſſage during theſe Wars cannot well be omitted, which was, That the King of *Navarr*, having abuſed the Daughter of a Gentleman in *Rochel* (by whom he had a Son) the Church had often remonſtrated his fault unto him, which he ingeniouſly confeſſed, but could not be perſwaded to take off the ſcandal by a publick acknowledgment of it, till Monſieur *du Pleſſis* giving him counſel about a Battel which was then ready to be fought, took the opportunity to tell him how neceſſary it was to ſeek the favour of Almighty God, the only giver of Victory, and thereupon urged him to conſult with his Conſcience, whether He is made Governor of *Saumur*. His Prudence.

whether he ought not to give Glory to God upon ſuch an occaſion, and what remorſe it would breed in him, if God for want of it, ſhould blaſt his undertakings, to the ruine of ſo good a Cauſe; which ſo nearly touched the Kings heart, that he commanded him to conſult with a Miniſter concerning what he had to do in that buſineſs; according to whoſe advice he made the next day a publick Acknowledgment of his fault in the Church before all the Nobility of his Army. Which counſel being thought by ſome to be too rigorous, Monſieur *du Pleſſis* made this anſwer, *That as a man could not be too couragious before men, ſo he could not be too humble in the preſence of God.*

The King of *Navarr* doth Penance.

After the murther of *Henry* the Third, by a *Jacobin* at St. *Cloud*, in *Auguſt*, 1587. Monſieur *du Pleſſis* was made Councellor of Eſtate to the King of *Navarr* (now *Henry* the Fourth King of *France*) whom he ſerved in the recovery of his right againſt the League of the Houſe of *Guiſe*, though with much hazard to himſelf, ſome having been, by their own confeſſion, hired to murther him, for which they were executed at *Tours*.

King of *France* murthered.

Sixtus Quintus then Pope, being one of the Kings chiefeſt Enemies, an expedient was propounded of taking him off by ſome honorable Embaſſage, and to that end the queſtion was put, whether the King might with a ſafe conſcience write to him? Monſieur *du Pleſſis* anſwered, That doubtleſs he might, it being ordinary in the ſame caſe for Chriſtian Princes to write unto the Turk; ſo that the queſtion was not, if he ſhould write, but how? Since the King could not call him *holy Father*, or kiſs his feet, whom according to his profeſſion, he ought to think the enemy of Chriſt, and if he ſhould write otherwiſe it would be to no purpoſe. This expedient therefore was wholly laid aſide.

Gods providence over him.

Afterwards the duke of *Florence* being willing to joyn intereſts with the King, fearing the too great potency of *Spain*, ſent a Gentleman to him, who proffered to Monſieur *du Pleſſis* twenty thouſand Crowns a year, if he would counſel the King to change his Religion, to which he ſtoutly replyed, *That his Maſters conſcience was not to be ſold, no more then his own.*

In the year 1590. He built a Church for the Proteſtants in *Saumur*, and obtained a grant from the King, for the inſtituting of an *Univerſity* there, which was afterwards confirmed by a National *Synod* held in the ſame place.

Courage.

The King beſieging *Rouen*, in the year, 1591. and fearing the Army of the Prince of *Parma*, which was then entred *France*, intending to raiſe that ſiege; Monſieur *du Pleſſis* was again ſent into *England*, to demand aid from the *Queen*, where he had conference with ſome *Engliſh* Biſhops, concerning the differences betwixt them, and the *Non conformiſts*, remonſtrating unto them, with what conſcience they could moleſt thoſe, who agreed in the ſame Faith with them, only for ſome ſimple Ceremonies, with whoſe infirmities they ought rather charitably to bear; which Remonſtrance cauſed them for a while to be more gently dealt with, inſtead of the perſecution which was intended againſt them.

In the year 1593. He wrote a large Letter to the King, who then had changed his Religion, deſiring the continuance of his favour to the Proteſtants, and withall expoſtulating that ſudden change, aſſuring him nevertheleſs of their fidelity towards him, and reſolution to obey their lawful Prince, of what Religion ſoever, even to the hazard of their lives. Meeting him afterwards (according to command) at *Chartres*, the King ſomewhat troubled at the firſt interview, began to excuſe what he had done, by telling him that he had been neceſſitated to ſacrifice himſelf for his Proteſtant Subjects, that he might with more eaſe procure a peace for them: To which Monſieur *du Pleſſis* anſwered, That there were better expedients for the working of that end, had his Majeſty been pleaſed to have made uſe of them, and that it would have been more agreeable to their minds to have ſacrificed their lives for him. About this time he obtained of the King a revocation of ſuch Edicts as had been made

made by the Leaguers againſt the Proteſtants, and a confirmation of others, by which the free exerciſe of their Religion had been formerly granted unto them.

Anno 1595. He began his work of the Lords *Supper*, which he finiſhed in leſs then a year; In which Book his principal end was, to repreſent the belief and practiſe of Antiquity in moſt part of the points controverted in Religion; which deſign the King had heretofore approved, as a means to facilitate a reformation: This Book was afterward approved by the National Synod at *Saumur*, though not Printed until the year, 1598. The publication of it ſtirred up many enemies againſt him, eſpecially of the Clergy: The Jeſuites of *Bourdeaux* petitioned the Parliament there, that it might be burned; The Pope himſelf by expreſs Letters complained of it to the King, that one of his Privy Counſel ſhould dare to call him *Anti-Chriſt*. The King nevertheleſs took no notice of it, only ſometimes he complained to his Friends, that he was ſorry that Monſieur *du Pleſſis* had by this means given him occaſion not to put him upon further Employments; which likewiſe he deſired Monſieur *de la Force* to tell him; To whom *du Pleſſis* anſwered, That he had not done this act raſhly, but upon good conſideration: *That the King knew well, that he was ever wont to diſtribute his ſervices firſt to God, next to his King, and then to his Friends; which method he could not with a good conſcience change; That he was not ignorant how much this would hinder his preferments in the World, which he regarded not ſo much, as to do the leſs Service for his God; That however, God was Faithful, and would honor ſuch as honor him, and much more to the like effect.* Piety. Zeal.

But the Pope, ſtill underhand ſolicited the King to ruin him, whom in all his Letters he called his enemy, repreſenting that he had puniſhed one in *Rome* for having ſpit upon the Kings *Effigies*, how much more ought the King to puniſh him who had ſo irreverently uſed Gods Vicar: And ſo far was the King led away by his frequent ſolicitations, that notwithſtanding the important ſervices of Monſieur *du Pleſſis*, he ſought all poſſible occaſions to caſt him off, which though ordinarily not hard to find in one who had ſo high a charge in the adminiſtration of the Common-wealth, yet (by the grace of God aſſiſting him) Calumny could not find on that ſide where to faſten.

At laſt (having nothing elſe to accuſe him of) his Book muſt be laid hold of, for a pretence to ruin him, in which the Biſhop of *Eureux* [*du Perron*] promiſed to ſhew five hundred falſe quotations: *Du Pleſſis* on the contrary offered to make good all the paſſages cited in his Book, out of Impreſſions approved by his Adverſaries. Whereupon a Conference was appointed at *Fountainbleau*. But the *Sorboniſts* fearing leſt the examination of particulars would prove to their diſadvantage, deſired the Popes *Nuncio*, and he the King, to hinder it.

The King deſired him not to trouble himſelf, ſince he would ſo manage the buſineſs, that the diſgrace ſhould remain upon the Proteſtants, which he intended to bring to paſs, by ordaining, that at the Conference the Biſhop ſhould open the Book, and name to the number of fifty paſſages, if the time would permit, to which *du Pleſſis* was to make anſwer *ex tempore*, otherwiſe he was reſolved to verifie the Biſhops accuſation.

This being told to *du Pleſſis*, he anſwered, that it was a hard condition for him, to make an unpremeditated anſwer to ſuch quotations as the Biſhop ſhould pick out of ten thouſand alledged in that Book, to the retaining of all which, no humane memory could ſuffice. Whereupon the conditions where a little (though very little) qualified, and thus propoſed; That the Biſhop ſhould quote unto him ſixty paſſages over night, to which he was to anſwer at eight the next Morning. Monſieur *du Pleſſis* (after ardent prayers to God) accepted the condition. Prayer.

About one of the Clock after mid-night the ſixty paſſages were brought to him, quoted only thus, *Scotus p.* 869. *Durand. pag.* 870, *&c.* beſides that

the Books which he borrowed of the Biſhop (he having none there of his own) at two of the Clock, were again ſent for by ſix; yet in this ſpace of four hours (though weak ſighted) he had examined nineteen of the quoted paſſages; At eight of the Clock he was called, though then put off till one in the afternoon, ſo that but nineteen of the quotations were examined; upon his anſwer to the firſt, the Moderators (being moſt part Papiſts) were aſhamed, and pronounced in favour of Monſieur *du Pleſſis*; which they were about to have done likewiſe in the ſecond, had not the King interpoſed, which made them decide it againſt him. For the reſt, they were chiefly ſuch paſſages of *Fathers*, as the Biſhop pretended, that *du Pleſſis* had not intirely quoted; in which though *du Pleſſis* made it appear, that the words pretended to be fraudulently left out, were all to the ſame effect; yet the Moderators judged, that it were good they had been added.

This was the ſumm of that Conference; concerning which *du Pleſſis* Printed afterwards a Relation to vindicate himſelf: But the Biſhop every where cried up the Victory which he pretended to have gotten there, yea, even in the Cathedral Church, in a Sermon before the King and Court at Whitſontide, (About a fortnight after the Conference.) He was himſelf the Trumpet to his own praiſes: But that week a flaſh of Lightning broke into the Church, ſhattered the Pulpit where the Biſhop had Preached all the Holidays, burnt ſome Images, and at the ſame time fell likewiſe in the Kings Garden: Alſo on the Thurſday following, the Biſhop Preached again in a Church neer the *Louvre*, upon which Church, within two nights after, fell another flaſh of lightning, which uncovered part of the Steeple, and beat down ſome Images; and at the ſame inſtant falling again into the Kings Garden, burned ſome Orange Trees there.

Providences extraordinary.

In theſe Prodigies, the very Adverſaries of *du Pleſſis* acknowledged the finger of God; Neither would they ſuffer the Biſhop to Preach any more in their Churches; Beſides, that himſelf made an oath to preach no more till Winter.

Monſieur *du Pleſſis* thus faln into diſfavour with the King, began to lead a more private life, though he had ſtill a large influence upon publick affairs.

Popiſh treachery. Gods protection.

In the year 1602. A certain Monk had hired two young men to kill him; who came in Sermon time into the Church, at *Saumur*; the one of them drawing ſo neer, as to lift up the Carpet which lay before him, but had not the boldneſs to ſtrike: Being taken upon ſuſpition he confeſſed his intentions, and who ſet him on work; whereupon the Monk was apprehended, and hanged. Afterwards the King began again by little and little to favor him, moved thereunto, not only out of his own inclinations, which had been always towards him, though thus clouded for a while, for fear of the Pope; but likewiſe by a Remonſtrance from Queen *Elizabeth*, who had told his Ambaſſador, that ſhe knew not how to truſt his Maſter, who ſo far depended on the Pope, as for his ſake to ſlight his beſt and moſt Faithful Servant.

His Son ſlain.

In *January*, *Anno* 1605. The only Son of Monſieur *du Pleſſis* was ſent for to the Court by the King, who intended an imployment for him, where he was well received: But the deſign for which he had been ſent for, failing, he deſired leave to go into *Holland*, which was granted him, where he was the ſame year unhappily ſlain before *Gueldres*; which bred ſo great a grief in his Mother, that ſhe lived not long after, departing this life in *May*, *Anno* 1606. This was one of the moſt remarkable *Epoches* in the whole Life of Monſieur *du Pleſſis*, in the which two ſuch great and ſo contiguous loſſes had befaln him: After his Sons death, he had both his

his own grief to combat with, and to comfort that of his Wife: But after her death he was wont to ſay, *That heretofore ſhe had been an aid to him in living well, and ſhould hereafter be ſo in teaching him to die well*; From thenceforth he took this for his Motto, *Mihi bis anhelo ſuperſtes.* His Wife dies. A good Wife.

The ſame year he was again himſelf called to the Court, and graciouſly received by the King, where he continued, till the year following, at which time he deſired leave of the King to retire himſelf, which the King unwillingly granted; withal, deſiring him to come ſometimes to Court, and expreſſing his grief that he could not employ him according as he deſired, the reaſon whereof himſelf well knew, meaning the ſcandal which the Pope would have taken at it: Being returned to *Saumur*, he began his Work of the *Myſtery of Iniquity*, *Anno* 1607. which, though a work of infinite labour, yet he finiſhed it in nine moneths. In which it is remarkable, that to ſpare his ſight, he dictated it to others that wrote it from his mouth. He is ſent for to Court.

In the Spring, *Anno* 1608. He began to ſet upon thoſe great Volumns of *Baronius*, to which he intended a confutation. About this time likewiſe were thoſe Letters of his written into *Holland*, concerning the Novelties introduced into the Church by *Arminius*, to whom he adviſed the *French* Church to ſend one of their Miniſters (naming Monſieur *du Moulin*) to confer with him concerning the Points by him maintained, and to adjure him in the name of God to forbear begetting of Parties in the Church: This adviſe was approved by the Church, but fearing to offend the King, they durſt neither ask his leave, nor ſend without it. His zeal againſt Hereſie.

Du Perron, Biſhop of *Eureux*, now made Cardinal, and Arch-Biſhop of *Sens*, was much preſſed by the King to anſwer Monſieur *du Pleſſis*, to which he was likewiſe urged by his Friends, who told him that the Action at *Fontainbleau* was little to his credit, and that ſhould *du Pleſſis* die, it would be then too late to anſwer him, becauſe men would be ready to ſay, that he durſt not do it in his Life time; wherefore he promiſed, and undertook the buſineſs: And going to *Rome*, ſequeſtred himſelf from other buſineſs for the ſpace of a year to perform it, promiſing the Pope at his arrival in *France* to Print his anſwer, which he ſaid was riſen to a great Volumn.

Upon his return, the King asked him when he would Print it? He told his Majeſty, that he ſtayed but for ſome Manuſcripts from *Rome*; which anſwer, the King ſeeing his delays, uſed as a Proverb to ſome undertakers, whoſe work went not forward, who making idle excuſes to him; Yes (ſayes the King) *I ſee you ſtay for Manuſcripts from* Rome *too*; *Cauſabon*, who was about the Cardinal, wrote to Monſieur *du Pleſſis* concerning this Anſwer, telling him that it was finiſhed, and that himſelf had ſeen it; whom *du Pleſſis* deſired, as the Cardinals Friend, to give him from him the ſame Counſel which Chriſt did to *Judas* in the Goſpel: *What thou doſt, do quickly.* But this Volumn of anſwer never appeared; The Cardinal after the Kings Murther, thinking himſelf to be diſingaged from his promiſe.

In *October*, *Anno* 1609. Monſieur *du Pleſſis* had notice given him of a Book in *Folio*, ſeen in the Houſe of one that was a Confident of the Jeſuits, which was written to the half, containing divers Oaths ſigned with blood; in which they obliged themſelves to obey the commands of the Pope: of which he immediately gave a ſecret advice to the Court; but by the evil conduct of him that was appointed to ſearch for it, the Book miſſed of being found. This year he turned into Latine his Book of the *Myſtery of Iniquity*, which he dictated ſo faſt, that his *Amanuenſis* had much ado to keep pace with him with his Pen.

The horrid Murther of the *King* following in the year. 1610. he upon notice of it, took ſo good order, as to keep the people about his Government in quiet,

who upon that ſudden change, were ready to take up Arms: And as ſoon as he had received the Edict for the Regency of the *Queen Mother*, he adminiſtred the Oath of Fidelity to all the Clergy and People within his Juriſdiction; making a ſpeech unto them, in which he deſired them to forget the diſtinguiſhing names of *Papiſt* and *Proteſtant*, which having cauſed ſo many misfortunes, ought to be buried in this great one: Profeſſing, that whoever would ſhew himſelf a good *French*-man, and a Faithful Subject, ſhould be of him reſpected as his Brother.

In *May Anno* 1611. was held in *Saumur* the General Aſſembly of the *Proteſtant Churches*; where, chuſing a Preſident, ſix of the ſixteen Provinces were for the Duke *de Bouillon*, the other ten for Monſieur *du Pleſſis*; who being much troubled at it, deſired them to chuſe again, but was by the company commanded to take the place: At which the Duke being diſcontented, there followed a diſſention in that Aſſembly, manifeſtly tending to a Schiſm in the Church, which *du Pleſſis* (though a party) much laboured to reconcile, and at laſt, that was happily brought to paſs in the National Synod held the year following at *Privas*.

A bleſſed peace maker.

Another diſſention afterwards happened between Monſieur *du Moulin*, Miniſter of the Church at *Paris*, and Monſieur *Tilenus*, Profeſſor at *Sedan*, about the effects of the Union of the two natures in Chriſt: The making up of this difference was, by a National Synod held at *Tonneinx*, referred to Monſieur *du Pleſſis*, who proved the happy Author of a full reconciliation betwixt them, in the year, 1614. Yet had this difference like to have broke forth again the year following, by the indiſcretion (or malice rather) of ſome particular perſons, had not Monſieur *du Pleſſis* in time ſtopped its progreſs: In which he was aided by a ſeaſonable Meſſage of King *James*; who at that time ſent to invite *du Moulin* into *England*, to confer with him about a Method of Uniting all the Reformed Churches of Chriſtendom, to which he had been often ſolicited by Monſieur *du Pleſſis*. The iſſue of which Voyage was, That the King reſolved to ſend Letters to all Proteſtant Princes, to invite them to Union, and deſired the French Churches to frame a confeſſion gathered out of all thoſe of other reformed Churches, in the which unneceſſary points might be left out, as the means of begetting diſcord and diſſention.

King *James* mediates peace.

Some years following were ſpent by Monſieur *du Pleſſis* in procuring the peace of the Proteſtant Churches, and endeavouring to keep a good correſpondence between the King and them, which was continually ready to be interrupted; in which buſineſs he carryed himſelf with ſo much prudence and fidelity in all occurrences between them, that he was admired, and praiſed by all, yea, even Cardinal *Perron* himſelf (heretofore one of his greateſt enemies) ſhewed him great reſpect in the Aſſembly of Eſtates held at *Rouen*, *Anno* 1617. ſpeaking of him in all companies with an exceſs of Prayſes; and telling the King himſelf, that thoſe men had done him wrong who had kept off Monſieur *du Pleſſis* from having a greater power in the management of his affairs; And that his Religion ought not to render him unprofitable in the exerciſe of thoſe graces which God had given him; and that his Majeſty ought to keep him neer his perſon ſo long as he ſhould live. Which praiſes the ſaid *Cardinal* reiterated upon his death-bed, in *September*, *Anno* 1618. charging his Friends then about him, to ſend a ſolemn *Farewel* from him to Monſieur *du Pleſsis*, and to manifeſt his ſorrow for not having made a ſtraighter league of Friendſhip with him, having ſo high an eſteem of his Conſcience and integrity.

Cardinal *Perron* praiſes him.

His Government of the Town and Caſtle of *Saumur* was continued unto him till the year, 1621. when the King falling into diſpleaſure and ſuſpition of the Proteſtants, by reaſon of their high deportment in the Aſſembly

at

at *Rochel*, diſplaced him at firſt but for three Moneths, with a promiſe of reſtoring him ſo ſoon as affairs ſhould be a little quieted. But theſe diſcontents growing to an open War, he could never procure a re-eſtabliſhment, though it were continually ſolicited by him; Wherefore retiring himſelf to his Houſe in the Forreſt upon *Dayure*, he continued there till the day of his death, which followed in the year, 1623. there applying himſelf to holy meditations and exerciſes of Patience.

His preparation for death.

He did by a particular providence of God make his laſt Will for the peace of his Family, and the edification of thoſe that ſhould ſurvive him; which having finiſhed upon the third of *November*, in the forementioned year, he expreſſed himſelf to be now diſcharged of one of his greateſt cares, and that nothing was now left for him to do, but to dye well.

The next day he was ſeized by a continual Feaver, forcing him to keep his bed, which ſo continued and encreaſed upon him, that upon the ninth of the ſame moneth the *Phyſicians* gave over all hopes of his recovery: Nevertheleſs he lived for forty eight hours after, which he ſo well husbanded in the care of his ſalvation, that ſcarce one of thoſe hours was employed in any other buſineſs. In all which time he gave both by word and action, ſo many expreſs and evident ſigns of his faith and aſſurance, that it may be truly ſaid, that in this ſhort time he confirmed by Irrefragable proofs all that he had ſaid or written of the truth of Chriſtian Religion.

In all this time he felt little or no pain, ſo that when the Miniſter asked him how he did, he ſtill would anſwer, *well, very well.* His ſpeech continued till the tenth day at midnight, which he continually imployed in prayers for himſelf and his enemies, and in comfortable ſpeeches to the by-ſtanders; ſometimes in the middeſt of his prayers, being heard to ſay, *I fly, I fly to Heaven, the Angels are carrying me into the Boſome of my Saviour*, ſometimes repeating thoſe words of *Iob, I know that my Redeemer liveth, I ſhall ſee him with mine eyes, hiſce oculis*, repeating divers times theſe laſt words in *Latine*. Being asked if he felt not the Spirit within him, ſealing unto him the promiſes of God, he anſwered, *Yes indeed, I am aſſured of it*; and again, *I feel, I feel what I ſpeak.* Two hours after, his ſpeech, and his hearing failed him, and his breath between ſix and ſeven in the morning of the eleventh day, which was the hour that he yielded up his ſpirit into the hands of God his Creatour, finiſhing by a happy death, a life of above ſeventy four years continuance, exemplary ſpent in the fear of God, and the profeſſion of his Goſpel. His Death.

The laſt hours of Monſieur du Pleſſis.

MOnſieur *du Pleſſis* by an inſtinct from God, had made, and dictated his Teſtament, upon the twenty fourth day of *Octob.* 1623. In the which, for the peace of his Family, and the edification of his ſurvivors, he had ſet down his laſt will and pleaſure. But by reaſon of ſome intervenient occaſions he did not ſign it till the third of *November* following, which having done, *Now* (ſaid he) *behold, I am diſcharged of one of my chiefeſt cares, and for the time to come have nothing elſe to look after but Death.* And indeed, from the day following he kept his bed for the moſt part, being ſeized by a continual Feaver, which was ſince known to be of that ſort, which is commonly called *Lityria*. This ſickneſs continuing, and increaſing upon him, the *Phyſicians* gave advertiſement unto his friends, upon *Thurſday* the ninth of that month, that his eſtate was ſuch, as no humane hopes were left that he could ever recover it. After which time God continued him upon earth for the ſpace of forty eight hours, which he ſo well imployed in the Thoughts of himſelf, and his Salvation, that he ſcarcely ſpent any one intire hour of them upon any Preparation for Death.

other buſineſs; giving both by his words and actions, ſuch expreſs and evident
Faith. Teſtimonies of his Faith and Aſſurance, that it may be truly ſaid, that in that ſhort time he confirmed by irrefragable proofs, all that ever he had ſaid or written concerning the truth of Chriſtian Religion.

The Goſpel of the Son of God was plainly ſeen to be ingraved upon his heart by the Holy Spirit. He ſeemed in the midſt of death to have obtained a firm poſſeſſion of Life, and to injoy a full contentment in that, at which moſt men are ordinarily affrighted. And this Leſſon was ſo lively and efficatious, that even thoſe who had the greateſt ſhare in the loſs of him, reaped joy and conſolation from the very ſubject of their grief: Would to God that all men could have been preſent there! Since it is impoſſible for any Pen to imprint that force upon his Expreſſions, which his own Accent, and the condition wherein he was, gave unto them. His words we ſhall endeavour to expreſs; though wanting that ſoul and life which they had in his mouth: And while we recount them as ſuch, we ſhall intreat ſuch as were then preſent to remember, with what voice and action they were accompanied; and thoſe that were abſent to imagine what weight the Spirit and Tongue of ſuch a Perſonage could add unto them, ſealing by a happy Death, a Life of ſeventy four years, ſpent (as is publikely known) exemplarily in the fear of God, and the profeſſion of his Goſpel.

On Thurſday, the ninth of *November*, Madam *de Villarnoul* his eldeſt daughter, came in the morning to his bed ſide, where, after ſhe had enquired of his health, as ſhe ſtood ſilent, he told her that he deſired ſome one might come and hold ſome good diſcourſe with him: Upon which occaſion they cauſed a Miniſter, being his houſhold Chaplain, to come, that he might give him notice of the dangerous condition in which he was, and prepare him to undergo the Will of God. And though the Miniſter was much troubled to be the bearer of ſo ſad a meſſage, yet he uſed much livelineſs in the delivery, without making uſe of the circumſtances wherewith men commonly uſher in ſuch diſcourſes; To whom Monſieur *du Pleſſis* was not any ways moved or aſtoniſhed, but with a countenance and ſpirit full of aſſurance, anſwered. *Yea*, ſaith he,
Charity. *is it true? I am very well content it ſhould be ſo; And do in the firſt place pardon from my heart all ſuch as have done or procured evil unto me*: Further, beſeeching God, that ſhe would pardon and amend them. The Miniſter praiſing God for that he was thus ready to forgive unto others their offences, which was an evident ſign that God would forgive him his; prayed him, that as he had edified the Church in his life time, ſo that now likewiſe he would do the ſame at his death, and ſince he ſtill injoyed the uſe of his Tongue, that he would comfort and edifie the By-ſtanders by his ſpeeches. To which he anſwered, *That he had not his ſpeech ſo free as they imagined; neither indeed could he ſpeak without pain*; nevertheleſs the deſire which he had to give an outward Teſtimony of the internal diſpoſition of his heart, made him in ſome meaſure overcome this hindrance: only he abridged into as few words as he could all that he had to ſay. Then he began a Confeſſion of his Faith, but not being able to finiſh it, he lifted up himſelf from the Chair whereon he ſate, and ſaid to the Miniſter, *I have a great account to make, having received much, and profited little*: It being anſwered, that he had, by the grace of God, faithfully and happily imployed his Talent, having ſerved the Church with much profit, and advanced the Kingdom of Chriſt. *Alas*, (ſaid he) *what was there of mine in*
Humility, *that Work? Say not that it was I, but God by me*, which ſaying he repeated three or four times afterwards upon like occaſions, reciting at one time that paſſage of St. *Paul*, 1 *Cor.* 15. 10. *I have laboured, yet not I, but the grace of God which is in me*; ſpeaking theſe laſt words in Greek, as they are in the Original ἡ σὺν ἐμοὶ, giving thereby all the glory to God, without dividing it betwixt himſelf and his grace, as thoſe which underſtand that tongue may eaſily percieve.

After-

Afterwards, being laid upon his bed, *There is nothing*, (ſaid he) *more juſt and reaſonable, than that the creature ſhould obey his Creator*: Then lifting up his hands above his head, he thrice cryed out, *Mercy*, adding, that he did it to ſhew, that it was the alone mercy of God to which he had his recourſe, and to which we ought to have ours alſo: That he had heretofore deſired to live, in hope to ſee the deliverance of the Church: But that finding no repentance in the world, he now found nothing that ſhould invite him to continue in it: Then compoſing his countenance, with a firm and grave voice, he gave his bleſſing, firſt unto his daughters, afterwards unto his ſons in Law, recommending peace unto them, to which (ſaid he) I leave you, as alſo to their children, and whole poſterity, as well preſent as abſent, praying God to ratifie this his bleſſing by his moſt holy benediction; He gave his bleſſing likewiſe to Monſieur *de Auberville* his Nephew, and his Wife; after to his Family and houſhold Servants, and in particular, to the Miniſter which then aſſiſted him, beſeeching the Lord to proſper the holy Miniſtry of his Word in his hands. He called likewiſe Monſieur *Diſſandeau* the *Phyſician*, which had always faithfully ſerved him in his ſickneſſes, particularly in this, and bleſſed him.

At the ſame time calling to mind Monſieur *Boucherean*, Miniſter of the Church in *Saumur*, he prayed God to bleſs him, and, Let it not trouble him (ſaid he) to be patient; He hath to do with a troubleſome people, I beſeech God not to impute their ſins unto them; There are ſome in the company which know what I mean. He underſtood by theſe words thoſe horrible calumnies, with which he had been, eſpecially in his latter years, unworthily and outragiouſly charged at *Saumur*, more than any other place. After he gave his bleſſing to the Church of *Saumur*, and to that of Saint *Iovin* (which was the neareſt to his houſe) taking notice that there were in it many good men, which bore affection to the word of God. At length he prayed to God for all the Church in general, that he would deliver it, and relieve it from oppreſſion, and reſtore it to a proſperous eſtate. After which he gave charge to the Miniſter to write to Madam *de Noiers*, daughter to his wife by her former husband, to tell her, that he gave his bleſſing to her, and all her houſhold: Remembring a while after Madam *de l'Iſle*, daughter to Monſieur and Madam *de Villarnoul*, he expreſſed his ſorrow for not ſeeing her, bleſſing her & her children: As alſo a while after he bleſſed particularly ſuch of his Grand-children, as did or had followed the ſtudies of Learning, ſaying, that he was aſſured they ſhould be bleſſed with the bleſſings both of Heaven above, and of the Earth beneath.

This being done, he proteſted that he had through his whole life made Gods glory his end and aim; adding withal, that ſuch as knew him, were not ignorant, that had he propoſed any other end unto himſelf, it had been an eaſie matter for him to have come to great riches and honours. Thereupon (the Miniſter queſtioning him upon that ſubject) he declared, That he perſiſted conſtantly in the faith wherein he had lived, which alſo by the grace of God he had defended by example, word, and writings; That were his life again to begin, he would walk in the ſame way and path, by which he had already ſteered his courſe, to wit, by perſevering in the profeſſion of the Goſpel, notwithſtanding the many dis-favours which he had ſuffered for it; That this his Faith was altogether founded upon the goodneſs and mercy of God in Chriſt *Ieſus*, who by the Father had been made unto him, and unto all ſuch as believe in him; *Wiſdom and righteouſneſs, ſanctification and redemption*; And for your works, Sir, (ſaid the Miniſter unto him) do you attribute no merit at all unto them? Away (anſwered he) away with all merit both of mine, and of any other mans whatſoever: I call for nothing but mercy, free mercy. Upon which the Miniſter pronounced unto him, in the name of *Ieſus Chriſt*, the remiſſion of his ſins, and the inheritance of eternal life, belonging unto all thoſe that believe in the Son of God, ſaying, that he did it in the vertue

and diſcharge of his duty, not that he at all doubted, but he in his heart fully felt the grace of God, and had full aſſurance of his mercy; I thank you (ſaid he) for it, and take your ſaying for an earneſt of the goodneſs of God towards me.

Monſieur *de Villarnoul*, praiſed God that he ſaw him enjoy ſo much comfort in his end, which he had always heard him to deſire, during his life, that he might be able to teſtifie it from his heart, and not dye without ſpeaking it; I feel (ſaid he unto him) my Son, I feel what I ſpeak. Afterwards the Miniſter demanding if he deſired that they ſhould pray unto God to fortifie him more and more, and likewiſe that he would reſtore him unto his health, that he might further ſerve him unto his glory. *Pray unto God* (ſaid he) *that he would diſpoſe of me.* It being anſwered, that all hope was not yet loſt, that what had been told him concerning the danger of his preſent condition, was but for fear leaſt ſome accident ſhould take away the conſolation of hearing him ſpeak: But that God was Almighty, able to raiſe up even thoſe that were already in the grave; *I am not* (ſaid he) *an enemy unto life, but I already ſee one that is far better than this.*

A while after, Madam *de Villarnoul* ſaid unto him, that ſhe hoped God would reſtore him at the inſtance of their prayers; *My daughter* (ſaid he) *let him do what he pleaſes, I depend upon his will.* And indeed though he always teſtified a great reſolution and aſſurance to encounter with Death, yet he never rejected ſuch remedies, or nouriſhment as were proffered unto him; and namely, that day he dined as he was accuſtomed: He retired himſelf from life, he fled it not.

After this they prayed by him, during which exerciſe he was extreamly attentive, his hands and eyes following to their power, the motions of his heart: And as long as the leaſt ſenſe was left unto him, he conſtantly lent a like attention to all the prayers, which at divers times were preſented unto God for him, during the ſpace of thoſe forty eight hours; ſo that about five hours before his death, when already motion and ſence began to fail him, it was marked, that he endeavoured with one hand to lift the other from under the clothes, that he might hold them joyned and lifted up, during the prayer.

Prayer being ended, he deſired they would read unto him the 71. *Pſal.* of which himſelf made choice; There was likewiſe read unto him the Meditation which himſelf had before time made upon 2 Tim. 4. 7. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, &c.* And moreover, by his command, another, which he had likewiſe publiſhed upon thoſe words of the *Pſalmiſt, Caſt thy burthen upon the Lord.* Whileſt theſe were reading, he was very attentive, giving us infinite Teſtimonies of the pleaſure which he took in it, and of the applications which he made from thence for his own conſolation; All this during three good hours and above; After which we left him to his repoſe, as ſince we always obſerved the ſame, to give him ſome time of reſt after that we had heard him. All which ſpaces he employed in prayers and holy meditations by himſelf, as appeared by the motions, ſighs, words, which from time to time brake from him, of the aſſurance which he had in God; of the Victory which by his grace he had obtained againſt the Tempter, and the like.

In the afternoon, upon a diſcourſe which was made unto him of the bleſſed immortality, the Miniſter ſaying, That here below we have but the right and Title, the Poſſeſſion being reſerved for us in heaven, himſelf cited to this purpoſe the words of St. *John* in the firſt Epiſtle, Chapter the third: *Beloved, now are we the children of God, but what we ſhall be doth not yet appear; now we know that when he ſhall appear we ſhall be like unto him.* From whence, an occaſion being given to diſcourſe unto him of the Reſurrection, he thought good that they ſhould read unto him the fifteenth chapter of the firſt of the *Corinthians,*

thians, and marked (ſo freſh and untroubled was his ſpirit) upon the forty ſeventh Verſe, *The firſt man being of the Earth, is of duſt* (for ſo it ſounds in the *French* Tranſlation) that it is in the Text χοικὸς.

About the end of this Lecture, arrived Madam *de la Tabarriere*, his daughter, ſent by her husband to viſit him, and render the laſt offices of her Duty to him: He expreſſed much contentment in ſeeing her, ſaying, that God had granted him that which he deſired: That ſhe made up a great part of his comfort, and had done him a great pleaſure in coming. He enquired likewiſe concerning ſome of her children, which ſhe had not brought with her; and gave her his bleſſing: Afterwards exhorting all his children in general, to Union and brotherly Love, that they might poſſeſs in peace the Inheritance which he ſhould leave unto them; injoyning them in particular, not to go to Law about it; which was promiſed unto him with great aſſeverations, by his ſons in Law, and daughters, and particularly by Madam *de Fontenay* in the name of her husband, then abſent in *Normandy*: Which being done, full of contentment, he ſaid, *That he was arrived at the height of comfort, ſince he died with the aſſurance of leaving peace amongſt his children.* And as all retired themſelves to leave him in repoſe; *How ſhould I ſleep* (ſaid he) *there being ſo many good people near me?* His daughters then returning unto him, he took them by the hands, ſaying, *That he would ſpeak unto them, and would have them to anſwer him*; And then repeated unto them all the preceeding Exhortations, tending to the fear of God, and to Peace and mutual Concord. Some time after, the Miniſter diſcourſing unto him, That of all his Enemies he had now none left to fear, not Sin, not Death, not the Devil, not the World, being already diſcomfited by the Lord *Ieſus*, and ſpeaking to each of theſe in particular, he ſeemed to take much delight in that diſcourſe: Amongſt the reſt, as he ſpoke unto him concerning ſin, he ſaid, *That its power was the Law, aboliſhed by* Chriſt *for ſuch as believe in him; for Death, that it was indeed to be feared of thoſe that are out of* Chriſt, φοβερώτατον βίλος (ſaid he in *Greek*, alluding to a paſſage in *Ariſtotles Ethicks*, where death is ſo called) *but not to thoſe that die in the Lord, by whoſe Croſs, death was diſarmed:* As touching the World, the Miniſter telling him that he knew well by his own experience, how little its temptations can prevail againſt ſuch as the Lord fortifies, his Grace and Mercy, having always conſtantly accompanied him in all his ways, even to the preſent hour, which was an aſſured ſign of the faithfulneſs of his eternal love towards him. He anſwered, lifting up his eyes on high, *Thy Gifts, O God, and thy Call are without repentance:* And upon that it was ſaid, That the World, to deceive the faithful, ſometimes threatens, and ſometimes flatters them. *Theſe are* (ſaid he) *the ſubtilties of Satan.* The Miniſter continuing the ſame diſcourſe, and ſhewing, that from henceforth the Calumnies of the Devil can do nothing againſt the children of Chriſt, being juſtified, and ſanctified by faith in him, *who is it* (cried he out) *that ſhall frame an accuſation againſt the Elect of God? God is he that juſtifies*; Declaring further, that he was fully aſſured to have part in all his Promiſes, ſo that *neither life, nor death, things preſent, nor things to come, ſhould ever be able to ſeparate him from the love of his* Saviour: Which ſaying, he repeated divers times.

The Evening of the ſame day, upon diſcourſe of the vanity of the World, *Alas*, (ſaid he) *what is the world?* It being anſwered, The World is but a Figure, he added (as it follows in St. *Paul*) *which paſſeth away*: And preſently uſed that expreſſion of *Pindar* in Greek, Σκιᾶς ὄναρ ἄνθρωπος. After, leaving this Diſcourſe, he inſiſted much upon Confeſſion of his ſins, Saying, That he was a grievous ſinner, even one of the greateſt that was upon the earth, That there was in him, as he acknowledged, the ſeeds of all evil; but that in *Ieſus Chriſt* he ſhould obtain mercy: And thereupon required with much affection, that they would ſpeak unto him touching the Death and Paſſion of our Saviour;

which being done, and followed by prayer, he heard all with great Devotion, and at the end of the Prayer, ſaid theſe words, *Amen, by Ieſus Chriſt our Lord, in whom all the Promiſes of God are, Yea, and Amen.* Theſe were the greateſt part of thoſe things in Meditation, wherewith he ſpent the whole Thurſday, and the night following.

Friday morning, as we approached to his Bed-ſide, praying him that he would continue to edifie, and comfort us, by the Teſtimonies of his Faith and Perſeverance: He began with a Prayer, which he pronounced in Latine, *Lord open thou my lips, and I will ſhew forth thy praiſe; Lord make me to know my ſins, to weep for them, to deteſt them, to have them in execration,* which he repeated twice; Upon this the Miniſter took occaſion to ſpeak unto him concerning the remiſſion of his ſins, and the comfort which follows it, founded upon the hope of immortality, it being impoſſible that ſuch as are in Chriſt, though feeble, beaten down, and deſtitute, ſhould yet ever fall from life; the power of the Lord perfecting its ſelf in the midſt of their infirmities, in ſuch manner, that the inward man was ſtill fortified as the outward man grew weaker: Citing unto him, and reading all along to this purpoſe the end of the fourth Chapter of the ſecond to the *Corinthians*, from the fifteenth Verſe, and the beginning of the fifth, to the two and twentieth Verſe, laying a particular *Emphaſis* upon theſe words, *We know that if our earthly houſe of this Tabernacle be diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.* And asking him if he believed not all theſe things; If in this Faith he were not aſſured to be made partaker of that eternal weight of glory, ſpoken of by the Apoſtle; He anſwered; *That he was intirely perſwaded of it, by the demonſtration of the holy ſpirit, more powerful, more clear, and more certain than all the demonſtrations of Euclide,* and ſpeaking thoſe words, *by the demonſtration of the holy Spirit,* taken out of the 1 *Cor.* 2. 4. he repeated them in Greek ἀποδείξει πνεύματος, as they are in the original; and a little after upon the ſame ſubject ſaid, That he had ſeen the ſalvation of God, the wonderful works of God, τὰ μεγαλεῖα τοῦ θεοῦ (ſaid he) in the words as they read, *Act.* 2. 11. Wherefore he might not ſay with *Simeon, Nunc dimittis ſervum tuum in Pace,* upon which he repeated likewiſe two or three times that of the *Pſalmiſt, I believed, and therefore have I ſpoken,* applying it as did Saint *Paul,* 1 *Cor.* 4. 13. to ſhew that all his confidence and aſſurance proceeded from his Faith.

After noon he was heard praying to himſelf, and ſaying in broken ſentences; *I flie, I flie to heaven; the Angels carry me into the Boſome of my Saviour.* Then the Miniſter approached, and to comfort and confirm him more and more, called to his mind the manifold favours which God had ſhewed unto him, preſerving him from ſo many dangers which he had run through, fortifying him againſt ſo many aſſaults which he had ſuſtained, having always a particular care over him, and carrying him as the Eagle carries her young ones; which conception he repeated in Latine, *ut Aquila pullitiem ſuam.* The Miniſter continuing this diſcourſe, he cried out, *Lord thou haſt been our refuge in all generations, before the Mountains were brought forth, thou art God.* Whereupon it being added, that as the goodneſs of God and his mercy towards us was from everlaſting, ſo is it likewiſe firm and durable to all eternity; whence he might reſt for ever aſſured of it, nor ſhould the weakneſs of his fleſh make him any ways to doubt of it; to which he anſwered, *I know that my Redeemer liveth, I ſhall ſee him with theſe eyes, hiſce oculis,* repeating theſe laſt words in *Latine* three or four times; And as for the infirmity of the body, which turns into duſt; it having been ſaid, that this ſhould not weaken our hope, becauſe that God, into whoſe hands we reſign it, is powerful and faithful to preſerve that truſt: that he ſuffered us to turn, as it were, into nothing, to raiſe us up again more glorioufly, taking pleaſure to magnifie his power in our weakneſs;

of

of which he had often made experience during his life, and that it was ſtill to be ſeen in his death, in which by the Lords aſſiſtance he triumphed over all his enemies, though in the depth of weakneſs, according to the fleſh. *we can do all things* (anſwered he) *in Chriſt that ſtrengthens us.*

From that time he ſtill grew weaker, ſo that towards evening he could no longer pronounce entire periods, nor teſtifie the motions of his heart, but by ſhort anſwers to what they demanded of him, concieved in two or three words. Being then asked if he felt not within his ſoul the force of the holy Spirit ſealing unto him the promiſes of God, and filling him with a lively conſolation; He anſwered after a contented manner, which ſavoured of much cheerfulneſs, *Yes indeed*, and another time, *I am aſſured of it*, and a while after, with much ado, *The love of God is in my heart*: Always when the Miniſter asked him how he found himſelf, he anſwered, *Very well.*

Thus in the middeſt of theſe bleſſed thoughts he entred into poſſeſſion of the true Life, leaving by little and little this other earthly life. His ſpeech failed about midnight, his hearing two hours after, his breath betwixt ſix and ſeven in the morning, at which time he rendred his Spirit unto God his Creator.

It is worth our notice, that during theſe forty eight hours, he felt little or no pain, having been often carefully asked concerning it, almoſt every hour, always conſtantly anſwering, that he ſuffered none. Moreover, that he had his ſenſes perfect, as may appear by the preceeding diſcourſe, though a day before he had ſome raving fits, which ceaſed on an inſtant, without ever returning, ſo ſoon as they had given him warning to prepare for the life to come; At which the *Phyſicians* much wondred, ſeeing his Feavour and long waking (he having been many nights without ſleep) in their opinions ſhould have cauſed a *Delirium.* Laſtly, it muſt not be forgotten, that in all this time, he entertained no other diſcourſe then what tended to his ſalvation, having his judgment, ſpirits, and memory in ſo good eſtate, that in the middeſt of his extremities, they could ſcarce alledge any paſſage of Scripture, upon which he did not make ſome note, even upon the *Hebrew*, *Greek* and *Latine* words (whereof we have repeated ſome) uſing always the terms of Scripture to expreſs the diſpoſitions of his heart, and accommodating to his preſent uſe, the beſt and richeſt paſſages which are there to be found.

Of all this, many perſons of honour are witneſſes, both of ours and the other Religion, which were preſent there, both the one and the other declaring that they were extreamly edified and comforted by ſo fair a death: But none of them heard more than Monſieur *Moris*, a Phyſician of *Breſſure*, making profeſſion of the *Roman Religion*, who according to his wonted candor, will (I doubt not) always render a faithful witneſs to the truth of that which we have here repreſented; God give them and us grace to make our profit of it, to his glory and our own ſalvation, *Amen.*

This Life is written at large in French by one that was his Amanuenſis, and is thus contracted, and tranſlated by my worthy friend Mr. S. *Fellow of* P. H. *in* Cambridge.



J. BRVEN

The Life of John Bruen, *of* Bruen-Stapleford, *who dyed, Anno Chriſti.* 1625.

His Parentage.



John Bruen, of *Bruen-Stapleford*, in the County Palatine of *Cheſter* Eſquire, was born, *An.* 1560. and was the ſon of a worthy Gentleman, deſcended of Worſhipful Anceſtors. His Father was firſt married to a Siſter of Sir *John Dorus* of the houſe of *Utkinton*, from whom the Lord withheld the fruit of the Womb, as he did ſome time from *Rachel:* But after her deceaſe he took to Wife the daughter of *Thomas Holford* of *Halford* Eſquire, by whom the Lord gave him fourteen children, ſons and daughters, amongſt whom this *John Bruen* was the firſt born of the Male children, the beginning of his Fathers ſtrength, and Heir of his Family. Many of his Brethren and Siſters were holy men and women, eſpecially that rare Gentlewoman, Miſtriſs *Katherine Bretterg*, whoſe life is ſet down in this Book.

His Education.

His Parents brought him up civilly, and as thoſe times were, religiouſly alſo: And the Lord preſerved him in his childhood, and youth from the poiſon of Popiſh ſuperſtition, and the contagion of thoſe common groſs ſins, which for want of the light, and life of the Miniſtry of the Goſpel, raigned in thoſe parts, as if he had a purpoſe to reſerve him as a Veſſel of honor, and for his own houſe, and ſo by little and little, to fit and prepare him for his Miſtriſſes uſe and ſervice.

Seeds of grace.

When he was about ſeven years old his Father for ſome offence rebuked him ſharply, and corrected him ſoundly, which he being much grieved at, ſeeking relief, he took a prayer Book which he had learned, and going into his Fathers Chappel, read in it; and prayed as well as he could, and it pleaſed the Lord to comfort him with unexpreſſible joys; the next day he went to the ſame place, and uſed the ſame means, but found not the like comfort.

Probably

Probably the Seeds of Grace were then ſown, which, until they were further encreaſed by knowledge, and judgment, watered by the word, and warmed by the Spirit, lay hid under the corruptions of nature, and luſts of youth, as under clods of earth for a time; but afterwards brake forth in the Fruits of an effectual calling, and converſion in due ſeaſon to his Uncles, Maſter *Dutton* of *Dutton*, where he was bred up at School, under one Maſter *James Roe*, for about three years ſpace. This young Gentleman, wanting a School-Maſter at home, was by his Father ſent to his Uncles, &c. in which time ſomething he got for Grammer learning, a little, it may be, for civil Education, but nothing at all for nurture, and information in true Religion. *Anno Chriſti* 1574. he was by his Father ſent to *Oxford*, where he firſt received the love of the truth in any knowledge and underſtanding, being then about ſeventeen years old; He lived in *Albans-Hall* as a Gentleman Commoner, and was familiar with one *John Breerwood*, his Country-man, an Aldermans Son of *Cheſter*: This *Breerwood* obſerving in him ſome Popiſh practices, and opinions, as the forbearing of Meats, and Drinks for Religion, and Conſcience-ſake upon Frydays, and other dayes, and the forbidding of Marriage to Miniſters, as unlawful by the Popes Cannons, and Conſtitutions, *&c.* He ſet upon him by Scripture Arguments to convince and reform him, whereupon this young Gentleman (through Gods mercy) was ſo wrought upon, that as himſelf wrote it down in his Book. 1 Tim. 1. 2. Converſion.

This (ſaith he) *when I ſaw, and conſidered, that it was a Doctrine of Devils, taught, and delivered by ſeducing Spirits, and ſuch as ſpeak Lyes through Hypocriſie, I was then inflamed with zeal againſt the prophane Beaſt of* Rome, *and all Popery, both perſons and things, with all their Monuments, Rites, and Ceremonies,* &c.

Thus did the Lord inflame the heart of this young Gentleman with burning coles of his Word, and Spirit which he raiſed, and reached out unto him from the heart, and by the mouth of his Companion, and Friend, that the Droſs of *Popiſh* Errours was conſumed, and his Soul ſo healed, that the Treaſure of Gods Word was ever after better eſteemed, and entertained by him.

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But *Anno* 1587. his Father dying, he began to be much perplexed both in mind and eſtate; ſome ſorrows and fears, thoughts and cares began to ſtir, and work in him, and the Lord hereby began to work for his more effectual calling, and converſion: And this he did both by the Rebukes of his Word, and checks of his Spirit, convincing his judgment, and changing his Heart from the Love of baſer, to a Delight in better things: Whereupon he began to ſearch his Heart, and try his Ways, and to call himſelf to an account for his former Courſes, and weighing them in the ballance of the Sanctuary, he found them to be but Vanity, and vexation of Spirit. And albeit the pangs of his Converſion, and pains of his new Birth were not ſo violent as in ſome others of Gods Children; or as were *Pauls*, *Conſtantines*, or *Luthers*, yet were his paſſions, and affections at this time not much unlike to St. *Auſtins*, at the time of his Converſion, who being grown Weary of the Ways of Vanity, and tyred out with the Weight of his ſins, out of an Holy deſire to caſt off the Burden that preſſed him down, and to ſhake off the pleaſing ſins that did intangle him, he poured out his Heart in Prayers and Tears before the Lord in this manner; *Uſq; quo Domine, iraſceris? in finem? Ne memor fu-* Humiliation.



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eris iniquitatum mearum antiquarum. How long Lord wilt thou be angry? For ever? Be not mindful of my old sins. *Quam diu? Quam diu? Cras, & cras? Quare non hodie? Quare non hac hora finis turpitudinis mea?* How long? How long? To morrow, and to morrow? Why not to day? Why not this Hour, is there an end put to my former Filthineſs? We may not compare this Gentlemen for meaſure of Grace with St. *Auſtin*; but for the nature, Manner, Means, Time, and truth of his Converſion, he may ſeem to go hand in hand with him.

1. *Auſtin* was about thirty two years old when he was effectually called, ſo was he.

2. *Auſtin* had then many Combats between Reaſon and Religion, the Fleſh and the Spirit, and ſo had he.

3. *Auſtin* had his Heart full of Prayers, and his Eyes full of Tears when he ſought after God, and ſo had he.

4. *Auſtin* had, and held ſweet Communion with God by *Soliloquies*, and Holy Meditations, and ſo did he.

5. *Auſtin* having once taſted of the ſweetneſs of the Lord, thought nothing ſo pleaſant, as to forgoe the pleaſures of his former Vanities: *Quam ſuave mihi ſubito factum eſt carere ſuavitatibus nugarum*; and ſuch were Mr. *Bruens* deſires, and Delights, ſuch his Diſpoſition, and Affection, when once he had taſted how ſweet the Lord was, and had drunk of the pleaſures of his Houſe more freely, and fully than formerly he had done.

6. *Auſtins* Converſion was ſo bleſt of God, that it was an occaſion of the Converſion of others his Friends, as of *Alipius*, *Nebcidius*, and *Erodius*. So was Mr. *Bruens* attended with the Converſion of divers his Friends, and Relations, who by his means, and Gods bleſſing, were effectually called, and converted.

Mr. *Bruens* Father, together with his Lands, left him charged with the Portions of twelve Children, Sons and Daughters, which that he might diſcharge, he laid away his Hawks, and Hounds, and began to cut off all other occaſions of waſtful and riotous Expences; and whereas his Father left him a Park well furniſhed with Deer, he diſparked it, and drawing himſelf to as narrow a compaſs as he well could, he provided competently and comfortably for his own Family, and faithfully payed his Brethren and Siſters all their Portions, and diſpoſed of them in Marriage to their own content: Then he was very careful to ſet up Gods worſhip in his Family, walking wiſely in the midſt of his Houſe, ſetting his Eyes, his Favour upon the godly, and not ſuffering a wicked perſon to abide in his ſight: And his principal care was to dwell with his Wife as a man of knowledge, and to train up his Children in the Nurture and Information of the Lord, and by his Holy and prudent carriage, his Wife (though well affected to Religion before) yet grew on to an higher pitch in Knowledge, and Grace, and became to him a faithful Helper, and careful Yoak-fellow, to bear and draw in the Yoak of Chriſt. They were both very careful in the Education of their Children, catechiſing of them in the Principles of Religion, and cauſing them to learn ſuch Sentences of Scripture as might make the eaſieſt impreſſion of Grace upon their Hearts: Neither did he ſpare to uſe the Rod of Correction, as Gods Healing Medicine to cure the Corruptions of his Children; yet if at any time his Heart was over-heated through his hatred of ſin, and zeal for Gods Glory, that he ſpake unadviſedly with his Lips, or dealt too violently with his Hands, he uſed to be much Humbled for it, that going about to cure others, he had wounded himſelf: The Fruits of which his Holy Deſires, and Endeavours he found, and reaped in due ſeaſon: For hereby he became more watchful over his Spirit, and Speech in all ſuch occaſions, and provocations to Anger: He grew more moderate in his Corrections: When his paſſions were moſt vehement againſt ſin, he

Frugality.

Family Government.

Education of his Children.

he much aſſwaged them by his tender Affection to the ſinner: And laſtly, he lived to ſee thoſe whom he moſt ſharply corrected, effectually converted, and reformed.

Come we next to his Men, and Maid-ſervants, among whom there was not one idle and unprofitable perſon: And for his choyce of Servants, he took notice of any there-abouts, that began to ſet their Faces towards Heaven, ſuch he loved, and laboured to draw them into his Service: So that in a ſhort time he was furniſhed with godly and gracious Servants, both Men and Maids, and then he looked upon them as his Brethren, and fellow Servants in, and under Chriſt: Would ſometimes uſe them familiarly, adviſe, confer, conſult, and reſolve with them in matters of Conſcience, and other weighty occaſions: Sometimes he made them his Comforters in Afflictions, and Tentations, and received refreſhing from them: Among the reſt, he had one old Diſciple, [*Robert Paſfield*] a Man utterly unlearned, being able neither to write nor read, yet through Gods bleſſing upon his Induſtry, having a good Memory, he became ripe in Underſtanding, and mighty in the Scriptures: Yea, he was ſo well acquainted with the ſum, and ſubſtance of every Book and Chapter, that hardly could a man ask him for any Sentence of Scripture, but he would tell him in what Book and Chapter he might find it: He had a good Gift in Prayer, was very willing and able to confer of good things, whereby he became very uſeful both in the Family, and to other young Chriſtians abroad, as he had opportunity: For the Help of his Memory he invented and framed a Girdle of Leather, long and large, which went twice about him: This he divided into ſeveral parts, allotting every Book in the Bible in their order to ſome of theſe Diviſions; then for the Chapters, he affixed Points or Thongs of Leather to the ſeverall Diviſions, and made knots by fives or tens, thereupon to diſtinguiſh the Chapters of that Book; and by other points he divided the Chapters into their particular Contents or Verſes, as occaſion required: This he uſed inſtead of Pen, and Ink, in hearing Sermons, and made ſo good uſe of it, that coming Home, he was able by it to repeat the Sermon, quote the Texts of Scripture, *&c.* to his own great comfort, and to the benefit of others; which Girdle Maſter *Bruen* kept after his Death, hung it up in his Study, and would merrily call it, the *Girdle of Verity*: This old *Robert* (though but a Servant, yet) being Rich in Grace, his Maſter uſed him very familiarly; when conveniently he could, he would have him near him, would often go to the Hop-yard or Barn, where his buſineſs lay, to talk and confer with him; and when he was grown old, having been in his ſervice about thirty years, he was ſo far from caſting him off, that he daily fed him with ſome of the beſt Morſels from his own Table, and ſet him not far from him, that he might the better confer with him, which he continued to his dying day: Such other Servants as he choſe to be ever about him at Home, and Abroad, he made happy, by his taking Opportunities to impart ſome wholſome Words of Admonition, and Inſtruction to them, *&c.*

Old *Robert.*

His carriage to his ſervants.

To them all he allotted their places, and Imployments according to their skill and knowledge, proportioning their Labour to their ſtrength, and their Wages to their Labour, ever allowing them liberty, and leaſure, means, and helps to accompliſh the work they took in hand, not ſuffering them to want any Encouragement which might make them chearful, and faithful in his, and Gods ſervice. For which end (as his occaſion would permit he would go amongſt them, to ſee the work, and encourage the Workmen, and would take occaſion to raiſe matter of ſpeech from their Callings, VVork, VVages; ſometimes from the good Creatures of God, their Nature, and Uſe; or from the ſeaſon of the year, as Spring, Seeds-time, Harveſt, fair, or foul Weather, *&c.* To apply theſe to ſuch places of Scripture as they had heard

or read the same things in, for their further Instruction, and Edification: And in their Labours what he saw well done for matter and manner, he would well approve, and accept of, and by a due Commendation provoke them to continue in their well-doing: When he saw amiss, if it were of small concernment, he would wisely pass it by, if of greater weight, he would admonish, or reprove them for it; yet without raying or reviling words, sometimes more sharply, according to the nature of the Fault, and Disposition of the Offender, and sometimes more mildly, as he found the party more sensible of his fault, and more capable of amendment. There was not the meanest of his servants, but he would chear and encourage him, especially if he saw *aliquid Christi*, any thing of Christ in them: his servants also did usually exercise themselves unto godliness, exhorting, admonishing, and encouraging one another in the ways of God, and praying unto God in their courses every night for Gods blessing upon themselves and labours, which they performed in the Kitchin after family Prayers were ended before they went to bed, and for such of his servants as were inclined to marriage, he provided well for them, sending them out in the fear of God to establish Gods worship in their own houses.

He never thought his Table better furnished, than when he had some godly persons to sit with him, or stand about him, nor his meat better seasoned, then when it was poudred with the salt of wholsom words.

His private and Family Duties.

The religious duties which he daily, and duly performed in his Family, Morning and Evening, were these: He rose very early every morning, before any in the Family, betwixt three and four a clock in the Summer, and at five in the Winter, and then spent an hour or two in private, before he rang the Bell to awaken the rest of his Family: In his secret prayers, he used to make mention of every one in his Family, and especially as their occasions, and afflictions required, and gave thanks for such mercies, as either he, or they had received: Then he meditated upon some part of Gods Word, or Works, wherewith he seasoned his mind in the morning: Then he wrote out fair, part of som Sermon that he had heard lately before: Then his Family being up, and met together, he, with his heart, and his hands lift up to Heaven, spake in this manner.

A form of Prayer.

Blessed Lord God, and our most merciful Father in Christ Jesus, We thy poor Children do humbly beseech thee graciously to assist us by thy Holy Spirit in this our morning Exercise, that we may Faithfully perform the same to thy praise, and our comfort, and that for Christ his sake, our only Saviour and Redeemer: Amen.

This set form of short prayer he used morning and evening before his Exercise, to convince their ignorance, which deny the lawfulness of them: Then he, with his Family, sung a Psalm, with which Exercise he was much delighted, and oftentimes so ravished therewith in his Spirit, that his heart would even spring, and leap in his body: Yea, he was so affected with praising of God, That he took the word *Hallelujah*, which is the title of nine Psalmes, for his Motto, and usually wrote it in the first Page of all his Books;

Spiritual joy.

His reading the Scriptures.

Then he read a Chapter himself out of the Bible keeping an orderly, and constant course in his reading to make his Family better acquainted with the order and matter of the Scriptures, and to season their hearts with some portion of Gods word in the morning as a preservative against all unsavourly thoughts, noisom lusts, rotten speeches, and ungodly works all the day after. Himself also prayed with them, and that with such power, feeling, fervency, sincerity, Faith, and Humility, that he was oft much admired of them that heard him: He so wrestled with God by prayers and tears, that he would not let him go, till he had prevailed, insomuch that they seldom met again to pray, but he had some new and fresh cause of thanksgiving for the

His fervent prayers.

returns

turns of his Prayers. In the Evening he called them together again to the like Service, which he performed very religiouſly after the ſame manner, ſaving that after the Chapter, he propounded ſome wholſome Inſtructions to them, as the portion of Scripture gave occaſion, whether to convince any Error, or to confirm the Truth, to rebuke ſin, or to inſtruct in the way of Righteouſneſs, *&c.* And the better to juſtifie this his practice againſt Oppoſers, he made Collections out of the ſacred Scriptures, out of the Expoſitions, Teſtimonies, and Examples of godly and good Men, concerning this point of the Maſters Duty, in teaching, and inſtructing his Family in the fear of God, and Faith of Chriſt: And leſt any ſhould think that hereby he intrenched too much upon the Miniſters Office, and went beyond his Line; they muſt know, that whatſoever he ſpake in this kind, he borrowed it of good men, or obtained it by ſerious Study and Meditation, got it by reading the Scriptures, and good Expoſitors, or by reviving his Notes of ſuch Sermons as he had heard upon thoſe Scriptures, uſing all good and Holy means, to fit and furniſh himſelf with ſpiritual proviſions for that Service.

Neither was his zeal confined within his own Walls: For finding in the Church of *Tarvin*, and his own Chappel that anciently belonged to him, many ſuperſtitious Imagies in the Windows, which by their painted Coats, darkned the light of the Church, and obſcured the brightneſs of the Goſpel, he cauſed all thoſe painted Puppets to be pulled down in a peaceable manner, and at his own coſt glazed the Windows again: And for his incouragement and juſtification, he had not only the Word of God, but the Queens Injunctions authorizing, and requiring, "To extinguiſh, and deſtroy all Pi-"ctures, Paintings, and all other Monuments of Idolatry, and Superſtition, "ſo that there might remain no Memory of the ſame in Walls, Windows, "or elſewhere within their Churches, or Houſes: As alſo he did it by vertue "of a Commiſſion ſent down into the Country to the Earl of *Derby*, the "Maior of *Cheſter*, and others, to the ſame purpoſe at the ſame time. Zeal againſt Idolatry.

Yea, his heart was ſo enlarged towards God, with zeal for his glory, and his peoples good, that it was the joy of his Soul to bring in godly and able Miniſters among them, almoſt every Lords Day into the publike Aſſembly, and that of his own coſt, and labour, which he did with a chearful Heart, honouring God with his ſubſtance, by giving Maintenance to ſuch as were the Lords Labourers in his Harveſt: And though many ſlighted it, yet was it no Diſcouragement to him, neither was he weary of well-doing: Whoſe practiſe will ſhame ſuch, as being intruſted with the Lands, and Livings of the Church, for the Maintenance of the Miniſtery, do turn their Patronage into Pillage, and their Devotion into Sacriledge, robbing the Miniſters of their Means, and the People of their Spiritual Proviſion. Zeal for propagating the Goſpel. Sacriledge abhorred.

Anno 1590. Having provided for his Pariſh a worthy Preacher, the people, though they admired his gifts, yet would not ſo much as thank him for his pains, which was a great Diſcouragement to the Miniſter: Hereupon Maſter *Bruen* withdrew his Preacher into his own Chappel, to make the people more to prize the VVord by the want of it, more careful to ſeek it where they might find it, and more thankful to God and his Servants, by whoſe means they did enjoy it. Mr. *J. D.* He withdraws the Miniſtry for a while.

Then reſorted many to him, ſome to the Chappel to feed their Souls, and many into the Hall to feed their bellies, to his no ſmall coſt, and yet great Comfort, becauſe Religion increaſed thereby: But after a while, at the importunity of Chriſtian Friends he reſtored him to the publick Congregation, maintaining him, and other Preachers after him, till by the Death of the Incumbent, God eſtabliſhed a faithful Paſtor among them, concerning which,

hear Mr. *Clarks* own words at his Funeral: *He was* (ſaith he) *the chief Inſtrument to plant, and eſtabliſh the preaching of the Goſpel in this Congregation, firſt by providing divers of Gods Miniſters to preach here oftentimes when the Incumbent was grown old, and decrepit: Afterwards by maintaining a Preacher at his own proper coſt, and charges, and laſtly by being a means to obtain the place for me in Reverſion; and allowing me the greateſt part of my Maintenance: So that this Pariſh hath cauſe for ever to acknowledge him a Nurſing Father of Religion amongſt them, and a bleſſed Inſtrument to bring in the light of the Goſpel unto them, when they ſat in Darkneſs, and in the ſhadow of Death.*

My reverend, and learned brother, Maſter Sabbath Clark.

Wakes put down.

And whereas the people of *Tarvin* had a bad cuſtom of keeping VVakes upon the Sabbath Day, at which times there was much praphaneneſs practiced, to the diſhonour of God, by Banqueting, Drinking, Danceing, *&c.* This godly Gentleman ſtudying to remedy this great Evil, againſt that time, every year, provided three of the beſt affected Miniſters in the Country, who ſpent moſt part of three Dayes in preaching and praying in the Church, ſo that the Pipers, Fidlers, Bearwards, Players, Gameſters had no time left them for their Vanities, but went away with great fretting: Yet multitudes of well-affected People filled the Town, and the Church, much rejoycing before God; and theſe he feaſted at his Houſe alſo, ſo that at one of theſe

Liberality.

times, he ſpent in his Houſe a fat Beef and a half, in the ſpace of three dayes upon godly, and well-affected people, ſuch was his deſire to do good, his Delight in the Saints, his Joy in the Houſe of God, and Love to his Service; that all other things in compariſon of theſe, were but loſs, and Droſs, and Dung unto him: Oh! how truly might he ſay with *David*, *Away from me all ye Workers of Iniquity, I will keep the Commandments of my God. I hate all vain Invention, but thy Law do I love. All my Delight is in the Saints, and in them that excell in vertue. I was glad when they ſaid unto me, let us go up into the Houſe of the Lord, our feet ſhall ſtand in the Gates of* Jeruſalem. And this he did for divers years together, till by degrees, he had weared out thoſe profane Wakes.

His houſe a Nurſery of Religion.

As Sir *Richard Groſvenor*, and Mr. *Hardware*, and his Family.

Hereupon he began to be admired for his Fervency in the profeſſion of the Goſpel, and practice of true Religion, inſomuch that divers Gentlemen of the beſt rank, deſired to ſojourn in his Houſe, for their better Information in the way of God: One of which at his firſt coming would by no means indure to be reproved for his Faults, but how it was afterwards with him, Maſter *Bruen* thus left it upon Record: *After a while, having the one hundred forty firſt Pſalm for our Evening Exerciſe, diverſe of my Family did uſually give Notes, being Godly, and VVell-affected, and they all concluded together, that every one of them ſhould ſpeak upon the fifth Verſe. Let the Righteous reprove me,* &c. *And my ſelf gave the laſt Note, after which he never reſiſted any more.* Yea, himſelf gives this Teſtimony concerning Mr. *Hardware*, his Brother in Law. *It pleaſed God* (ſaith he) *whilſt my Brother, and his Wife, Children, and Servants were in my Family, ſo to work upon their hearts, that they went home with new hearts, converted unto God, and profeſſed Religion in Holy ſincerity till their Death. My Brother* Hardware *upon his return to the* Poole, *ſet up Religion in his Family with great power and comfort: So that the very firſt Evening after their coming home, they began to ſing Pſalms, to read the Scriptures, to pray, and Catechiſe. All which being ended, his Wife went to him, and kiſſed him, ſaying, Oh Husband, I thank God, and bleſs his Name, that ever you went to* Stapleford.

His pains to hear the Word.

And whereas in thoſe dayes the Lord was pleaſed in Compaſſion to his people, to raiſe up, and eſtabliſh many Holy Exerciſes of Religion in *Cheſhire*, and *Lancaſhire*, which were maintained Monthly by the godly Labors of the faithful Miniſters of Chriſt in thoſe parts with much comfortable ſucceſs: Maſter *Bruen* frequented theſe Exerciſes, and with great care, and

conſcience

conſcience, he ſtored himſelf with their Treaſures, and lighted his Candle at their Torches, whereby he was better enabled, and more furniſhed to ſet forwards Religion in his Family, and elſewhere, as occaſion was offered. In frequenting theſe Exerciſes, he took much pains, riding early and late, in heat and cold, and through foul ways, ſometimes ten, twenty, yea, thirty Miles, to his great charges alſo: Theſe Sermons he wrote diligently, repeated them as he went Home, and for about thirty ſix years together at Home he wrote over again the ſubſtance of theſe Exerciſes, whereby he left to the Heirs of his Family ſo many Volumns of Manuſcripts ſet up orderly in his Study, as is ſcarce credible, which he charged them to read over, if it were but once in their lives. He uſed the Miniſters whereſoever he came marvellous kindly, commending their pains, rejoycing in their Labors, and many times defraying their Charges; always encouraging them with gracious and ſweet words: Yea, this Kindneſs of his extended to all the profeſſors of Religion, even to the weakeſt and pooreſt Chriſtian that he obſerved to frequent theſe Exerciſes.

His love to Gods Miniſters.

In the middeſt of theſe ſweet Comforts, the Lord was pleaſed to exerciſe him with a great Affliction, by taking away with a ſtroke his dear Wife, and Faithful Yoak-fellow, who being well in the Morning, began to be Ill, and Sick at Supper, and departed this Life the ſame Evening; yet did the Lord ſo ſanctifie this Affliction to him, that by the power of grace, and Chriſtian Wiſdom, he moderated his Affections, and ſubdued his Paſſions, not mourning as a Man without Hope, but aſſuring himſelf that his loſs was her gain.

His Wife dies.

After which, finding that he ſtood in need of Marriage for the Comfort of his Life, and neceſſity of his Family, he ſought by prayer a prudent Wife from God; and the Lord was pleaſed to anſwer his prayers. For as he was in *Mancheſter*, attending upon the Holy Exerciſe of Religion kept in that place, he caſt his Eye upon a very amiable, and beautiful young Gentlewoman, which diligently frequented thoſe Aſſemblies, upon ſight of whom a ſudden thought aroſe in his mind, that this was ſhe whom the Lord had provided to be his Wife: And God, that he might not only pleaſe his Eye, and follow his Affection in his choice; but might deal prudently, and adviſedly for his better ſatisfaction touching her Virtues, and Graces (which he much deſired might be proportionable to her outward Lineaments) he imployed one of his moſt truſty, and religious Servants to make enquiry after her, who being born and bred in thoſe parts, ſoon brought him word, that this young Gentlewoman was Named Mrs. *Ann Fox*, Siſter to Mr. *Fox* of the *Rhodes*, well deſcended both by Father and Mothers ſide. Her Father a Gentleman of good Account, who ſometimes lived with the Right Honourable, *Henry*, Earl of *Derby*, and was Controller of his Houſe, one of his Counſel, and choſen by him as a principal Gentleman to attend upon him, when he was by Queen *Elizabeth* ſent Ambaſſadour into France: Her Mother (yet living) was a very godly, and gracious Matron, deſcended of the Ancient, and VVorſhipful Families of the *Addertons*, and *Leylands* in *Lancaſhire*; that her ſelf was a Virtuous, and Religious young VVoman, beautiful by Grace within, as well as by Nature without; one who was well reported of in the Church, and of good Eſteem amongſt God's people. Upon which report he being encouraged, neglected no time, but took the firſt opportunity to make a motion to her Mother, and Friends, which being readily entertained by them, he wooed the young Gentlewoman, gat her conſent, and ſo proceeding in the Fear of God, they were Married, to the comfort and content of all: And his Mother in Law gave them and theirs, their Table the firſt year; during which time he was as careful to do good to that Family, as if it had been his own Houſe, and he quickned himſelf and them to Prayer,

His ſecond Marriage.

He promotes Religion in his Mothers Family.

and Praiſe, Reading the Scripture, Singing of Pſalms, Holy Conference, Catechiſing, &c. Concerning which, himſelf thus writes: *My Mother in Law Tabling of us for a year, we ſet up the Exerciſe of Religion Morning and Evening; In which time through Gods grace, my Mother in Law got ſaving grace, and my Siſter in Law, now Miſtreſs* Hinde, *and another half Siſter of hers, and their Brothers, Maſter* William, *and Maſter* Thomas Fox, *a Servant or two, and ſome Neighbours, bleſſed be God for it*, &c.

He entertained many Boarders.

At the years end, he brought Home his beloved Wife to *Stapleford*, where they lived in great Peace and Love; and being well ſettled, there were many of the greateſt Gentlemen in the Country that ſued to him, ſome for themſelves, ſome for their Children to be entertained into his Family, and all to this end, that being partakers of ſo good means of grace, under his Religious Government, and Holy Example, the Ignorant might be inſtructed, the Unruly reclaimed, the Superſtitious reformed, the Profane converted, or reſtrained, the Babes in Chriſt might be Nurſed, and grow up by the ſincere Milk of the Word, and that ſuch as were of riper years might be fed with ſtronger Meat, by which means, his Houſe became a Nurſery for Religion; a Vineyard which the Lord bleſſed to bear Trees of Righteouſneſs, and Fruits of Holineſs.

Amongſt theſe, the firſt that dealt with him in this kind, was that accompliſhed Gentleman *Thomas Wilbraham*, of *Woodhey*, Eſq; who having married his eldeſt Daughter to the Heir of the Houſe of *Utkinton*, of great place for his Birth, and Blood, and of good parts, and civil Diſpoſition (yet addicted to the Pleaſures, and Luſts of youth) was very deſirous to place them as Sojourners for a ſeaſon in Mr. *Bruens* Houſe, under his Government, that thereby they might be the better wained from ſuch occaſions of Evil, as happily elſe-where they might be expoſed unto. This godly Motion was by Mr. *Bruen* willingly entertained, partly to ſatisfie the worthy Gentleman's deſire whom he much eſteemed, and partly that he might have opportunity to do good to the young Couple, being near a Kin to him, and now committed to his truſt, and accordingly he entertained them, and their Attendance into his Family.

His prudence.

Now his manner was, when any came firſt into his Family, to try their Diſpoſitions, and Inclinations, and how tractable they were like to be to good Duties, and Practiſes: For which end he carefully obſerved their ways; ſaw much, and ſaid little, bore, and forbore as occaſion required; taking ſpecial Notice of any good they ſaid, or did, and paſſing over many leſſer Faults, till he had fitter opportunity to reclaim them.

Amongſt others, this young Gentleman Mr. *Done* could not well away with the ſtrict Obſervation of the Sabbath. *Whereupon* (ſaith he) *we did all conſpire to do him good, ten of my Family ſpeaking one after another, and my ſelf laſt, for the ſanctifying the Lords day; after which he did very chearfully yield himſelf, bleſſed be God.*

He reforms his Houſe.

At another time (ſaith he) coming into his Chamber, I found over the Mantle a pair of New Cards, and no body being by, I took out the four Knaves, and ſo laid them there again: But for want of ſuch Knaves his Game was marred, and he never played in my Houſe after: And in like manner (ſaith he) twenty years before, being in one of my Studies, and ſeeing a pair of Tables under my Feet, I took them, with the Men, Dice, and all the Cards I found, and put them into an Oven that was then in Heating; and thereby he rid them out of his Houſe: And to juſtifie his Deteſtation of theſe Games, he ſet down in Writing theſe Collections.

Againg Cards and Dice.

1. All Games depending upon Hazard, or Chance are to be eſchewed.

2. The

2. The Prince of Devils firſt invented them, and the place was Hell.

3. Such Gamſters were held, and accounted for infamous perſons, uncapable of any Office, and unworthy any benefit of Law.

4. Dicers, Harlots, and Thieves be of one Hall, and Corporation; and the more cunning in this Art, the more wicked in their Lives and Manners.

5. All Gain by Gaming is *Turpe lucrum*, plain Thievery, worſe than Uſury. Pro. 16 33. and 18. 18.

6. All play at Dice is plain Lottery, which to uſe idly or triflingly, is a ſin againſt the third and ninth Commandment. Act. 1. 26. & 16. 16. Ezek. 22. 13.

7. There is no Recreation of Body, or Mind in theſe Games, unleſs it be in Deſire, and Hope of Gain, by another mans Loſs, which is unlawful.

8. Cards ſeem leſs evil than Tables, but there is never a Barrel better Herring, there is ſo much Craft in packing, *&c.*

9. There are mixt Games, conſiſting partly of Lottery, partly of VVit, and are oftentimes maintained with Tricks of Coſnage and Knavery.

10. The Coat-cards were in times paſt the Images of their Idols.

11. We ſhould abſtain from ſuch Games; 1. Becauſe they never were, nor are of any good Report in the Church; 2. There is great appearance of evil in them; 3. The command of the Magiſtrate forbids them, by the Name of unlawful Games; 4. They tend not to Gods glory; 5. They are cauſes of much Hurt to our Neighbours, and occaſions of many Sins and Sorrows to the Gamſters, and their Families, *&c.* *Alea, vina, venus, tribus his ſum factus egenus.* Phil. 4. 8. 1 Theſ. 5. 22. Rom. 12. 1. &c. 1 Cor. 10. 31. and 8. 13. Mat. 7. 12. Luk. 6 31.

He ſets up Bibles in his Houſe.

And therefore for the preventing of theſe Miſchiefs, and to exerciſe the heads and hearts of his Family, and of ſuch as came occaſionally to his houſe, he bought two goodly fair Bibles, and ſet them upon two Desks, one in his Hall, the other in his Parlour, which practice of his was ſo much the more commendable, becauſe it was anſwerable to the Cannons, and Conſtitution of our one Church of *England*, made and printed 1571. by which there is a ſerious and heavy Charge laid upon all Arch-Biſhops, Biſhops, Deans, Cathedrial Churches, *&c.* that they provided themſelves Bibles of the faireſt, and largeſt Volume, and of the Book of *Acts* and *Monuments*, and place them in their Halls and Dining Rooms, *Ut & ipſorum famulis, & advenis uſui eſſe poſſint*, that they might be for the uſe of their own Servants, and of ſuch ſtrangers as came unto them.

Mr. *Bruen* having thus reformed, and ordered his own Family, he began to take notice of ſome Defect in the publike Miniſtry, whereupon he procured a Faithful Miniſter of Chriſt to be Preacher at *Tarvin*, whoſe Miniſtry being very powerful and profitable, he ſo much delighted in him, that he maintained him and his Family very bountifully, and entertained him kindly. Mr. *Ar. St.*

Concerning which, hear his own Teſtimony; *I may well ſay* (ſaith he) *of that worthy Servant of God Mr.* John Bruen, *as it was ſaid of* Noah, *that he was a juſt, and a perfect Man in his time, and walked with God. whilſt I was Preacher at* Tarvin, *I had little Maintenance but what I had from him, and with much Cheerfulneſs did he miniſter both to me and mine, that which was ſufficient affirming oftentimes, that he had not the leſs for that which I and mine received from him: He was ever one and the ſame at home and abroad, very Faithful unto God, and loving unto Men, walking in the uprightneſs of his heart in the middeſt of his Houſe.*

About this time the Fame of Mr. *Bruen* came to Mr. *Perkins*, who hearing of his excellent Parts, and Pains in the profeſſion of Religion, and Exerciſes

in his Family, and of his Government of his Houſe, and the Religion of his Servants; being raviſhed with Heavenly joy, and ſtricken with an Holy Admiration at the hearing of it, he brake out into theſe ſpeeches: *Certainly this is no other than the houſe of God, and for the practiſe and power of Religion, the very Topſail of* England.

Mr. *Perkins* his teſtimony of him.

His Fame ſpreading ſtill more and more, many Gentlemen ſought to him to ſojourn with him, and at the Requeſts of his Friends, he entertained divers Families, and Perſonages of great place; many of which, during their Abode with him, were truly converted, others convinced, and all much reformed in their lives.

Concerning which, hear what himſelf ſaith: *Afterwards* (ſaith he) *many more deſired to Table with me: The Lady* Egerton, *Widdow, Daughter in Law to the then Lord Chancellor, with her Company: And my Coſen* Thomas Dutton *of* Dutton, *with his Wife, Son, and Daughter, now Wife to the Lord* Gerrard, *being ten in that Company: And four Gentlewomen of* Hatton, *who were Siſters, and their Maid, which Maid was at firſt froward againſt Religion, and Religious Duties: But God in mercy began firſt with her; for being in grievous Affliction of Conſcience, ſhe was ſoundly humbled, and had a comfortable concluſion, bleſſed be God for it. And then two of the Siſters had a more eaſie Converſion, but I believe, true Grace: The other two Siſters being convinced, were very honeſt modeſt Maids: And for my Coſen* Dutton, *his Condition with me was to keep the Holy* Sabbath *with my Family, as well in the Afternoon as in the Forenoon, which he, and all his did in the publick Congregation: All of us having a great help from a Learned godly Miniſter, Mr.* Robert Watts, *a Reverend worthy man of God, whom we called Old* El, *for his gravity, and faithfulneſs above many, who was continually with us in my Family,* &c.

At the ſame time my Coſen *Dutton* was preſſed, and charged by ſome of great place to maintain his Royalty of Minſtrilſy, by granting Licenſes to Pipe, and Dance on the *Sabbath* Day; but my Miniſter, my ſelf, and Family were very earneſt againſt it, and prevailed ſo far with my Coſen *Dutton*, that he promiſed that all Piping, and Dancing ſhould ceaſe on the *Sabbath* Dayes, both Forenoon, and Afternoon, and ſo his Licenſes were made, and do continue ſo until this day: By which means we had great Peace, and Comfort together, bleſſed be God for it.

But in the middeſt of theſe ſweet Comforts, the Lord again ſent a Tempeſt of grief, and ſorrow, by taking away his gracious Yoak fellow, which not long after cauſed a Diſſolving of his Family, and a diſperſing of that whole Company, to their no ſmall grief.

His ſecond Wife dies.

The loſs of this Gentlewoman was ſo much the more grievous, both to her Husband, and to the whole Family, becauſe of the great help, and comfort they had all by her. She lived ten years with her Husband, a faithful Helper, and ſhe a fruitful Vine, bearing to him Nine Children, Sons, and Daughters, and continuing with him in great Peace, and Love: A prudent Wife, and a wiſe Fellow-governour in his houſe, much reſpected, and beloved, not only of her own, but of all the Gentlemen, and Gentlewomen that Tabled with them.

Concerning which, himſelf thus writes: *When it pleaſed God to take away my Wife from me, then all mourned for her loſs: As alſo becauſe all my Tablers muſt now part, being about the number of one and twenty: But we did ſtill ſo well accord, and ſo loth we were to part aſunder, that I requeſted them to ſtay with me that Quarter more, which was very thankfully accepted: In which time we had much Comfort, but mourned often to think of the Quarters end: And the laſt day ſitting at Dinner together, all were ſo full of Heavineſs, that there was no Meat eaten, ſo that I was forced to hide my ſelf, and could not take Leave of them* &c.

Then

"Then (saith he) I lived a single Life five years and an half; and being in "Debt, and having four Daughters, and divers Sons to dispose of, by Advice "of Friends, I gave over House, and went to live at *Chester* for a season: "Master *Bifield*, a godly and powerful Preacher, being Minister there at "that time: And there I lived three Years, having the Company of Master "*Bifield*, and his Wife every Wednesday, and Friday at Dinner with me, "which were his Lecture Dayes, with some other good Company besides: "In which time God stirred up the hearts of many of my Neighbours to "come to Prayer with us: Which Meetings were at first traduced by "some, yet after a while, being well known what they were, no Fault was "found. He lives at *Chester*.

"In this time it pleased the Lord Almighty to give a great Blessing, All "Praise to his Holy Name: Many converted, many confirmed, and many "convinced: In these three Years, God also gave me a great Blessing in "my outward Estate: I paid all my Debts: I Married two of my Daugh-"ters, and paid their Portions: I preferred a Son or two: I maintained "the Poor in my own Parish in the Country, allowing them all the pro-"fit of my two Mills: I maintained the Poor in *Chester*, both at my "Gates, and otherwise Weekly, as I was rated: All humble and hearty "Thanks be given unto God, Father, Son, and Holy Ghost, for evermore, "*Amen.* God blesseth him exceedingly. Charity.

The three years being expired, he returned home to *Stapleford*, he married another Wife, by whom he had one Daughter that dyed, and one Son living; and encouraging himself in the ways of God, he daily performed these four Duties: First, Meditation for the Increase of Knowledge, and good Affections towards God, and good things: And for his help herein, he carried about him some part of the Bible, or Notes of Sermons when he went into the Fields: Within Doors he Read much in the Scriptures, and made Collections of the Promises, Preceps, Comforts, Prohibitions, *&c.* And these he made the subject of his Meditations: For this end also he Read oft the Works of divers Learned men, and drew into Heads, and Common-places what was most worthy Observation in them. Meditation.

Amongst the rest, he was much delighted, and refreshed with Doctor *Halls Contemplations*, and *Meditations*, Mr. *Greenhams* Works, Mr. *Rogers* his seven *Treatises*, which for his better help, and greater comfort, he had abridged, and epitomized all most all, till he was informed that another godly man, and worthy Divine [Mr. *Paul Banes*] had already done it to his hand: And afterwards when Mr. *Egertons Practice of Christianity*, containing the summ, and substance of that Book, came forth, he applied himself to make the best use of that part of it touching the Art, and Exercise of this Divine Meditation, wherein he perfitted so well, that he was very able, according to those places, and rules of Directions, to enlarge his Meditations upon any subject that did usually fall within his reach, and compass: So that now he might say with Holy *David*, *Oh how I love thy Law? It is my Meditation all the day. I have made thy Statutes my Songs, and my Meditation in the dayes of my Pilgrimage.* Psal. 119. 97, 45.

And he found much benefit by these Meditations; as the killing of noisom Lusts, the dislodging of many worldly Cares: It wrought in him a godly Care over his Thoughts, Words, and Actions: A gracious Aptness to, and chearfulness in Holy Duties: It ministred to him Counsel, and strength for spiritual Combats: It brought him to an Heaven upon Earth, and made him go about earthly affairs with an Heavenly mind: It kept his heart in possession of his Integrity, whereby he kept Faith, and a good Conscience in every thing: It wrought his Soul to a gracious Tenderness, Lowliness, and Meekness, to be very sensible of other mens sins, and sorrows, as well as of his own. It enabled The fruits of it.

abled him whereſoever he came to leave a ſweet ſavor of his grace, and vertues behind him: And it was as a ſoveraign preſervative againſt all Inticements, and Allurements to ſin.

His obſervation of Gods Works.

In the next place, he was very careful to obſerve Gods Works, both of Mercy and Judgments, for which end he obſerved, and Recorded many of them: Hear him ſpeaking in his own words.

"Some few years before my Brother *Hardware* died, he had a Man-ſervant "(as many thought) bewitched, and grew daily weaker and weaker, ſo that "my Brother ſent to me, and my Family to ſpend a day with him in Faſting "and Prayer: At that time I had good Mr. *Wats*, the Preacher with me; we "went to the Houſe, where we found the Man very ſick and weak, and "like an Anatomy, having nothing but skin and bones, not like to live "a Day longer: He was brought and layed in a Bed in the Chamber where "we prayed, and the ſame Evening he began to amend: The next Morning he "walked abroad, and the third day was ſo ſtrong, that he fell to his work and "labour; *All Laud, and praiſe to God for it.*

Return of Prayer.

Anno 1601. My Servant going with his Cart laden, fell down, and the wheels being Iron-bound, went over his Leg, yet hurt him not at all: *Laus Deo*, praiſed be God.

Gods mercy.

Anno 1602. My Son *John* going into the Field, took up a Sith to ſee how he could Mow, the Sith entred into his ſtocking to the ſhin-bone, ſhaving the hair, and came out at the back ſide of his Leg, and touched no fleſh nor skin: *Laus Deo*, praiſed be God.

Gods judgment on a ſwearer.

Anno 1603. One that dwelt in my Farm in *Wimble-Stafford*, ſeeing two godly perſons going in the way, ſaid to one with him, I will dance, ſwagger, and ſwear, to anger yonder two Puritans, and ſo he did, to their great grief: But preſently the revenging hand of God was upon him, ſo that immediately he fell ſick, was carried home in a Cart, and within three dayes died moſt fearfully: *All glory to God.*

A Boy poſſeſſed with the Devil. *Tho. Hariſon* about eleven or twelve years old.

But he took the greateſt pains in Recording the paſſages about a Boy, about twelve years old, at *Northwitch*, who was ſo ſtrangely, and wonderfully afflicted and tormented, that many held him to be really poſſeſſed with the Devil; about this he wrote much, ſome of the paſſages were theſe: By his Torments he was brought ſo low, weak, and feeble, that he was almoſt nothing but skin and bones, yet for the ſpace of four and twenty hours every day (having only one half hour reſpite, which they called his awaking time, and wherein they gave him a little Food) he was of that extraordinary ſtrength, that if he foulded his hands together, no man could pull them aſunder: If he rolled his head, or toſſed his whole body (as uſually he did) no man could ſtay, or reſtrain him: He would, to the great aſtoniſhment of the Hearers, howl like a Dog, mew like a Cat, roar like a Bear, froth like a Boar: When any prayed with him, his paſſions were ſtrongeſt, and his rage, and violence greateſt, ready to fly in their faces, and to drown their Voices by his yellings, and out-cries: If one came near him with a Bible, though under his Cloak, and never ſo ſecret, he would run upon him, and uſe great violence to get it from him, and when he could get any, he rent them in pieces: Sometimes he would lie along, as if he had been ſtark dead, his colour gone, and Mouth ſo wide open, that he would on a ſudden thruſt both his hands into it: And notwithſtanding his great Weakneſs, he would leap and skip from his Bed to the Window, from the Window to the Table, and ſo to Bed again, and that with ſuch Agility, as no Tumbler could do the like: And yet all this while his Legs were grown up cloſe up to his buttocks, ſo that he could not uſe them; ſometimes we ſaw his chin drawn up to his noſe, that his mouth could ſcarce be ſeen; ſometimes his chin and forehead drawn almoſt together like a bended Bow; his countenance fearful by yawning, mowing, *&c.*

The

The Biſhop hearing of the ſtrange Torments of this poor Child, ſent for him: His parents brought him, and once the Biſhop prayed with him, but the Boy was ſo outragious, that he flew out of his Bed, and ſo frighted the Biſhops men, that one of them fell into a ſown, and the Biſhop was glad to lay hold on the Boy, who ramped at the VVindow to have gotten out: Hereupon this Biſhop granted a Licenſe for a private Faſt in the Childs Fathers Houſe, for his Help and Releaſe, and that in theſe Words.

Having ſeen the bodily Affliction of this Child, and obſerved in ſundry Fits very ſtrange Effects, and Operations, either proceeding from ſome natural, and unknown Cauſes, or of ſome Diabolical practices: We think it fit, and convenient for the eaſe, and deliverance of the ſaid Child, from his ſad grievous Affliction, that Prayer be made publickly for him by the Miniſter of the Pariſh, &c. *and that certain Preachers, namely theſe following,* Mr. Gerrard, Mr. Harvey, Mr. Peirſon, *&c. Theſe and none other to repair to the ſaid Child by turns, as their Leaſure will ſerve,* and to uſe *their Diſcretion for private Prayer, and Faſting, for the eaſe and comfort of the Afflicted.*

Richard Ceſtren. David Yale.
Griffith Vaughan. Hugh Barches.

Which accordingly was performed by two godly Miniſters, and by Maſter *Bruen*, with divers others; yet God gave not Deliverance at that time. Mr. *Harvy*, and Mr. *Peirſon*.

When he was in his Fits, without underſtanding and knowledge of what he did or ſaid, he would often ſay,

Jeſus ſaith, (for ſo he began all his ſpeeches) the Devil when he comes takes away my hearing, ſeeing, underſtanding, hands, legs, that I ſhould have no ſenſes, nor limbs to glorifie God withal.

Jeſus ſaith, If they would have caſt out the Evil ſpirit, they ſhould have come better provided.

Jeſus ſaith, ſome men did think that he that prayed, had a better Faith than the other, but he had not.

Jeſus ſaith, I have but three Devils: It's like one of the Spirits will go out of me, and take counſel of a great number of foul Spirits, and come again, and trouble me worſe.

Jeſus ſaith, ſome folk will ſay that the Witch will not look one in the face; but ſhe will look here-away, and there-away; and ſo he turned his hands this way, and that way.

Jeſus ſaith, The Witch ſaith ſhe hath done me no hurt that ſhe knows of: A Witch may over-look a Child, but ſhe cannot make him in ſuch a caſe as I am in.

The Devil is afraid when he hears any word, that he muſt be caſt out, then he quakes.

Jeſus ſaith, Now the Witch would faign undoe that which ſhe hath done; but now ſhe cannot undoe it.

Jeſus ſaith, Some ſay, if I were bewitched, or poſſeſſed, I could neither move my Tongue, nor my Lips; but the Devil can move both my Tongue and my Lips. Satan, I am bound to an hard Apprentiſhip; for thou wilt not give me leave, neither Holy-day, nor Work-day, to eat a Morſel of Bread.

The *Papiſt* that brought the ſtinking Weed, and laid it to my Noſe, if God had not had a ſtroke in this, would have caſt out the Devil: And a Boy was confederate with him. Now the Devil is poſſeſſed of their Souls; and he muſt continue a little while with me, but a great while with them.

God pulls back the Devil with a Ring in his Nose, yet the Devil shakes my Faith, as if it would go out of me.

They may know there is some ill thing in me; for when I would say my Prayers, he comes up and stops me, and then I must stay a little, and then again, and he would stay me.

Being in a sore fit, and a great rage, biting his hands, gnashing with his teeth, foaming like a Boar, and casting blood, and filth out of his mouth, he uttered these words. Proud Witch, Witch proud; I will tell you how these VVitches work, all upon Life, all upon Life, all upon Life; but they cannot take my Life from me.

VVell, these Drunkards and VVhoremasters do not think upon their sins: VVell, how then? There is no Drunkard that doth drink one spoonful, or drop of drink more than will suffice Nature, but the Devil doth pen it down in his Book: VVell, it is a great Book, and he doth keep it close till the Day of Judgment, and then he will lay it to their faces, at which time the Hills will tremble and quake, and the Devil will quake, yea, he doth quake for fear already.

VVell, some would think it a great while to be bound with the Devil a year or two, as I am, but it's better to be so, than to wallow in Drunkenness, Swearing, and VVhoring: For the Devil works in their Souls.

VVell, some will say, how can the Devil be in so little a Room? VVell, the Devil is as the VVind, for when he did take a man away out of a Chamber, he came in at at a little hole. But how did he carry him away? even out of the top of the Chimney.

VVell, there are some *Papists*, and some *Atheists*, and some of no Religion? VVo be to those that die suddenly, for they have no time to Repent, and especially those that live in Drunkenness, or VVhoring, or Swearing.

Jesus saith, They say he shall not out of me; but when God comes he will strike home.

Many other of these strange speeches did he utter, which for brevities sake are here omitted, though recorded by Mr. *Bruen*.

Private Duties.

Mr. *Bruen*, besides his Family Duties mentioned before, used private prayer very often, yet not confining himself to any place within, or without Doors for it, but taking his fittest opportunity, as time, and place best accorded: About his own House he had divers places which interchangeably he used for this purpose, not frequenting one, lest he should be suspected of Hypocrisie, or Vain-glory; within Doors he had variety of Closets, sundry Chambers, and other convenient Rooms: When he was abroad he had his Gardens, Orchards, Arbors, Groves, VVoods, and Fields, VValkes and Shades where he delighted to speak, and commune with his best Friend, and to seek the face and favour, help and succour of his Heavenly Father, in, and through the Mediation of Christ Jesus.

He prayed seven times a day.

And he was choice of the place, so of the time also, which he constantly set apart every day for private prayer. Seven times a day did he practise this Duty; first, in the Morning before any of his Family rose; next after Family prayer, before his Breakfast; then immediately before Dinner; then a little while after Dinner; then a little before Supper; then not long after Supper: Lastly, a little before he went to Bed: And as he was frequent, so was he, through Gods grace, powerful in these his Prayers: And hereunto upon extraordinary occasions, he added Fasting, which he observed with so great Austerity, that he much weakned his body thereby; and as it is Recorded of Saint *James* the Apostle, so was it true of this Gentleman, that his Knees were grown very senceless, and hard with much and frequent kneeling.

Fasting. He used to kneel upon the bare boards.

In

In theſe private Prayers his principal aim was to ſearch his Heart, examine his Life, confeſs and bewail his ſpecial ſins, and infirmities, craving pardon for them, and power againſt them; as alſo for the ſins or afflictions in his Family: He mourned for the ſins of *Sion*, and for the afflictions of *Joſeph*, and deſolations of *Jeruſalem*: He afflicted his heart for the Barrenneſs and Back-ſliding of Profeſſors, for their imbracing the world, forſaking their firſt Love: To which he added Praiſe, and Thankſgiving for Mercies, rejoycing in the Lord, and praiſing his Holy Name for bleſſings, Earthly, and Heavenly, beſtowed upon him, or his, and ſometimes for great deliverances which God had wrought for him.

Laſtly, his care was to imitate his Heavenly Father every day; and this he endeavoured by conforming himſelf to his Image, in expreſſing the properties, and vertues, the affections, and actions of him that had begotten him, and called him to be conformable to the Image of his Son Jeſus Chriſt. For which end he daily laboured to be more and more renewed in the ſpirit of his mind, in Knowledge, Righteouſneſs and Holineſs, according to the Image of him that created him: Whilſt his Commoration was on Earth, his Converſation was in Heaven: He had an Holy Reſolution, ſo to uſe the World, as neither abuſing of it, nor being abuſed by it, but to keep himſelf unſpotted from it: He had a full purpoſe to keep his heart always in Gods preſence, knowing and believing that he heard all his Words, and beheld all his Works: He uſed a conſtant and conſcionable ſtriving againſt all ſin, eſpecially the ſins of the times and places wherein he lived: He had a godly deſire in all companies, either to do good to others, or to receive good from others: A full purpoſe to deal juſtly, and uprightly with all men, doing no other to them, then he would have them do to him. A charitable Diſpoſition to take doubtful things in the beſt ſence, ſo far as he might, without wounding his own Conſcience, or offending others. He was ſlow to ſpeak, ſwift to hear. He utterly renounced the vain Conformities of the world, neither following the Faſhions, nor ſerving the humors of vain, or vile perſons, nor ſtaying in their Company longer than needs muſt.

His heavenly mindedneſs.

His univerſal obedience.

Charity.

Hated ſinful Faſhions.

According to the wiſdom which God had given him, he endeavoured to have his Converſation pure, and Holy, anſwerable to that Religion which he did profeſs, which by the Teſtimony of the Holy Ghoſt, is *pure and undefiled before God the Father.* He was well acquainted with his Natural Corruptions, Paſſions, and Pollutions of ſin, both Original, and Actual, inward and outward, Spiritual and Corporal, and knew that though he *ſhould waſh himſelf with Snow-water, yet could he not ſay that his Heart was clean*, ſo long as he did bear about him a *body of Sin and Death.* His conſtant care was, Firſt to be *pure in heart*, as *Mat.* 5. 8. and this he ſought for by Faith and Repentance, and the help of Gods Spirit, every day purging out old ſins, and renewing the beauty of former Graces. *To be pure in hand*, free from all Iniquity, and Injury, and *waſhing his hands in Innocency*, he was ever ready to lift up *pure hands* unto God, and *ſo to compaſs his Altar*, 1 Tim. 2. 6. *To be pure in lips and Tongue*, never ſuffering any *rotten ſpeech*, or unſavory word to fall from him; but having learned the Language of *Canaan*, his Tongue did oftentimes ſpeak of Judgment, and his ſpeeches were oft as the very Oracles of God, *Eph.* 4. 29. *Iſa.* 19. 18. *Pſal.* 37. 30. 1 *Pet.* 4. 11. *To be pure in his ſences*; with his *Eyes he made a Covenant*, reſtraining them from wanton looks, and then only, or eſpecially to open them, when they might ſerve as neceſſary Lights to the body, or to behold the Works of the Lord, that he might be bettered thereby, *Job* 31. 1. *Pſal.* 119. 37. His ears were circumciſed, *nailed* to the poſts of Gods houſe, *boared* by the ſpirit of Grace for Audience, and Obedience to hear what *the ſpirit ſpeaks unto the Churches*, Rev. 2. 7. Hoſ. 14. 8. *To be pure in his whole body*, ever preſerving *his Veſſel in Holineſs, and Honour,*

and hating the garment ſpotted by the fleſh, 1. *Theſ.* 4. 4. *Jude.* 23. *To be pure in the whole man*, both ſoul, and body, *cleanſing himſelf from all filthineſs of fleſh, and ſpirit*, whereby he became a veſſel of honor, *ſanctified for his maſters uſe; prepared unto* every good *work.* 2. *Cor.* 7. 1. 2. *Tim.* 2. 21.

And as he was pure, ſo likewiſe was he peaceable, his care being to cut off all occaſions of variance, and ſtrife, with all ſpeed that might be. He laboured for an holy contentedneſs of mind, by entertaining all croſſes with patience, and turning them to their beſt uſe, and imbracing all comforts with thankſgiving, bringing forth the right and proper fruits of them. He would not be eaſily provoked by indignities, and injuries, he had rather forgive twenty wrongs, then revenge one, he was willing to purchaſe his peace, ſometimes with his own loſs, if otherwiſe he could not procure it. He uſed to ſhut his ears againſt tale-bearers, the ſeedſ-men of ſtrife, and firebrands of contention; Ordinarily he recompenced evil with good, frowardneſs with kindneſs, and paſſion with moderation and good affection.

Meekneſs.

Note.

A neighbour Gentleman conceiving a great diſpleaſure againſt him upon a very ſmall occaſion, in a great ruff, ſent his man to him, to inhibit him from coming upon his land, either himſelf, or any of his Family, upon their peril; To whom Maſter *Bruen* preſently anſwered; *Tell your Maſter from me, that if he, or any of his Family will come upon part of my ground at their pleaſures, they ſhall be welcome, and if he will come to my houſe, he ſhall much more wellcome,*; which gracious and kind anſwer did ſo melt the heart of his adverſary, that he preſently brake forth into tears, reconciled himſelf to him, and became his true and faithful friend ever after, he was alſo very careful to prevent or remove all occaſions of variance, and ſtrife amongſt neighbours, and friends, both neer and far from home.

Returns good for evil.

Naturally he was paſſionate, and haſty, but having his ſin pardoned in the bloud of Chriſt, and having gotten power over it, his nature was healed, his paſſions ſubdued, and his frowardneſs was changed into mildneſs: He was of an ingenious facility, either to be perſwaded to any thing that was good, or to be diſſwaded from any thing that was evil: an honorable Judge in open Court, having a complaint made to him againſt Mr. *Bruen*, of ſome wrong that he did, by a water courſe to his Mills: Out of that good opinion he held of him, ſaid: *I cannot think but that you wrong Mr.* Bruen, *I will undertake for him, make him but ſenſible of any wrong that he hath done, and he ſhall willingly acknowledg it, and make you double amends for it.*

Grace overcomes nature.

An honorable teſtimony of him.

Alſo there was forty ſhillings given to the Pariſh of *Tarvin*, which being lent abroad, through neglect, was loſt, whereupon the Church-wardens, and ſome of the neighbours requeſted him by himſelf and his friends to make it up again, to which he preſently anſwered, that he would not preſs upon any mans purſe for that matter, and ſo he gave them the money himſelf, which though not much, yet more then moſt Gentlemen would have done in ſuch a caſe he was *full of mercy, and good fruits*, towards Sinners and Saints, neighbours and ſtrangers, friends and foes, poor and rich, yea, towards all ſorts, and conditions of men as he had opportunity, and ability to declare himſelf unto them.

Liberality.

He ſaw none that were without the means of grace, but the bowels of compaſſion yerned in him, pitying the miſery that was upon them. He ſaw none occaſionally at their heatheniſh ſports, and ſinful paſtimes, but he looked angerly upon them, and ſpake roughly to them, yet withall inwardly mourning for the hardneſs of their hearrs. If occaſionally he met with mockers, contemners of God, and diſpiſers of good things, he would not caſt pearls before ſwine, but turn away his face, and not ſo much as ſalute them. If any poor ſoul erred from the right vvay, and yet deſired a guide; hovv careful vvas he of their good? Hovv joyful to do them good? yea, to encourage

Mercy.

courage and to draw on ſuch; He would give them Mony, Corn, Bibles, Catechiſms and other good Books, which he had always by him for ſuch purpoſes. If a profeſſor of Religion fell into decay, he would relieve him by his own, and good Friends aſſiſtance.

Sometimes he would take off a good ſute of apparel from his own back, and beſtow it upon a Godly poor man that wanted it, and withal give him a good ſumm of mony out of his purſe to accommodate him in his calling. He was much given to Hoſpitality, and to entertain ſtrangers; his Houſe was the common Inn of Gods Children that came neer him: None ſo welcome to eat of his morſels as ſuch ſtrangers, as were no ſtrangers in *Iſrael*. Many that paſſed betwixt *Ireland* and *England*, and that came upon buſineſs to *Cheſter*, Horſe-men and others, would take up his Houſe for their lodging place, that they might comfort and rejoyce their hearts in ſeeing his face, hearing his voice, and conferring and adviſing with him. His ordinary Table was bountiful, and plentiful; not to exceſs, but to a very competent ſufficiency, and for the furtherance of it, he had a great flight of Pigeons, a Warren of Conies, delicate Fiſh-ponds, beſides other ordinary proviſion about his Houſe: Yet would he not ſuffer any wilful waſt or abuſe of Gods good Creatures: His Cellar was open, and free to any, as far as they kept themſelves within the bounds of moderation. He did uſually fill the bellies of great multitudes, which out of his own and other Pariſhes reſorted to him for that end: And in the deer years he made proviſion for them almoſt every day in the week, and would ſometimes ſerve them himſelf; both to keep them in good order, and equally to diſtribute according to their neceſſities: His purſe was ever open to give, or lend freely to ſuch as would borrow: His admonition was, *Remember your promiſe, and pay again if you will borrow again*: And if any that borrow were willing, but not able to pay, he would rather forgive the debt then exact it.

Charity. His Hoſpitality. Charity.

In the time of a great dearth, fearing that divers of his poor neighbours were in want, taking the opportunity when moſt of his Family were gone abroad to a Religious Exerciſe, he ſent for his neighbours, and diſtributed fourteen Buſhels of Corn amongſt them. Yea, the loyns of the poor did bleſs him, being warmed with the fleece of his flock, or clothed by the coſt of his purſe: Every year againſt Winter, he beſtowed four or five pound in making proviſion to clothe the poor: Yea, he was a Protector to the poor, to deliver them out of the hands of thoſe that were too ſtrong for them: He was a Counſellor to defend their righteous cauſe, and to plead for them.

His Charaćter.

He held always a gracious Harmony in Judgment with all ſuch Divines, and Profeſſors of Religion as were moſt ſound in the Truth. He Religiouſly ſympathiſed with the Church in all her afflictions.

When he heard evil tidings out of *Bohemia*, *Hungary*, *Germany*, the *Palatinate*, &c. he ſat down (as *Nehemiah*) and wept, and mourned certain days, and faſted and prayed before the God of Heaven. He was frequent in viſiting the ſick, and ſuch Families as had the extraordinary hand of God upon them. If any were troubled in conſcience, moleſted by Satan, terrified by Gods Judgments, happy was he that could get Maſter *Bruen* come to him, his very preſence was ſome eaſe and refreſhing to them: And as his gifts in Prayer, and pains were great, ſo was the iſſue, and ſucceſs thereof (through Gods Bleſſing) many times very effectual, either for full releaſe, or ſome relief at leaſt: He himſelf Recorded divers mercies obtained of God by his Prayers, the glory whereof he doth ever in great humility aſcribe to the Lord, giving him hearty thanks for manifeſting his Grace and power to ſo weak creatures, by ſo weak means

Sympathy. Prayer powerful.

Being on a time at the Sheriffs Table, there was a health begun to the Prince;

Zeal.

and there were great Lords, and many other Knights and Gentlemen of Quality there preſent, and according to the manner, this health was entertained, and maintained with a great deal of Ceremonial ſolemnity: As it went along, and came near to Mr. *Bruen*, many obſerved what he would ſay or do: He caſt out in a moderate manner ſome words of diſlike to this effect: *Here is a ſolemn ſervice to the Prince, yet did he never require it, nor will give you any thanks for it*: and when one preſſed him to pledge the Princes health, he made this mild, and prudent anſwer, *You may drink to his Health, and I will pray for his health, but drink for mine own health, and ſo I wiſh you may do for yours*, and ſo he paſſed it over, not yielding to any of the ſolemn Ceremonies in that act. He was a great enemy to the profane Cuſtoms and corruptions uſed in great Houſes, and would not ſpare to admoniſh his Friends, by word or writing to reform the ſame.

Mercy.

Amos 4. 1. *Mich.* 2. 2. & 3. 2.

He was very merciful in his dealing with his Tenants, not grinding the faces of the poor by great Fines, nor cruſhing their bones by heavy Rents, and racks, nor breaking their backs with cruel ſervices, nor did he uſe their beaſts without hire, nor their labour without wages: But it was the joy of his heart to ſee his Tenants proſper and thrive in their Eſtates under him: He uſed to entertain them lovingly, and to uſe them kindly, when they come to him: He was much of the ſame mind towards his Tenants as *Auguſtus* was towards his Subjects, he would not have any to come with fear before him as if they came to an Elephant; nor any to depart with an heavy heart or ſad countenance out of his preſence as if he had been with a Tyrant: *Sueton in Auguſt.*

Now concerning his departure out of this World we may conſider: His preparation for it: His patient reſolution to bear all the ſharp occurrences of it: And his Gracious confidence of a bleſſed and happy change after it. For the firſt.

Death prepared for.

His whole life was a meditation of death, and a continual preparation for it, and therefore his care was ſo to live that he might not be afraid to die, yea, ſo to live that he might deſire to die, and to be with Chriſt which is beſt of all: As *Paulinus* hath recorded of St. *Ambroſe*, that being ready to dye, he uttered theſe comfortable words to his Friends about him: *Non ſic vixi ut pudet me inter vos vivere, nec mori timeo, quia bonum habemus Dominum:* I have not ſo lived that I am aſhamed to live longer amongſt you, nor am I afraid to dye, becauſe we have a good Lord and Maſter.

His more eſpecial preparation for his latter end conſiſted in theſe perticulars. 1. In denying himſelf, his wit, will, reaſons, and affections. 2. In renouncing the World, and weaning himſelf from the love of it, and from the pleaſures, profits, honors, and favours of the ſame. 3. In ſeting, and ſetling his affections on things above, placing his heart where his head Chriſt was. 4. In taking all his decaies of nature, and bodily infirmities, to be certain impreſſions of his mortality and evident Summons to his diſſolution. 5. In making all his Spiritual rejoycings, and refreſhings to be pledges, and earneſts of his everlaſting joy, and happineſs in his ſtate of Glory. 6. In conſidering that death to the Godly is but a paſſage unto life: a diſſolution of ſoul and body for a ſeaſon, which afterwards ſhall be reſtored again in greater beauty and Glory at the Reſurrection. 7. In obſerving that death puts an end to all ſins, and ſorrows, to all temptations and afflictions, and brings us into the poſſeſſion of our Heavenly Inheritance. 8. In meditating that here we are but *ſtrangers*, and *Pilgrims, having no continuing City here, but ſeeking one to come*, That Heaven is our home: That whilſt we are *preſent in the body, we are abſent from the Lord.* 9. In conferring, and talking with his Godly Friends of the day of death, and time of his departure out of this World, and that, in the mideſt of all his other comforts.

It

It was obſerved by many of his Friends, both at home and abroad, that in his declining days, when he ſaw that he was drawing on towards his Journeys end, his Faith was exceedingly increaſed, his hope, and rejoycing in God much inlarged, his love and zeal wonderfully inflamed, his affections towards God and his people more holy, and heavenly, and his motions towards Heaven more quick and lively then before.

The day before his laſt ſickneſs, he roſe very early in the morning, went into his Study to his private prayer, then came forth and prayed with his Family, then returned into his Study till Dinner time: and after Dinner went into his Study again, where it pleaſed God after two hours to viſit him, as it were, with an Ague, whereupon he laid himſelf down upon a bed: His wife ſaid to him, Sir, I fear you have done your ſelf hurt with riſing ſo early; to whom he replied; *If you had ſeen, wife, ſuch glorious things as I ſaw this morning, being in private prayer with God, you would not have ſaid ſo, for they were ſo wonderful and unſpeakable, that whether I was in the body or out of the body, with* Paul, *I cannot tell, Thus it hath pleaſed God, leſt I ſhould be too much exalted by this glorious ſight, to give me a buffet in the fleſh*: The like raviſhing in ſpirit, and ſuch glorious ſights, he ſaw not long before (as he acquainted ſome private Friends) after he had been one day in private prayer with God in his Grove: Whence he had a ſtrong perſwaſion, that he ſhould not live long, before he made a glorious change of this life, with a better: And for this end he cleared up his Evidences for Heaven, and confirmed his aſſurance of his right thereunto: His evidence he cleered by informing his Judgment aright in the Alſufficiency, and perpetuity of that bleſſed eſtate: His aſſurance he confirmed by ſuch faithful records, covenants, grants, gifts, pledges, earneſts, witneſſes, ſignes, oaths, ſeals, fruits, and marks of his intereſt into that eſtate, that neither ſin, nor Satan, Law, nor Conſcience, Death nor Hell could infringe, nor find any flaw therein, to give, either to them any juſt occaſion to except againſt it, or himſelf any cauſe once to doubt of it. This his confidence was his comfort in all his ſickneſs, which drevv from him many ſuch heavenly ſpeeches.

His laſt ſickneſs.

Joy unſpeakable.

Faith.

O how great is thy goodneſs, O Lord, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the Sons of men.

O how precious are thy thoughts to me, O God! O how great is the ſumm of them! If I ſhould count them, they are more in number then the ſand: When I awake I am ever with thee.

Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. Whom have I in Heaven but thee? And there is none on earth that I deſire beſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed to him againſt that day. O love the Lord all ye his Saints, for the Lord preſerveth the faithful, &c. As the hart panteth after the water Brooks, ſo panteth my heart after thee O God: My ſoul thirſteth for God, for the living God: O when ſhall I come and appear before God? O let him kiſs me with the kiſſes of his mouth, for thy love is better then wine! becauſe of the ſavour of thy good Ointment thy name is as an Ointment poured out, therefore do the Virgins love thee. Draw me and I will run after thee. God is not unrighteous to forget our work, and labour which we have ſhewed unto his name. Faithful is he that promiſeth, and called us, who alſo will do it. Remember me, O my God, for good according to all that I have done for thy People, and wipe not out my kindneſſes that I have done for the Houſe of my God, and for the offices thereof. Remember me, O my God, and ſpare me according to the greatneſs of thy mercy. I truſted in thee, O Lord, I ſaid thou art my God, my times are in thy hands, I am continually with thee.

Theſe, and many hundred more of theſe Divine ſpeeches did he utter in the time of his ſickneſs; and though his bodily infirmity grew upon him, yet would he

His Houſe was a mile from the Church.

he by no means be kept from the Houſe of God, ſo long as he could either go or ride: and when he went to Church, beſides his Family, he uſed to call his Tenants, and neighbours that dwelt in his way, to go along with him, and then calling them about him, they uſed with one heart and voice to ſing *Pſalms*, ſpecially the 84. *Pſal.* and he with his train came to Church conſtantly before Prayers, and Divine Service began, that he might the more comfortably joyn with the Congregation in the confeſſion of ſin, in prayer, praiſe, reading, ſinging, hearing, receiving of the Sacraments, all which he performed with moſt reverend attention, and gracious affection.

How he ſpent the Sabbath.

After the Morning Sermon he uſually ſtayed in the Church amongſt other good people, and ſpent the time in repeating the Sermon, ſinging of *Pſalms*, and holy conference. After Evening Sermon he returned home, attended with his company with much joy, and endeavouring as they went to encreaſe their knowledge, Faith, and obedience, by repeating and conferring of the evening Sermon, and enlarging their hearts in Gods praiſes by ſinging of *Pſalms* afreſh, conſidering what great things God had done for them: and if any amongſt them were afflicted, they would counſel him, comfort him, and pray for him; and Mr. *Bruen* himſelf, if he heard of any ſuch as were troubled in Conſcience upon the hearing of the word, would be ever moſt ready and willing, like the good *Samaritan*, to pour Wine and Oyle into the wounded Spirit: Wine that he might ſearch, and cleanſe it, Oyle that he might ſupple, and heal it.

In his Family exerciſes he was ſo full of life and zeal, that many that lived near him, came to hear him repeat the Sermons, and power out his prayers unto God with ſuch tender and ſweet affections for them all, that the heat of his Spirit, did cauſe their hearts, as it were, to melt within them. The joy and comfort that he found in theſe holy duties were ſuch, that he would often ſay, *O that every day were a Sabbath, or a Faſt day, for then I ſhould be well.* And when the *Sabbath* was ended, it was his uſual manner to bleſs God with a thankful, and cheerful heart, for that he had given him one *Sabbath* more then he had looked for, amongſt his People.

His laſt ſickneſs.

The week days were more tedious to him, his bodily infirmity encreaſing and his ſtrength decaying; yet would he quicken his ſoul, and raiſe up his heart by Faith and hope, often ſaying; *The time is not long, I muſt ſhortly lay down this my Tabernacle, and then I ſhall get the ſtart of you all, and ſhall celebrate an everlaſting Sabbath before the Lord, with the Holy Angels, and bleſſed Saints, in the higheſt Heavens,* which he ſpake rejoycingly, and yet with tears.

He grew dayly more and more weary of the world, and was then beſt contented when he could diſpatch worldly buſineſſes with feweſt words.

It was his provident, and Godly care to ſet his Houſe in order, as good *Hezekiah* did, to make his *Will*, and to leave all things in good tearms of peace and love, which accordingly he effected, with good ſucceſs. By which means, his mind being diſburdened, and eaſed of many worldly thoughts, and cares, he gat a greater freedom to think and ſpeak of Spiritual, and Heavenly things, and accordingly as he could ſtir abroad in the Houſe, he would drop ſome wholeſome words of counſel, or comfort amongſt ſuch as he met withal.

His councel to his Friends.

When any came to viſit him, he would often ſay, *Alas good ſouls! what are you come to ſee, a poor wretch, a worm and no man, or a poor dying man,* &c. and when any told him of hopes of recovery, he would ſay, *My task is ended, the Lord hath no more work for me to do, my warfare is accompliſhed, my race is run out, I now only hope, and wait for that Crown of righteouſneſs, which Chriſt hath purchaſed, and God hath promiſed to me.* I may now ſay with *Job*: *If I wait, the Grave is my Houſe, I have made my bed in the dark. I have ſaid to corruption, Thou art my Father, to the Worm, Thou art my Mother, and Siſter, and yet I know that my Redeemer lives, and that he ſhall ſtand at the later day upon the earth, and though after,*

after my skin, wormes destroy this body, yet in the flesh I shall see God, Job 19. 15, 1. 6. *therefore we faint not, but though the outward man perish, yet the inward man is renewed dayly. Our conversation is in Heaven, from whence also we look for a Saviour, the Lord Jesus Christ,* &c. Phil. 3. 20, 21.

To his Christian Friends he would give these admonitions, to hold on, and to hold out, to be stedfast in their professions, not to be weary of well doing, *to grow in grace, and in the knowledge of our Lord* Jesus Christ. To encrease in Faith, and abound in love: Never to be discouraged by mocks, and taunts, railings, and revilings, or any other persecutions for the name of Christ, but as they have given their names to him, so to give their hearts also: and then to be *Faithful to the death that they may receive the Crown of life.* And for their greater incouragement, he would tell them, that when he first began to profess Religion, there were almost none in the whole Shire that were acquainted with the power and practise of it, &c. *I was,* said he, *a wonder of the World, and a Monster of men, and many did bend their tongues like bows for lyes, and did shoot their arrows, even bitter words against me, and yet for all this that came upon me, I did not forget the name of my God,* &c. *But (blessed be God) the number of believers, in this Country, is much enlarged, every quarter and corner of it being filled with the sweet savour of the Gospel,* &c. *Therefore my deerly beloved, stand fast in the Faith, quit you like men, be strong, be stedfast and unmovable,* &c. With these and such like gracious speeches did he counsel, and comfort, encourage, and stir up the Godly minds of many professors, both elder and younger, that came to visit him.

Also, though his affliction and sickness encreased, yet were not his consolations diminished, though he was feeble in the flesh, yet strong in the Spirit: no pains of his body, nor pangs of approaching death did half so much trouble him, as the inward refreshings of Gods holy Spirit did make his consolations to abound. Afterwards his weakness increased by reason of a stopping in his breast, and throat, so that he could not take down any liquid thing, but he was ready to faint away. Comfort in affliction.

About this time a worthy Knight coming to visit him, could not refrain from many tears, which he observing, said to him, *Good Sir, weep not for me, for there is no cause of weeping, but of much rejoicing in my behalf; turn your tears into Prayers, and let me enjoy that fruit of your love,* &c. *you are in your way, I am at my journeys end, walk on as hitherto you have done, and the Lord will be with you, he will never fail you, nor forsake you,* and with many other words did he exhort him, and others that were with him, to be Faithful in keeping Covenant with God, and to continue in the Grace of God whereunto they were called in *Christ Jesus.* Sir *Henry Bunbury.*

Upon *Munday January 16th,* his eldest Son came unto him, whom he rejoyced to see, and unto whom he gave many wholsome instructions, and gracious exhortations, praying for him, and blessing his Children, encouraging him to be constant in Religion, commanding him to uphold the worship and Service of God, both in the publick Assembly, and in his private Family. His charge to his son.

A little before his death, there came two Godly Ministers to him, of his special acquaintance, whose presence much cheered him, to whom he said; *I am here, you see, the Lords Prisoner, cast upon the bed of my sickness, and in great affliction, yet waiting upon the mercies of my God, for a comfortable release in due season:* And being asked by them, whether his consolations did not abound in the midst of all his afflictions; he answered, *Yes, I thank God they do, and do far exceed them: Yea, and that which is more remarkable, the Lord of his mercy hath given me such strong Evidence of his favor and love in Christ, that I am not troubled in mind or conscience with any doubts or fears, or any other Satanical molestations or tentations, but rest and wait in patience for the accomplishing his mercies upon me, according to his good pleasure towards me:* Then he desired them to pray with him, Mr. *Hinde* and Mr. *Langley.* His freedom from tentations.

and raiſing up himſelf in his bed, with his heart and hands lift up to God in the Heavens, he did, as it were, reach after the petitions that were made for him, often with a cheerful conſent, ſaying, *Amen, Amen.* After this Mr. *Langly* ſpake to comfort him in the midſt of all his ſorrows, adding that ſhortly he ſhould be releaſed from all ſin and ſorrow, from Satan and this preſent evil World, whereunto he anſwered moſt cheerfully, and graciouſly, *I know I ſhall, and be with Chriſt which is beſt of all,* and now the meſſenger of death is upon me, meaning the Hickock which had now ſeized upon him: To which Mr. *Langly* replied, I *hope Sir, death is not fearful, nor terrible to you*? No indeed (ſaid he) is it not, I thank God, for it is my way to life: I am now called of God to it.

Patience. Thus he continued in great pain of body, but in great peace of mind, increaſing ſtill in conſolations, and bearing his ſickneſs and pains with admiral patience, not ſhewing the leaſt diſcontent in word or deed.

When they took their leave of him, they mingled their ſorrows, tears, and prayers together, and ſo parted. He was never quiet, unleſs he were either meditating, or praying himſelf, or had ſome Godly man, or ſome good Miniſter praying with him. The morning before his death, divers of his Friends took their leave of him, deſiring at their parting a bleſſing from him, which he did willingly expreſs, by lifting up his hands and heart unto Heaven for them:

Humility. And not long after, hearing ſome make motion of blacks, he ſaid: I *will have no blacks, I love no proud nor pompous Funeral, neither is there any cauſe of mourning, but of rejoicing rather in my particular.* Immediately before his death, lifting up his hands, he ſaid: *The Lord is my portion, my help, and my truſt: His bleſſed Son Jeſus Chriſt is my Saviour and Redeemer, Amen. Even ſo ſaith the Spirit unto my Spirit: Therefore come Lord Jeſus, and kiſs me with the kiſſes of thy mouth, and imbrace me with the Arms of thy Love: Into thy hands do I commend my ſpirit, O come now, and take me to thine own ſelf: O*

His death. *come Lord Jeſus, come quickly, O come, O come, O come:* And ſo his ſpirit fainting, and ſpeech failing, he meekly and graciouſly yielded up his pretious ſoul into the hands of God his Father, in *January Anno Chriſti* 1625. and of his Age ſixty five.

Not long before his laſt ſickneſs, my ſelf being with him; amongſt other diſcourſe, he told me, that when he firſt procured the ſetting up of an Exerciſe at *Tarvin*, he was exceeding ſolicitous to procure all the Eminenteſt Miniſters in thoſe parts of the Kingdom to ſupply it, which coming many miles, they were divers times hindred by foul weather, floods, or ſome ſudden accident or other, ſo that at a very ſhort warning, he was forced many times to get ſome honeſt neighbour Miniſter to ſupply their places, and uſually he, and moſt of the

Note. Congregation found more edification, and comfort by the labours of thoſe honeſt plain Preachers, then they did by the Sermons of ſuch as were far more Eminent for parts: *whereupon,* ſaid he, *to me, I reſolved to give over my former courſe, and to content my ſelf with Godly neighbouring Miniſters, ſeeing God had ſhewed me, that it was not the greatneſs of mens parts, who were much admired every where, but the efficacy of the Spirit, which makes the word effectual and profitable.*

Collected out of that Learned and elaborate VVork, written of his Life and Death, by Mr. William Hinde; *VVherein, beſides the Hiſtory of Mr.* Bruens *Life, many Theological points are occaſionally diſcuſſed.*

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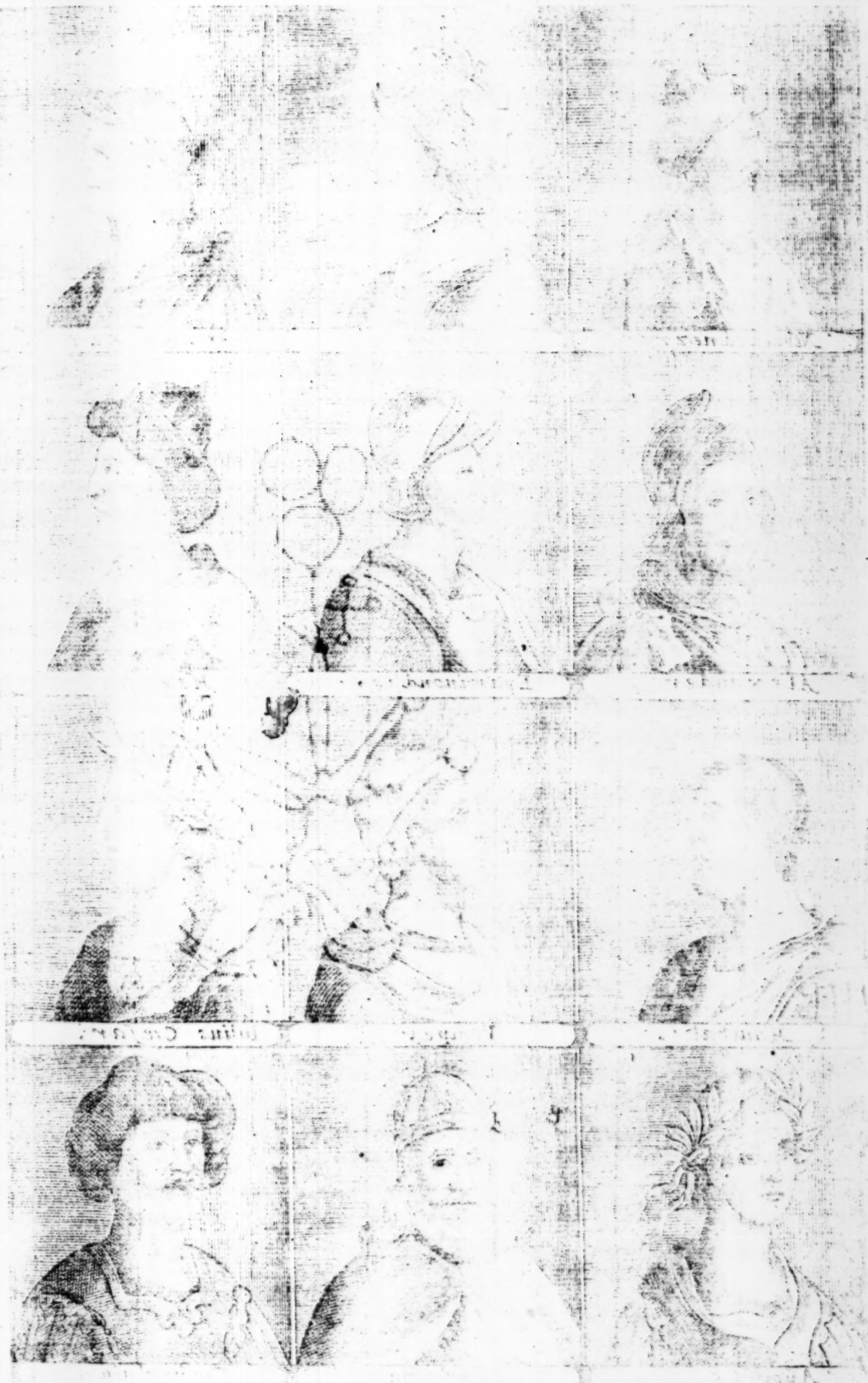
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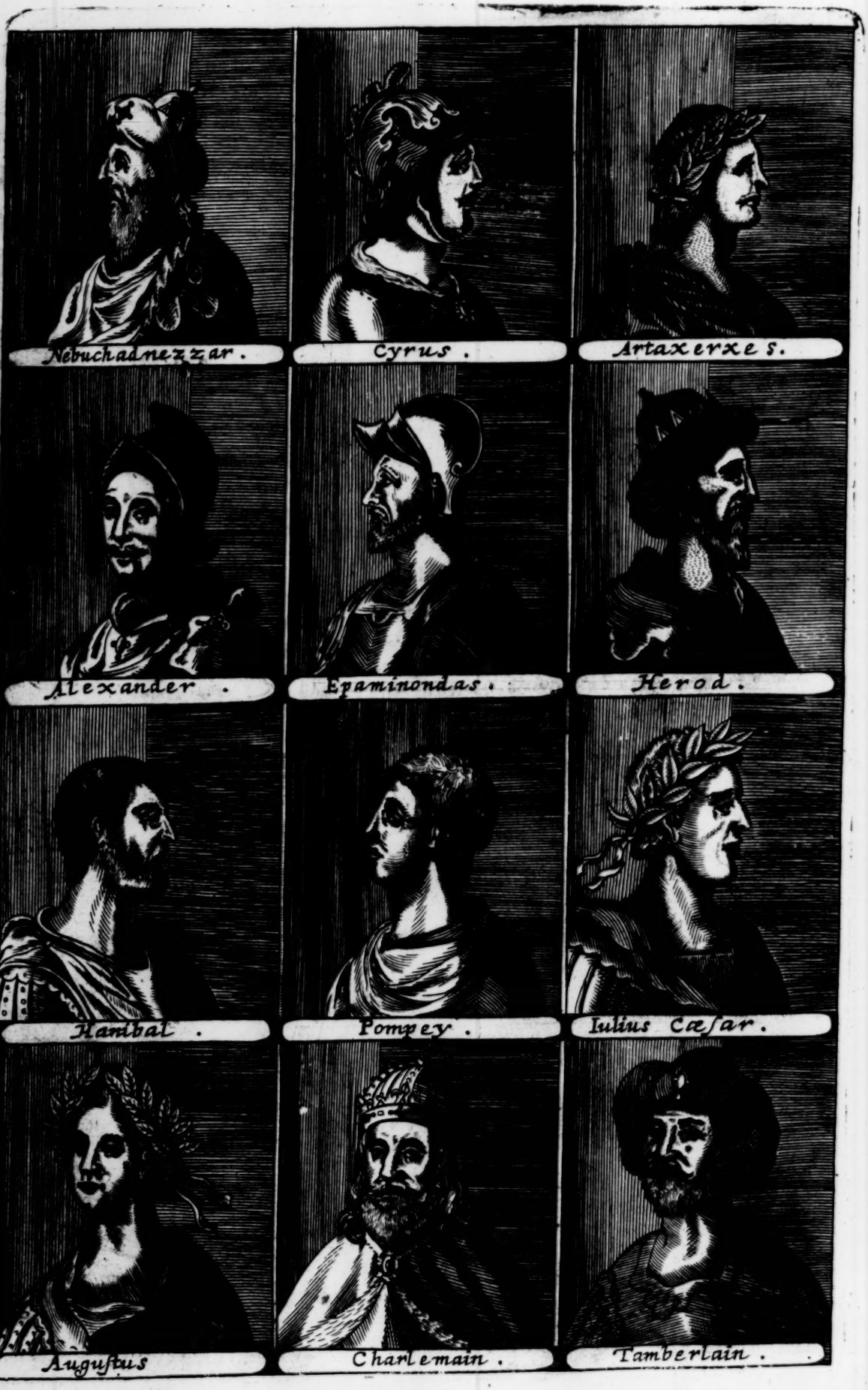
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Nebuchadnezzar.
Cyrus.
Artaxerxes.
Alexander.
Epaminondas.
Herod.
Hanibal.
Pompey.
Iulius Cæsar.
Augustus
Charlemain.
Tamberlain.

THE LIVES & DEATHS

Of most of those

EMINENT PERSONS

WHO

By their VIRTUE and VALOUR

Obtained the Sirnames of

MAGNI,

OR THE

GREAT.

Whereof divers of them give much Light to the Understanding of the Prophecies in *Esay*, *Jeremiah*, *Ezekiel*, and *Daniel*, concerning the three first Monarchies.

And to other Scriptures concerning the Captivity, and Restauration of the *Jews*.

The Second Edition, Corrected and Enlarged.

By *Samuel Clark*, Minister of the Gospel.

Longum iter per precepta, breve per Exempla. Hierom.

LONDON,
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MAGIC.

THE LIFE and DEATH OF NEBUCHADNEZZAR THE GREAT,

First Emperour of the

CHALDEANS.

NEbuchadonazar, or *Nebuchadnezzar*, was the Son of *Nebuchadonazar*, or *Nabopolaſer* of *Babylon*, who was made General of the Army by *Saraco* King of *Aſſyria* and *Chaldea*, after whoſe death *Nabopolaſer* took into his hands the Kingdom of *Chaldea*, which he held by the ſpace of one and twenty years; At the ſame time *Aſtyages* was made Governour of *Media* by *Cyaxares* his Father; and the better to ſtrengthen themſelves, they entred into affinity, by *Aſtyages* his giving his Daughter *Amytis* to *Nebuchadnezzar*, the Son of *Nabopolaſer*, and thereupon joyning their Forces together, they took *Ninive*, together with *Seraco*, the King thereof, placing a Vice-Roy in his ſtead. His Parentage. *Ninive* taken.

Shortly after, the Governour of *Cæloſyria*, and *Pœnicia*, revolting from *Nabopolaſer*, he ſent againſt him his Son *Nebuchadnezzar* (having firſt aſſociated him with himſelf in the Kingdom of *Babylon*) with a great Army, which was in the latter end of the third, and the beginning of the fourth year of *Jehoiakim* King of *Juda*; as appears *Dan.* 1. 1. compared with *Jer.* 25. 1. *Nebuchadnezzar* made King.

Nebuchadnezzar was no ſooner thus aſſociated with his Father in the Kingdom, but the things which he was to act, were preſently revealed to the Prophet *Jeremy*; the firſt whereof was the overthrow of the *Egyptians*; First, at the River *Euphrates*; then in their own Country, *Jer.* 46. The firſt of theſe came to paſs preſently, *Pharaoh Necho*'s Forces, which he had left at *Carchemiſh*, being cut off by *Nebuchadnezzar* in the fourth year of *Jehojakim*, *Jer.* 46. 2. The ſecond was not till after the taking of *Tyre*, in the ſeventeenth year of the Captivity of *Jechonia*. *Ezek.* 29. 17, 18, 19. Prophecies of him.

His first action. He conquers *Jehoiakim.*

In the third year of *Jehoiakim*, *Nebuchadnezzar* the second, his Father being yet alive, entred *Judæa* with a great Army, who, besieging, and forcing *Ierusalem*, made *Iehoiakim* his Vassal, in despight of *Pharaoh Necho*, who had made him King, and took with him to *Babylon*, for Pledges, *Daniel*, who was yet a Child, with *Ananias*, *Misael*, and *Azarias*. He took also part of the Treasures belonging to the Temple; but stayed not to search throughly for all. For *Necho* hasted with his Army to the relief of *Iehoiakim*, hoping to find *Nebuchadnezzar* in *Judæa*. But this great *Babylonian* had no mind to hazard himself and his Army against the *Egyptian*, *Judæa* being so ill affected towards him, and himself far from all succour, or sure place of retreat. If he had (as may be supposed) any great strength of *Scythian* Horsemen, it was wisely done of him to fall back out of that rough, Mountanous, and hot Country, into places that were more even and temperate. And besides these reasons, the Death of his Father happening at the same time, gave him just occasion to return home, and take possession of his own Kingdom, before he proceeded in the second care, of adding more unto it.

His Fathers death.

And this he did at reasonable good leisure. For the *Egyptian* was not provided to follow him so far, and to bid him Battel, until the new year came in, which was the fourth of *Iehoiakim*, the first of *Nebuchadnezzar* and the last of *Necho*. In this year the *Babylonian*, lying upon the Banks of *Euphrates* (his own Territories bounding it on the North-side) attended the coming of *Necho*: there, after a cruel Battel fought betwixt them, *Necho* was slain, and his Army forced to save it self by a violent retreat, wherein it suffered great loss.

He conquers *Pharaoh Necho.*

He conquers *Syria.*

This Victory was so well pursued by *Nebuchadnezzar*, that he recovered all *Syria*, and whatsoever the *Egyptians* held out of their proper Territories towards the North. The *Egyptians* being thus beaten, and altogether for the present discouraged, *Iehoiakim* held himself quiet, as being in heart a Friend to the *Egyptians*, yet having made his peace with the *Chaldeans* the year before, and *Nebuchadnezzar* was contented with such profit as he could there readily make: he had forborn to lay any Tribute upon the *Iews*.

But this cool reservedness of *Iehoiakim*, was, on both sides, taken in ill part. Whereupon the *Egyptian* King *Psamnis*, who succeeded *Necho*, began to think of restoring *Iehoahaz* (who had been taken prisoner by his Father, and carried into *Egypt*) and of setting him up, as a Domestical enemy against his ungrateful Brother. But to anticipate all such accidents, the *Judæan* had put in practice the usual remedy, which his fore-fathers used: For he had made his own Son *Iechonia* King with him long before; in the second year of his own Reign, when the Boy was but eight years old. As for this rumour of *Iehoahaz* his return, the Prophet *Ieremy* foretold, that it should prove a vain attempt, saying, *He shall not return thither, But he shall die in the place whither they have led him Captive, and shall see this Land no more.* Jer. 22. 11, 12.

2 chron. 36 9.

The weak estate of the *Egyptians.*

The *Egyptians*, having lost their Mercenary Forces, and received that heavy blow at *Carchemish*, had more Gold than sharp Steel remaining, which is of small force without the others help. Besides, the Valour of *Necho* was not in *Psamnis Apries*, who, reigning after *Psamnis*, did indeed once adventure to shew his face in *Syria*; but after a big look, he was glad to retire, without adventuring the hazard of a Battel. Wherefore this declining Nation, fought only with brave words, telling such frivolous tales, as men that mean to do nothing, use, boasting of their former glorious acts against *Iosias* and *Iehoahaz*. And truly in such a time and case, it was easie for *Iehoiakim* to give them satisfaction, by letting them understand the sincerity of his affections towards them, which appeared in time following.

Nebuchadnezzar layes a Tribute upon *Iehoiakim.*

But *Nebuchadnezzar* went more roundly to work: For he sent a peremptory message to *Iehoiakim*, requiring him not to stand upon any nice points, but presently to acknowledge himself his subject, and to pay him Tribute; Adding

ding thereunto ſuch terrible threatnings, as made the poor *Iudæan* lay aſide all thoughts of adhering unto *Pharaoh*; and to yield to do, as the more powerful would have him.

Thus he continued in Obedience to *Nebuchadnezzar* three years: During which time the Prophet *Jeremy*, cryed out againſt the Impiety of the *Jews*, putting them in mind that he had now for three and twenty years exhorted them to Repentance: But becauſe they had ſtopped their ears againſt him, and the reſt of the Prophets, he now foretold that their Captivity was at hand, and that they ſhould bear the Yoak of Bondage for ſeventy years. The ſame Calamity he threatned to all the Neighbouring Nations, to the *Egyptians*, *Moabites*, *Ammonites*, *Idumæans*, and the reſt; foretelling that they ſhould all drink out of the *Babylonian* Cup the Wine of his fury, whom they had forſaken; and that after the ſeventy years ſhould be expired, the *Babylonians* themſelves ſhould taſte of the ſame Cup, and be utterly ſubverted by the *Medes* and *Perſians*, by which means the *Jews* ſhould be permitted to return into their own Country, and Cities. The firſt Impriſonment of the Prophet *Jeremy* ſeems to have been in the fourth year of this *Jehoiakim*, at which time, *Baruch* the Scribe, wrote all his Prophecies from his Mouth, whom he ſent to Read them unto the people, and afterwards to the Princes, who preſented them to the King: But fearing the Kings fury, they had firſt ſet *Jeremy* at liberty, and adviſed him, and *Baruch*, to hide themſelves, *Jeremy* 36. 19, &c.

The Captivity foretold. *Jer.* 25. 15, &c. *Jer.* 27.

Jer. 25. 12, &c. And their return. *Jeremy* impriſoned.

Jehoiakim having heard part of it read to him, and perceiving the ill News contained therein, he made no more ado, but cut the Book in pieces, and caſt it into the fire. All which, *Jeremy* cauſed to be new written, with this Addition, *That the dead Body of* Jehoiakim, *ſhould be caſt out, being expoſed in the day to the heat, and in the night to the froſt, and that there ſhould be none of his Seed to ſit upon the Throne of* David.

Jehoiakim burns the Roul.

Time thus running on, *Jehoiakim* thought himſelf ſecure from all danger, as being Tributary to the *Babylonian*, and yet withal, well thought on by the *Egyptian*: About which time the mighty City of *Tyre*, oppoſed it ſelf againſt *Nebuchadnezzar*: And upon juſt confidence of her own ſtrength, deſpiſed all preparations that could be made againſt her. Now for as much as the term of ſeventy years was preſcribed for the Deſolation, as well of *Tyre*, as of *Jeruſalem*, and other places, and Countries, 'its apparent that they that refer the winning of this City to the ninteenth year of *Nebuchadnezzar*, have good ground and warrant for it. For the Siege thereof began in the ſeventh year of his Reign, and laſted thirteen years.

Tyre rebelleth againſt *Nebuchadnezzar*.

Here it will not be amiſs to inſert a brief Note concerning the beginning of this great Princes Rule; The third year of *Jehoiakim*, was the laſt of *Nabulaſſer*, who being freed from other cares, and buſineſſes, took notice of ſuch as had revolted from him to *Pharaoh Necho*, and ſent this Noble Prince, his Son, with an Army into *Syria* to reclaim them. In this Expedition was *Daniel* carried to *Babylon*, who therefore makes mention of it, *Dan.* 1. 1. The year next following, being the fourth of *Jehoiakim*, was the firſt year of *Nebuchadnezzar*, which *Jeremy* affirmeth in expreſs words, *Jer.* 25. 1. And from this we muſt reckon all his time, and actions which follow to be ſpoken of. In his three and twentieth year he conquered *Egypt*, and then began his great Empire, there being none left that durſt offend, or oppoſe him. The ſecond from this year it was wherein *Daniel* ſaw that Viſion of the Image conſiſting of ſundry Mettals, which prefigured the ſucceſſion of great Kingdoms, that ſhould Rule the World before the coming of Chriſt. But to return to the Siege of *Tyre*, which began in the ſeventh year of his Reign.

The ſtately City of *Tyre* covered all the ground of an Iſland, that was divided from the Continent by a deep, and broad Channel of the Sea. The

Tyre beſieged.

Chaldæans had no Fleet of Ships, neither were they Seamen: The *Tyrians* excelled all other Nations in multitude of goodly Ships, and skill to uſe them: And every Wind, from one part or other, brought in all needful proviſions to the City: Wherefore neither force, nor Famine could greatly hurt the place; whereof nevertheleſs, the Judgments of God (denounced againſt it by *Iſay*, *Jeremy*, and *Ezekiel*) had threatned the deſtruction; and the obſtinate reſolution of *Nebuchadnezzar* had fully determined to accompliſh it.

Iſay 23. *Jer.* 25. *Ezek.* 26.

The difficulty of the work.

This hauty King, impatient of reſiſtance, undertook a vaſt piece of Work, which was, to fill up that part of the Sea which divided the Iſland from the continent. The City of old *Tyre*, that ſtood oppoſite to the New, upon the firm Land, and the Mountain of *Libanus* near adjoyning, that was loaden with ſtately Cedars, and abundance of other Trees, furniſhed him with materials to effect it. Thirteen years were ſpent in this difficult, and hopeleſs undertaking, which need not ſeem ſtrange, if we conſider, that *Alexander*, working upon that Foundation which was remaining of *Nebuchadnezzars* Peer, and being withal, aſſiſted with a ſtrong Fleet, was yet ſeven months e're he could make way into the City. Wherefore, if the raging of the Sea was able to carry away that wherewith *Alexander* laboured to cover a Shelve, with much more violence could it overturn, and as it were, conſume the work of *Nebuchadnezzar*; who laid his Foundation in the bottom of the deep; Striving, as it were, to fill the empty Belly of this greedy Cormorant, whereas the *Macedonian* did only ſtop the throat of it. All may know that God could eaſily have accompliſhed his own threatnings againſt this place (though it had not pleaſed him to uſe, either a Miracle, or ſuch of his more immediate Engins, as are Earthquakes, &c.) by making at leaſt, the Seas calm, and adding the favourable concurrence of all ſecond helps. But ſo it pleaſeth him oft-times, in chaſtiſing the Pride of man, to uſe the hand of man, even the hand of man, ſtriving, as it may ſeem, againſt all reſiſtance of nature, and providence. So that by this exceſſive labour of the *Chaldeans*, that Scripture was fulfilled, that *every Head ſhould be made bald, and every Shoulder ſhould be made bare*, Ezek. 29. 18. Yet would not *Nebuchadnezzar* give over till he was Maſter of the Town.

When he was entred upon his deſperate undertaking, whether it were by ſome loſſes received, or ſome Mutiny in his Army, or ſome glorious rumour of the *Egyptians* ſtrenth, his evil willers took courage to rebel againſt him; and amongſt them, *Jehoiakim*, renounced his ſubjection, and began to hope for the contrary, which ſoon after fell out. For *Nebuchadnezzar* gave him no leaſure to do much hurt: But with part of his Army, he marched ſtrait into *Judæa*; where the amazed King made ſo little reſiſtance (the *Egyptians* having left him, as it were in a dream) that *Nebuchadnezzar* entred *Jeruſalem*, laid hands on *Jehoiakim*, whom at firſt he bound, intending to ſend him to *Babylon*, but his mind changing, he cauſed him to be ſlain in that place, and gave him the Burial of an Aſs, to be devoured by Beaſts, and ravinous Birds, according to the former Propheſie; Leaving in his place his Son, *Jehoiakim*, or *Jeconias*; whom yet after three months, and ten days, he depoſed, and ſent him Priſoner to *Babylon*, together with *Ezekiel*, *Mordecay*, and *Joſedech*, the High Prieſt.

Jehoiakim rebels, and is taken, and ſlain. *Jer.* 22. 18, 19. & 36. 30.

Jeconias made King and impriſoned. *Jer.* 29. 2. 2 *Kin.* 28. 16. 2 *Chron.* 36. 10. *Jer.* 24. 1. & 29. 1, 2. *Ezek* 17. 12.

The Mother of *Jeconias*, together with his Servants, Eunuchs, and all the ableſt men, and beſt Artificers in the Land, were alſo then carried away Captives. This *Jeconias*, following the Counſel of the Prophet *Jeremy*, made no reſiſtance, but ſubmitted himſelf to the Kings will, wherein he both pleaſed God, and did that which was moſt profitable for himſelf, though at the preſent it might ſeem otherwiſe, to ſuch as conſider the evil that befel him,

him, rather than the greater evil that he thereby avoided. This only particular act of his is recorded in Scripture which was good: But it seems that he was at least a partaker in his Fathers sins, if not a provoker, which was the cause, that though he submitted himself to Gods will, yet did he not preserve his estate: For so it is said, *That he did evil in the sight of the Lord, according to all that his Father had done.* In his stead, *Nebuchadnezzar* set up *Mattania*, his Uncle, making him King of *Judæa*, and called him *Zedechias*. For like as *Necho* King of *Egypt*, had formerly displaced *Iehoahaz*, after he had slain his Father *Iosias*, and set up *Iehoiakim*, the Son by another Mother: So *Nebuchadnezzar* slew *Iehoiakim*, who depended on the *Egyptians*, and, carrying his Son *Iechonias* Prisoner to *Babylon*, he gave the Kingdom to this *Zedechias*, who was whole Brother to that *Iehoahaz*, whom *Necho* took with him into *Egypt*, and from *Zedechias* he required an Oath for his loyalty, and faithful subjection, which *Zedechias* gave him, and called the living God to witness in the same, that he would remain assured to the Kings of *Chaldæa*, 2 *Chron.* 36. 13. *Ezek.* 17. 13, 14, 18.

Zedekiah is made King. Jer. 37. 1. 2 King. 24. 17.

In the first year of *Zedechias*, *Ieremy* saw, and expounded the vision of the ripe, and rotten Figs, the one signifying those that were already carried away Captives, the other signifying those *Iews* that yet remained, and were afterwards destroyed, *Ier.* 29. 17.

Jer. 24. 2.

In the fourth year of *Zedechias*, *Ieremy* wrote in a Book all the evil which should fall upon *Babylon*, which Book, or Roul, he gave to *Seraiah*, when he went with King *Zedechias* to *Babylon*, to visit *Nebuchadnezzar*, willing him first to read it to the Captive *Iews*, and then to bind a stone to it, and cast it into *Euphrates*, pronouncing these words; *Thus shall* Babel *be drowned, and shall not rise from the evil which I will bring upon her.* This journey of *Zedechias* to *Babylon* is probably thought to be in a way of a visit, and to carry some presents to *Nebuchadnezzar*; But yet it is likely he had some suit to make, which his Lordly Master refused to grant, and sent him away discontented. For at his return, all the bordering Princes sent Messengers to him, inciting him (as it seems) to those unquiet courses from which the Prophet *Ieremy* dehorted both him and them. About which time the Prophet, by Gods appointment, made bonds and yokes, one of which he wore about his own neck, others he sent unto the five Kings, of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, by those Messengers which came to visit *Zedechias*, making them know, that if they, and the King of *Iuda* continued in subjection to *Babylon*, they should then possess, and enjoy their own Countries; If not, they should assuredly perish by the Sword, by Famine and by Pestilence.

Babylons destruction foretold.

Sundry Prophesies of Jeremy. Jer. 51. 59.

Jer. 27. 8.

He also foretold them, that those Vessels which yet remained in *Ierusalem*, should be carried after the other to *Babylon*, yet at length should be restored again.

The same year *Ananias*, the false Prophet, took off the wooden yoke which *Ieremy* did wear, as a sign of the Captivity of the *Iews*, and brake it: Vaunting, that in like manner after two years, God would break the strength of *Babel*, and the yoke which he had laid on all Nations: and that he would restore *Iechonias* and all the *Iews*, with the Vessels, and Riches of the Temple, and put an end to all these troubles. But *Ieremy* instead of his Wooden yoke, wore a Collar of Iron; and in sign that *Ananias* had given a false, and deceitful hope to the People, he fore-told the Death of this false Prophet, which accordingly came to pass in the seventh Moneth.

Ananias a false Prophet. Jer. 28.

Jer. 28. 15.

After this, when *Zedechias* had wavered long between Faith and Passion, in the eighth year of his Reign, he practiced more seriously against *Nebuchadnezzar*, with his Neighbours, the *Edomites*, *Ammonites*, *Moabites*, *Tyrians*, and others, who were promised great aids by the *Egyptians*, in confidence of whose assistance, he resolved to shake off the *Babylonian* Yoke; whereof, when *Nebuchad-*

Zedechias rebells. Ezek. 17. 15, 17.

chadnezzar was informed, he marched with his Army in the dead of Winter,
Jeruſalem beſieged. towards *Ieruſalem*, and beſieged it. *Jeremy* perſwaded *Zedechias* to render the City and himſelf to him: But *Zedechias*, being confident of help from *Egypt*, and being perſwaded by his Princes and falſe Prophets, that it was impoſſible that the Kingdom of *Judah* ſhould be extirpated until the coming of *Shilo*, ac-
Jer. 32. & 34. cording to *Jacobs* Propheſie, *Gen.* 49. 10. he deſpiſed the counſel of *Jeremy*, and impriſoned him. For *Jeremy* had told the King, that the City ſhould be taken and burnt; that the King ſhould not eſcape, but be taken Priſoner, and brought to the preſence of *Nebuchadnezzar*: That he ſhould not periſh by the Sword, but being carried to *Babel*, ſhould there dye a natural Death.

Jer. 44. *Egypt* a broken ſtaff. Jer. 37. 3, 10. The following year, *Ieruſalem* was ſurrounded, and more ſtrictly beſieged by *Nebuchadnezzars* Army; whereupon the King of *Egypt*, *Pharaoh Hophra*, entred into *Judæa* with his Army, to ſuccour *Zedechias*, of whoſe revolt he had been the principal Author. But *Ieremy* gave the *Iews* faithful counſel, willing them not to have any truſt in the ſuccours of *Egypt*: for he aſſured them that they ſhould return back again, and in no ſort relieve them. And it fell out accordingly. For when the *Chaldæans* removed from *Ieruſalem* to encounter the *Egyptians*, theſe bragging Patrons abandoned their enterpriſe; and taking *Gaza* in their way homewards, returned into *Egypt*, as if they had already done enough, leaving the poor people in *Ieruſalem* to their deſtined miſeries. *Ier.* 34. 11, 22.

Lev. 25. 39, 40, &c. In the mean while the *Iews*, who in the time of their extremity, had releaſed their *Hebrew* Bond-men, and Bond-women, according to the Law, in the year of *Iubile*, and made them free, thereby to encourage them to fight, did now upon the breaking up of the *Chaldean* Army, repent of what they had done, and thinking that all danger had been paſt, they held them by force to their former ſlavery. But the *Chaldeans* being returned to the Siege, the Pro-
Jer. 34. phet *Ieremy*, when the State of *Ieruſalem* began now to grow to extremity,
Jer. 39. counſelled *Zedechias* to render himſelf to the *Babylonians*, aſſuring him of his own life, and of the ſafety of the City if he would do ſo. But his obſtinate heart led him on to that wretched end, which, his neglect of God, and his Infidelity and Perjury had provided for him.

Jer. 39. Three and twenty Moneths the *Chaldean* Army lay before *Ieruſalem*, and held it exceeding ſtraitly beſieged; For they built Forts againſt it round about, 2 *King.* 25. 1. or, they ſurrounded the City with Woodden Towers, ſo as the Beſieged could neither ſally out, nor receive into the City any ſupplies of men
Jer. 39. 1. & 52. 4. or Victuals. *Joſephus* ſaith, that they over-topped the Walls with their high Towers, which they erected upon Mounts, from which, with their Engines they did ſo beat upon the walls, that the Defendants were forced to forſake their ſtations. And though the Beſieged alſo raiſed Counter-buildings, like unto theſe, yet the Great *Nebuchadnezzar*, who Commanded all the Regions thereabouts, and had the Woods and Rivers at his command, found out means to diſappoint and overthrow all the Citizens endeavours, and to beat down their Towers as faſt as they raiſed them. For his own works were guarded by the Walls of *Ieruſalem*, whereas theirs within lay open to his Batteries. Beſides, both Famine and Peſtilence (which commonly accompany men ſtraitly beſieged) grew faſt upon them, whereby, when the number, ſtrength, and cou-
Jeruſalem taken. rage of the *Iews* failed, the *Chaldeans* made a breach, and forcing an entry, their Princes did ſeat themſelves as Lords of the Town, in the middle Gate, 2 *King.* 26. 2, 3, 4. *Ier.* 39. 2, 3. and 52, 5, &c.

Zedechias flyes and is taken. *Zedechias*, beholding this uncomfortable ſight, and finding no other means to eſcape the preſent danger, loſt both his Courage and his Hope at once, and ſhifted himſelf, together with his Wives, Children, Princes, and principal Servants, out of the City, by a way under-ground, leaving his amazed, and now headleſs Subjects, to the mercileſs Swords of their enraged enemies. Thus he, who when the Prophet *Ieremy* perſwaded him to render himſelf, deſpiſed both the

the Counſel of God, and the Army and force of *Nebuchadnezzar*, uſed now the remedy which one calls, *A woful, ſhameful, and unfortunate ſhift.*

By this ſecret ſubterranean Vault, *Zedechias* ſtole away, and by the help of the dark night, recovered the plains, or deſarts of *Iericho*. But by reaſon of the train that followed him and his, (every one leading with him thoſe whom he loved beſt) he was eaſily traced and purſued. How great ſoever the company was that attended him, yet certain it is, that they, on whoſe fidelity he moſt relied, no ſooner beheld the *Chaldeans* to draw near, but they all abandoned his defence, and ſhifted for themſelves in the Deſarts, as they could. For, *whom God had forſaken, no man regarded.* And thus *Zedechias* was taken by the Miniſters of Gods vengeance, and being made a Priſoner, together with his Children, and Princes, he was carried to *Riblah*, in the Tribe of *Nephthalim*, where *Nebuchadnezzar* then lay, as a place indifferent between *Ieruſalem* and *Tyre*, with both which places he had at one time to do.

And carried to *Babylon*. Jer. 34. 3, &c. 2 King. 25. 4, 7. Jer. 39. 4, 7. and 52. 7, 11.

Now when *Nebuchadnezzar* had laid before *Zedechias* the many Graces and Favours which he had conferred upon him, together with the notable falſhood and perjury wherewith he had requited him, he commanded his Children, Princes, and Friends, to be ſlain before his face. This being done, to the end that ſo lamentable a ſpectacle ſhould be the laſt that ever he ſhould behold in this world, he cauſed his eyes to be put out, and ſo carried him like a Slave to *Babylon*, where he conſumed the reſt of his life in perpetual impriſonment. Herein was that marvellous Propheſie of *Ezekiel* fulfilled: *I will bring him to* Babylon, *and he ſhall not ſee it*, Ezek. 12. 13.

Thus, in the eleventh, and laſt year of *Zedechias*, which was the eighteenth of *Nebuchadnezzar*, the *Chaldeans* entred into *Ieruſalem* by force, where, ſparing neither Sex nor Age, they put all to the Sword that they found therein.

2 King. 25. 8. Jer. 52. 13. with 39. 8. The Temple and City burnt.

In the next year following, *Nebuzaradan*, the General of the *Babyloniſh* Army, burnt the *Kings* Palace, and the whole City of *Ieruſalem*, and after the fire had laſted from the ſeventh to the tenth day, he alſo burnt the Temple of God to the ground, the richeſt and moſt Magnificent place that ever the Sun ſaw, when it had ſtood four hundred thirty and one years.

2 King. 25. 18. Jer. 39. 8, 9. and 52. 14, 23. 2 Chron. 36. 18, &c. Poor people left under *Gedaliah*. Jer. 39. 10. Jer. 40. 16.

After this, upon a ſecond ſearch, *Nebuzaradan* (not yet ſatiated with blood) commanded ſeventy and two others to be ſlain, which had hidden themſelves from the firſt fury, to wit, the chief and the ſecond Prieſt, two Commanders of *Zedechias* his men of war, five of his houſhould Servants, and ſome others; carrying away to *Babylon* the ableſt of the People through all *Iudæa*, and leaving the pooreſt labouring people, with ſome that followed the party of *Nebuchadnezzar*, to till the Ground, over whom he placed *Gedaliah*, the Nephew of that *Saphan*, whom *Joſias* had formerly imployed in the Reformation of Religion. This *Gedaliah*, a *Iew* by Nation, left *Zedechias*, as it ſeemeth, in the beginning of the War, and by *Ieremies* deſire to live with him, it's probable that had embraced the ſame advice which the Prophet gave to *Zedechias*, which was, to ſubmit himſelf to the *Babylonian* King, who being ordained of God for them, as an inſtrument of his Juſtice, was, therefore irreſiſtable.

Jeremy goes to them. Jer. 40. 6.

The Prophet *Ieremy* being left to his own choice, to live where he pleaſed, made choice to go to *Gedaliah*, to whom he was commended by *Nebuzaradan*, and he, not only entertained him kindly, but comforted him, and all the other *Iews* that were left under his charge, promiſing them favour and liberty, ſo long as they remained obedient Subjects to *Nebuchadnezzar*, by whom he was eſtabliſhed Provincial Governour over his own Nation.

Gedaliah ſlain. Jer. 41. 2. 2 King. 25. 25.

But e're the year was expired, a Prince of the late Kings Family (who, during the Siege of *Ieruſalem*, had ſheltred himſelf from the ſtorm, with *Baalis*, King of the *Ammonites*) being attended by ten other choſen men, whilſt *Gedaliah* feaſted them in *Mitſpah*, the City of his reſidence, they trayterouſly ſlew him, together with divers *Chaldeans* and *Iews* that accompanied him. This done,

done, they escaped, and in their way, encountring with eighty persons, repairing toward *Gedaliah* with presents, they slew most of them, and onely spared some, who promised to discover to them some Treasures that were hidden in the Fields during the War. They took with them also a Daughter of *Zedechias*, committed to the care of *Gedaliah*, by *Nebuchadnezzar*: This treachery of *Ismael* had been formerly discovered to *Gedaliah* by *Iohanan*, one of the Captains of the few remaining *Iews*, but he would not believe it.

Iudea being now without a Governour (for *Ismael* durst not take it upon him, but fled as fast as he could to the *Ammonites*) the residue of the *Iews*, fearing the revenge of the *Chaldeans*, resolved to fly into *Egypt*, and besought *Ieremy* to ask counsel of God for them, who returned answer, that if they remained in *Iudea*, God would provide for them, and shew them mercy; but if they sought to save themselves in *Egypt*, they should then undoubtedly perish. Notwithstanding which advice, the *Iews* held their determination, and despised the Oracle of God; and constraining *Ieremy* and *Baruch* to accompany them, they went into *Egypt*, and by the permission of *Pharaoh*, they dwelt in *Taphnes*; where, when *Ieremy* often reproved them for their Idolatry, foretelling the destruction of themselves, and the *Egyptians*, he was, by these his own hard-hearted and ingrateful Country-men, stoned to death, and by the *Egyptians*, who greatly reverenced him, buried near the Sepulchre of their Kings, *Ier.* 42. and 43.

Ieremy's counsel rejected. Jer. 43.

He is carried into *Egypt*, and stoned.

The nineteenth year of *Nebuchadnezzars* Reign it was, when destroying utterly the great and mighty City of *Ierusalem*, he exceedingly enriched himself with the spoils of it and the Temple, and by that dreadful Example terrified all those that should dare to resist him. From that time forward, he, to his three and twentieth year, laboured in the Conquest of those adjoyning Countries, which God had exposed unto his Sword, and commanded to wear his Yoke, namely, the *Edomites*, *Moabites*, *Ammonites*, *Tyrians*, *Sidonians*, and *Egyptians*, though some of these were already become his followers, and served under him when *Ierusalem* was taken and burnt. But the *Tyrians*, whose City was built upon an Island, and therefore secure from the invasion of any Land-Army, and whose Fleet was so strong, that they needed not to fear any enemy at Sea, were neither daunted with the fall of their neighbour City, nor with the obstinate resolution of this mighty King, imploying all his wit and power to work their subversion.

Nebuchadnezzar conquers divers Nations.

That the City of *Tyre* was rather well-pleased, than any way discouraged with the destruction of *Ierusalem*, it appeareth by the Words which *Ezekiel* condemneth, as the common voice of *Tyrus*, Ezek. 26. 2. *Aha! the Gate of the People is broken, it is turned unto me; For seeing she is desolate, I shall be repleniſhed.* Yet at length, that great work before mentioned, began to appear above Water, and so to threaten them with inevitable mischief.

Nebuchadnezzar still follows his work hard, notwithstanding all discouragements, and in the thirteenth year of the Siege, and the nineteenth of his Reign, he had brought it to such perfection, that now the Citizens despaired of holding out against him; whereupon all the chiefest of them imbarked themselves, their Families, and Treasures in their Fleet, and escaped to the Isle of *Cyprus*, but the poorer sort were left to the fury of the enemy; who being inraged for being put to so much pains, slew with the Sword, not only such people of *Tyre* as dwelt on the Continent (who are called her *Daughters in the Field*) but the like execution was done in the streets, into which, with excessive labour, the *Chaldeans* made way for his Horses and Chariots. *Thus Nebuchadnezzar made his Army serve a great service, against* Tyrus, *wherein every head was made bald, and every shoulder was made bare, yet had he no wages, nor his Army*, Ezek. 29.18. but was fain to rest contented with the Honour of having destroyed that City, which in all mens Judgments had been held invincible.

Tyre is taken.

The

The destruction of these two Great, and powerful Cities, having made the name of the *Chaldeans* dreadful in the ears of all the Nations round about, *Nebuchadnezzar* used this advantage of that reputation which he had obtained by his victories already gotten, to the getting of more, and more profitable, with less pains. The Kingdom of *Egypt* was the mark which he chiefly aimed at. A Country so abounding in Riches and pleasures, that it might well have tempted any Prince, finding himself strong enough to pick occasion of quarrel against it. Besides, it was so far an enemy to the Crown of *Babylon*, that, had it been far poorer, yet it must have been subdued, or the Conquest of *Syria* could not have been secured.

Yet was it needful, that before he entred upon this business, the Countries adjacent should be reduced into such tearms, that either they should wholly stand at his devotion, or at least, be able not to work him any displeasure. And herein the Decree of God concurred (as in all prosperous enterprises) with reason of State. For the people of *Moab*, *Ammon*, *Edom*, *Damascus*, *Kedar*, *Hazor*, and other adjoyning Regions, whom God for their sins had condemned to fall under the *Babylonian* Yoke, were such, as regarding only their own gain, had, some of them, like Ravens, followed the *Chaldean* Army, to feed upon the carcasses that fell by the cruelty thereof. Others taking advantage of their Neighbours miseries, occupied the Countries, which, by his Victories, belonged to *Nebuchadnezzar*, all of them thinking, that when the *Babylonian* had satisfied his fury, he would be forced to forsake those desolated Countries, and leave the possession of them to those who could first seize upon them. Particularly, the *Edomites*, and *Philistines*, had shewed much malice against the *Jews* when their City was taken, *Ezek.* 25. 12, 15. Whether they had done any good service to the *Chaldeans*, it appears not; if they did any, its like to have been in reference to their own advantage, wherein yet they were deceived. The *Ammonites* were not contented to rejoyce only at the fall of *Jerusalem*, but presently they entred upon the Country of *Gad*, and took possession of it, as if, not the *Chaldeans*, but they had subdued *Israel*, *Ezek.* 25. 3. *Jer.* 49. 1. Neither can it be imagined what other design *Baalis*, King of the *Ammonites* had, when he sent *Ismael*, a Prince of the Blood of *Judah*, to murther *Gedalia*, whom the King of *Babel* had made Governour over those that remained in *Israel*, and to carry Captive into the *Ammonites* Country, the People that abode in *Mizpah*, than a desire of entangling *Nebuchadnezzar* with so many labours at once, as should force him to retire into his own Country, and abandon those wasted Lands, to himself, and others, for whom they lay conveniently. Such, or the like Policy, the *Moabites* also did exercise, whose Pride, and Wrath were made frustrate by God, and their dissimulation condemned, as not doing aright, *Ver.* 40. 14. & 41. 2. & 10. & 28, 27, &c.

The *Jews* enemies threatned.

All these Nations had the Art of ravening, which is familiar to such as either live in, or that border upon Deserts; and now the time ministred occasion to them to shew the uttermost cunning of their Thievish wits. But *Nebuchadnezzar* made void all their devices by sharp, and sudden War upon them, overwhelming them with unexpected ruin, as it were in one night, according to the Prophesies of *Isay*, *Jeremy*, and *Ezekiel*, who all foretold, with little difference of Words, the greatness and swiftness of the misery that should come upon them. It appears not with which of them he first began; but it seems that *Moab* was the last that felt his heavy hand: For so many interpret that Prophesie of *Isay*, threatning *Moab* with destruction after three years, as having reference to the third year following the destruction of *Jerusalem*: the next year after it, being spent in the *Egyptian* expedition. This is evident that all the principal Towns in these

They are destroyed by *Nebuchadnezzar*.

Isa. 16. 14.

Countries were burnt, and the people either ſlain, or made captives, few excepted, who ſaved themſelves by flight, and had not the courage to return to their habitations too haſtily, much leſs to attempt any thing againſt *Nebuchadnezzar:* but lived as miſerable out-laws, until the end of the ſeventy years which God had appointed for the deſolation of their Countries, as well as of the Land of *Judæa*.

Egypt attempted by *Nebuchadnezzar.*

When by a long courſe of Victory *Nebuchadnezzar* had brought into Subjection all the Nations of *Syria*, and the bordering *Arabians* in ſuch wiſe, as that no enemy to himſelf, or Friend to the *Egyptian*, was left at his back, that might either impede his proceedings, or take advantage of any misfortune that might befall him; then did he forthwith apply himſelf to the Conqueſt of *Egypt*, upon which thoſe other Nations had formerly been dependants. Of this expedition, and the Victorious iſſue thereof, the three great Prophets, *Iſay*, *Jeremy*, and *Ezekiel* have written ſo plainly, that its altogether needleſs to ſeek after any other authority to confirm the ſame. Long before it was propheſied by *Iſay*, that the King of *Aſſyria*, or *Babylon*, ſhould lead away the *Egyptians* Priſoners, and the *Ethiopians* Captives, young, and old, naked and barefoot, even with their buttocks uncovered to the ſhame of *Egypt*, *Iſa.* 20. 4.

But *Ezekiel* and *Jeremy*, as their Propheſies were neerer to the time of execution, ſo they handled this Argument more plainly, and preciſely. For *Ezekiel* tells us cleerly, that *Egypt* ſhould be given to *Nebuchadnezzar* as wages for his great ſervice which he had done againſt *Tyre*, *Ezek.* 29. 18, 19, 20. He recounteth alſo in particular all the chief Cities in *Egypt*, ſaying, that theſe by name ſhould be deſtroyed, and go into Captivity: yea, and that *Pharaoh*, and all his Army ſhould be ſlain by the Sword, *Ezek.* 30. 4, 10, *&c. Chap.* 32. 2, *&c.* And the Prophet *Jeremy*, ſaith thus, *Behold I will viſit the common people of* Noe, *and* Pharaoh, *and* Egypt, *with their Gods, and their Kings, even* Pharaoh *and all that truſt in him; and I will deliver them into the hands of thoſe that ſeek their lives, and into the hand of* Nebuchadnezzar *King of* Babel, *and into the hands of his Servants*, Jerem. 46. 25, 26. *Joſephus* accordingly ſaith, that *Nebuchadnezzar* in three and twentieth year of his Raign, and in the fifteenth year after the deſtruction of *Jeruſalem*, did Conquer *Egypt*, and kill the King thereof, appointing a Vice-Roy to Govern it. And it is evident that his Victories which followed his Conqueſt of *Syria*, were ſuch as did more enlarge his Dominions, than all his former Wars had done. For *Ezekiel* in his Thirtieth Chapter reckoneth up (beſides the whole Country of *Egypt*) *Phut*, and *Lud*, with other Nations that may ſeem to have reached as far as into *Mauritania*, which were conquered by him, and added to his Empire. And truly it is worth obſervation how *Pharaoh*, King of *Egypt* was infatuated by God, who thought himſelf moſt ſafe in his own Country by reaſon of the well-defenced ſituation thereof, and therefore very unwiſely ſuffered his enemies to make a cleer way to his own doors by the Conqueſt of all his Friends, and Allyes in *Syria*. For as the labour of this buſineſs did more harden than weary the *Chaldean* Army, ſo the confidence, and vain ſecurity of the *Egyptians*, relying upon the difficulty of the paſſages which the enemy was to make through the *Arabian* Deſarts, and the great advantage which the River *Nilus* afforded, did little avail them, when the War came on; Yea, it did much aſtoniſh them (as may juſtly be thought) in the time of execution. *It being uſually ſeen, that the hearts of men fail, when thoſe helps deceive them, in which they had repoſed more confidence than in their own Virtue, and Valour.*

Egypt conquered.

Carnal confidence.

Until this time, the Kingdom of *Egypt* had flouriſhed under the Rule and Government of the *Pharaohs* for above the ſpace of one thouſand, four hundred, and eighty years. But from this time forward, it remained forty years without a King under the ſubjection of the *Babylonians*; and then at lenghth

it

it began to recover by little and little the former greatneſs: Yet ſo, that it was never dreadful unto others as it had been, God having ſaid of that people; *At the end of forty years I will gather the* Egyptians *from the People whither they were ſcattered; and I will bring again the Captivity of* Egypt, *and will cauſe them to return into the Land of* Pathros, *into the land of their habitation, and they ſhall be yet a baſe Kingdom. It ſhall be the baſeſt of the Kingdoms, neither ſhall it exalt it ſelf any more above the Nations; For I will diminiſh them that they ſhall no more rule over the Nations, and it ſhall be no more the confidence of the Houſe of* Iſrael, *Ezek.* 29. 13, 14, 15, 16. For whereas it had been ſaid of *Pharaoh, I am the Son of the wiſe, the Son of ancient Kings,* Iſa. 19. 11. and whereas they had Vaunted, *the River is mine, and I have made it,* Ezek. 29. 9. *The Princes of* Egypt, *now became fools, the River failed them, the King himſelf was now taken and ſlain, and that ancient Linage was quite extinguiſhed.*

Egypt never recovered its ſtrength again.

Of any Wars made by *Nebuchadnezzar* after ſuch time as he returned from the Conqueſt of *Egypt*, we read not, except that againſt *Ninive*, the deſtruction whereof was foretold by the Prophet. *Ninive* indeed had been taken long before by *Merodoch*, and together with the reſt of *Aſſyria*, made ſubject to *Babylon*. Yet was it left under a peculiar King, who rebelling againſt *Nebuchadnezzar*, as *Jehoiakim*, and *Zedechias*, Tributary Kings of *Judah*, had done, was made partaker alſo of the ſame ruin. That the deſtruction of *Ninive* followed the Conqueſt of *Egypt*, is clear by the compariſon which *Nahum* the Prophet made between this City that was to fall, and the City of *Noe* in *Egypt* which was fallen already; *Nahum* 3. 8, &c. *Art thou better than populous* Noe, *that was ſituate amongſt the Rivers, that had the waters round about it; whoſe Rampire was the Sea, and her wall was from the Sea,* Ethiopia, *and* Egypt *were her ſtrength, and it was infinite:* Put, *and* Lubin *were her helpers. Yet was ſhe carried away, ſhe went into Captivity; Her young Children alſo were daſhed in pieces at the top of all the ſtreets, and they caſt lots for her honourable men, and all her great men were bound in chains. Thou alſo ſhalt be drunken; thou ſhalt be hid; thou alſo ſhalt ſeek ſtrength becauſe of the enemy,* &c.

Ninive deſtroyed. See before.

This Great Monarch, having thus ſpent his younger days in inlarging his Dominions, he betook himſelf to reſt, that he might reap the fruit of his former labours; and the firſt thing that he applied himſelf to, was to beautifie his Imperial City of *Babylon*, adding a new City to the Old, which he compaſſed about with three Walls, and made in them ſtately Gates. And neer the former Palace he built a New one, more ſtately than it, wherein he raiſed ſtone-works, like unto Mountains, which he planted with all manner of Trees. He made alſo *Penſile* Gardeus (one of the Worlds wonders) born upon Arches, fourſquare, each ſquare being four hundred Foot long, filled above with Earth, whereon grew all ſorts of Trees, and Plants. The Arches were built one above another in a convenient-heigth, ſtill increaſing as they aſcended. The higheſt, which did bear the walls on the top, were fifty Cubits high, ſo that they equalized the higheſt Mountains. He made alſo *Aquæducts* for the watering of this Garden, which ſeemed to hang in the air. This moſt ſumptuous frame, which out-laſted all the remainder of the *Aſſyrian*, and all the *Perſian* Empire, is ſaid to have been reared and finiſhed in fifteen Days. He erected alſo an image of Gold in the Plain of *Dura*, ſixty Cubits high, and ſix broad, commanding all his Servants, and Subjects to fall down and Worſhip it, *Dan.* 3. 1, &c.

Babylon beautified.

Penſile Gardens.

Nebuchadnezzars Golden Image.

But of all this, and other his Magnificence, we find little elſe recorded, ſave that which indeed is moſt profitable for us to conſider, to wit, his overvalewing of his own greatneſs, which abaſed him to a condition inferior to the pooreſt of men. For whereas God had honoured him, not only with ma-

ny great, and glorious Victories, and much happineſs in his own life; but with a rare diſcovery of things that were to come after him; yea, and had manifeſted the certainty of his Dreams, by the miraculous reducing of it into his Memory, and given him the interpretation thereof by the Prophet *Daniel*: He notwithſtanding became ſo forgetful of God, whoſe wonderful power he had ſeen, and acknowledged, that he cauſed that Golden Image to be ſet up, and Worſhipped, appointing a cruel Death for them that ſhould dare to diſobey him, which was utterly unlawful, and repugnant to the Law of him that is King of Kings; And thus he who ſo lately had Worſhipped *Daniel*, the ſervant of God, as if he had been God himſelf: now commanded a Statue to be erected unto himſelf, wherein himſelf might be worſhipped as God: From this impiety it pleaſed God to recall and reclaim him, by the wonderful and miraculous delivery of thoſe three bleſſed Saints, out of the fiery Furnace, who being thrown bound into the midſt of it, for refuſing to commit that abominable Idolatry, were preſerved from all hurt of the fire, looſened from their Bonds, accompanied by an Angel, and at laſt called out by the King, and reſtored to their former honour.

Dan.2.31,&c.

His Pride.

A Miracle. Dan.3.26.&c.

Dan. 3. 29. He makes a Decree to Gods Honour.

Nebuchadnezzar being amazed at the Miracle, made a Decree tending to the honour of God, whom by the erection of his Image, he had diſhonoured. Yet was not this devotion ſo rooted in him, that it could bring forth fruit anſwerable to his haſty zeal: Therefore was he fore-warned of God in a Dream, of a terrible Judgement which hung over his Head, which *Daniel* expounding, withall counſelled him *to break off his ſin by righteouſneſs, and his iniquities, by ſhewing mercy to the poor, that there might be a lengthening of his tranquility*, Dan. 4. 27. Whence it ſeems, that injuſtice and cruelty were his faults, for which he was thus threatned: But neither did the Dream, nor advice of *Daniel* ſo prevail. For probably he believed it not, but looked upon it as an idle Dream; for that it ſeemed altogether unlikely that ſo great a Monarch ſhould be driven from amongſt men, yea, compelled to dwell with the Beaſts of the Field, and made to eat Graſs as the Oxen, this was altogether incredible in mans Judgment, and therefore giving ſo little heed to it, its no marvel that he had forgotten it by the years end.

His Dream interpreted.

He dwells with the Beaſts.

One whole year was given to this haughty Prince wherein to repent, which reſpiting of the execution, may ſeem to have bred in him forgetfulneſs of Gods ſentence. For at the end of twelve months, as he was walking in his Royal Palace in *Babel*, he was ſo overjoyed, and tranſported with a vain contemplation of his own ſeeming happineſs, that without all fear of Gods heavy Judgment pronounced againſt him, he uttered theſe proud words: *Is not this great* Babylon *that I have built for the Houſe of the Kingdom, by the might of my power, and for the Honour of my Majeſty?*

But his proud ſpeeches were not fully ended, when a voice from Heaven told him, that his *Kingdom was departed from him, &c.* And the ſame hour the thing was fulfilled upon *Nebuchadnezzar*; And *he was driven from men, and did eat graſs as Oxen, and his Body was wet with the dew of Heaven, till his hair was grown like Eagles Feathers, and his nails like Birds Claws*, Dan. 4. 33, &c.

His Bodily ſhape not changed.

This his puniſhment was ſingular, and unexpected. For he ran amongſt Beaſts in the Fields and Woods, where, for ſeven years he lived, not only as a ſalvage man, but as a ſalvage Beaſt: for a Beaſt he thought himſelf to be, and therefore fed himſelf in the ſame manner, and with the ſame food that Beaſts do. Not that he was changed in his external ſhape from a man to a Beaſt. For as St. *Jerome* well expounds it, when he ſaith, *verſ.* 34. that his *underſtanding was reſtored unto him*, he ſhewed, that he had not loſt his humane ſhape, but his underſtanding, being ſtricken with a Frenzy, or deep Melancholy, which made him think himſelf a Beaſt.

Seven

Seven years being expired, *Nebuchadnezzar* was reſtored both to his Underſtanding, and to his Kingdom: and (ſaith he) *I bleſſed the moſt High, and I praiſed, and honoured him that liveth for ever, whoſe Dominion is an everlaſting Dominion, and his Kingdom is from Generation to Generation; And all the Inhabitants of the Earth are reputed as nothing, and he doth according to his will in the Army of Heaven, and amongſt the Inhabitants of the Earth: and none can ſtay his hand, or ſay unto him, What doſt thou? At the ſame time my reaſon returned unto me; and for the Glory of my Kingdom, mine honour, and brightneſs returned unto me, and my Counſellors, and my Lords ſought unto me, and I was eſtabliſhed in my Kingdom, and excellent Majeſty was added unto me. Now therefore I* Nebuchadnezzar *praiſe, and extoll, and honour the King of Heaven, all whoſe works are truth, and his way is Judgement, and thoſe that walk in Pride he is able to abaſe*, Dan. 4. 34, 35, 36, 37. He is reſtored to his Kingdom. And gives Glory to God.

How long he lived after this is uncertain, but all agree that he reigned about twenty months co-partner with his Father in the Kingdom, and about three and forty years by himſelf alone.

Whilſt *Nebuchadnezzar* King of *Babylon* raged in *Judæa*, God prepared a Worm, which in due time, ſhould eat out this ſpreading Tree; by reaſon of the cry of his poor people, which entred into his ears: According to that of the Pſalmiſt, *Pſal.* 137. 8, 9. *O Daughter of* Babylon, *who art to be deſtroyed: Happy ſhall he be that rewardeth thee, as thou haſt ſerved us. Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones.* For in this very year was *Cyrus*, the *Perſo-Median* born; whoſe Father was a *Perſian*, and his Mother a *Mede*; of whom this very *Nebuchadnezzar*, at the hour of his Death, uttered this Propheſie. *There ſhall come a* Perſian *Mule, who ſhall make uſe of your Devils, as his Fellow-Souldiers, to bring you into Bondage.* He calls *Cyrus* a *Mule*, becauſe he was to be born of a Father and Mother of two divers Nations. Gods Juſtice. A Propheſie.



THE

THE

LIFE and DEATH

OF

CYRUS

THE

GREAT,

The First Founder of the

PERSIAN EMPIRE.

His Parentage.



YRUS was the Son of *Cambyſes*, King of *Perſia*, by *Mandanes* the Daughter of *Aſtyages*, King of *Media*; He was ſo named by the Prophet *Iſay*, almoſt two hundred years before he was born, *Iſa.* 45. 1, 4. *Thus ſaith the Lord unto* Cyrus *his anointed*, &c.

His Education.

Cyrus his firſt Education was under his Father *Cambyſes*, with whom he lived till he was twelve years old, and ſomewhat more; at which time he was ſent for, together with his Mother *Mandanes*, by his Grandfather *Aſtyages*, into *Media*.

In *Media* he ſerved *Aſtyages*, firſt, as one of his Halberdiers, and then as one of his Armour-bearers, till he was called home into *Perſia* by his Father *Cambyſes*, when as yet he had one year to ſpend at School; and when he had ſpent ſeventeen years at School amongſt Boyes, he ſpent ten years more amongſt youths.

His firſt Action in War.

When *Cyrus* was now almoſt ſixteen years old, *Evilmerodach* the King of *Aſſyria*, being about to marry a Wife called *Nicotris*, made an in-rode, with a great Army of Horſe and Foot, into the borders of *Media*, there to take his pleaſure in hunting, and harraſſing of the Countrey: againſt whom, *Aſtyages*, and *Cyaxares* his Son, and *Cyrus* his Grand-child, who then firſt began to bear Arms, being but about fifteen or ſixteen years old, marched out, met with him, and in a great Battel overthrew him, and drave him out of his borders. Indeed the Death of *Nebuchadnezzar*, the Father of *Evilmerodach*, gave courage to thoſe that had found him a troubleſome Neighbour, to ſtand upon proud-

prouder terms with the *Babylonians*, than in his flouriſhing eſtate they durſt have uſed.

But *Evilmerodach*, being too proud to digeſt this loſs which he had received by the *Medes*, and their Allies, the *Perſians* under *Cyrus*, he drew unto his party the *Lydians*, and all the people of the leſſer *Aſia*, with great gifts and ſtrong perſwaſions, hoping by their aſſiſtance to overwhelm his enemies with a ſtrong invaſion, whom in vain he had ſought to weary out by a lingring War.

The iſſue of theſe great preparations made by *Evilmerodach* againſt the *Medes*, was ſuch as opened the way to the fulfilling divers *Propheſies* which were many years before uttered againſt *Babel*, by *Iſay* and *Jeremy*. For the *Babylonians* and their Confederates, who, truſting in their numbers, thought to have buried the *Medes* and *Perſians* under their thick ſhowers of Arrows and Darts, were encountred with an Army of ſtout and well trained men, weightily Armed for cloſe fight, by whom they were beaten in a great Battel, wherein *Evilmerodach* was ſlain. After which, that great Empire that was raiſed and upheld by *Nebuchadnezzar*, was grievouſly ſhaken and enfeibled under his unproſperous Son, and left to be ſuſtained by his Grand-child *Belſhazzar*: a man more like to have overthrown it when it was greateſt and ſtrongeſt, than to repair it when it was in a way of falling.

Evilmerodach is ſlain.

Xenophon relates the matter thus, When the *Babylonian* had enlarged his Empire with many Victories, and was become Lord of all *Syria*, and many other Countreys, he began to hope, that if the *Medes* could be brought under his Subjection, there would not then be left any Nation adjoyning able to make head againſt him. For the King of the *Medes* was able to bring into the Field ſixty thouſand Foot, and ten thouſand Horſe, to which the Forces of *Perſia* being joyned, made an exceeding great Army.

The ſtrength of *Media*.

Conſidering therefore the ſtrength of ſuch a neighbour, he invited *Cræſus*, King of *Lydia*, a Prince very mighty both in men and Treaſure, and with him other Lords of *Aſia* the leſs, to his aſſiſtance, alledging that thoſe Eaſtern Nations were very powerfull, and ſo firmly conjoyned by League, and many Alliances, that it would not be eaſie, no nor poſſible, for any one Nation to reſiſt them.

With theſe ſuggeſtions, backed with rich Preſents, he drew to himſelf ſo many adherents, as he compounded an Army of two hundred Thouſand Foot, and ſixty thouſand Horſe: Of which ten thouſand Horſe, and forty thouſand Foot were brought by *Cræſus*, who had great cauſe of enmity againſt the *Medes*, for that they had made great Wars againſt his Father *Allyattes*. Whereupon *Cyrus* was by his Father *Cambyſes*, and the Council of the Kingdom, made General of the *Perſian* Army, and ſent away into *Media* with thirty thouſand Souldiers, and one thouſand Commanders, all of equal Authority under him; and when he came thither, he was alſo made by his Uncle *Cyaxares*, who had ſent for him, General of the *Median* Forces, and the management of the War againſt the *Babylonian*, was wholly committed to him: With this Army he marched againſt *Evilmerodach*, and his aſſociates, and in a very bloody Battel, overthrew them. In which defeat, *Evilmerodach*, King of *Babylon*, being ſlain, ſo many of his Subjects revolted, that *Babylon* it ſelf could no longer be ſecured, but by the help of Mercenaries, waged with great ſums of money out of *Aſia* the leſs, *Egypt*, and other Countries, which new levied Forces were alſo defeated, and ſcattered by *Cyrus*, who following his advantage, poſſeſſed himſelf of a great part of the leſſer *Aſia*. Thoſe *Perſians* which followed *Cyrus*, and were by him levied, are reckoned to be thirty thouſand Foot, of which, one thouſand were Armed Gentlemen; the reſt of the common ſort were Archers, and ſuch as uſed the Dart, or Sling.

Cyrus made General of the Army.

He overthrows the *Babylonians*.

Cyrus his great victories.

Cræſus,

Cræſus his Victories.

Cræſus, notwithſtanding the men loſt, and the Treaſure ſpent in the quarrel of the *Babylonians*, yet did he Conquer *Æolis*, *Doris*, and *Ionia*, Provinces poſſeſſed by the *Greeks* in *Aſia* the leſs, adjoyning to his Kingdom of *Lydia*. He gave Laws alſo to the *Phrygians*, *Bithynians*, *Carians*, *Myſians*, *Paphlagonians*, and other Nations. He alſo enforced the *Epheſians* to acknowledge him for their Lord; He alſo obtained a ſignal Victory againſt the *Sacæans*, a Nation of the *Scythians*; All which he perſormed in fourteen years.

And being now confident by reaſon of his good ſucceſſes, and withall, envious at *Cyrus* his Fame and Proſperity; doubting alſo that his great Victories might in the end grow perillous to himſelf, he conſulted with the Oracle of *Apollo*, whom he preſented with marvellous rich gifts, what ſucceſs he might hope for in his undertakings againſt *Cyrus*; from whom he received this ambiguous anſwer, Crœſus, Halym *penetrans, magnam pervertet opum vim: Cræſus* paſſing over the River *Halys*, ſhall diſſolve a great Dominion: For the Devil being doubtful of his ſucceſs, gave him this Riddle, which might be conſtrued either way, to the ruine of *Perſia*, or of his own *Lydia*.

The Devils ſubtilty.

Hereupon *Cræſus* (interpreting it as he moſt deſired) reſolved to ſtop the courſe of *Cyrus* his progreſs, and therefore deſpiſed all the Arguments uſed by *Sandanes* to the contrary, who deſired him to conſider aforehand, that he provoked a Nation inhabiting a barren and Mountanous Region; a People not covered with the ſoft ſilk of Worms, but with the hard skins of Beaſts; not fed with meat to their Fancies, but content with what they found; Drinkers of Water, and not of Wine; and in a word, a Nation Warlike, Patient, Valiant, and Proſperous, over whom, if he became Victorious, he could thereby enrich himſelf in nothing but Fame, in which he already excelled: and if by them he ſhould be beaten and ſubdued, ſo great would his loſs appear of all things, which the world makes account of, that the ſame could neither be haſtily recounted, nor eaſily conceived.

Good counſel neglected.

Cræſus marches againſt *Cyrus*.

Notwithſtanding this ſolid, and ſeaſonable Counſel, *Cræſus* having prepared a powerful Army, advanced with the ſame toward *Media*: but in his paſſage he was retarded at *Pterium*, a City in *Cappadocia* of great ſtrength; which whilſt he attempted both by power and policy to take and Conquer, *Cyrus* came on, and found the *Lydians* encamped before it. Neither of theſe Champions were inferior to other, either in ſtrength or opinion. For out of doubt, *Cræſus*, as he excelled any Prince of that age in Riches and ability, ſo was he not inferiour unto any in Territories and Fame, that then lived. *But Kingdoms and Commonwealths have their increaſe, and Periods from Divine Ordinance.* This time was the Winter of *Cræſus* his proſperity, the leaves of his flouriſhing eſtate being ready to fall; and that of *Cyrus* but in the firſt Spring and Flower; *the God of all Power had given a date to the one, and a beginning of glory to the other.*

A great Battel.

When theſe two Armies were in view each of other, after divers skirmiſhes had paſſed between them, the *Perſians* and *Lydians* began to joyn together, and encounter each other in groſs Bodies; and as either of them began to retreat, freſh ſupplies were ſent in from both their Kings. And as the *Perſians* had ſomewhat the better of the day, ſo when the dark vail of night had hidden each Army from the others view, *Cræſus* doubting what ſucceſs the riſing Sun might bring with it, quitted the Field to *Cyrus*, and with all ſpeed poſſible, retreated towards his own Countrey, and taking the next way thither, he recovered *Sardis*, the firſt City of *Lydia*, and his Regal Seat, without any purſuit made by *Cyrus* to retard him; where, being arrived, and nothing ſuſpecting *Cyrus* his approach, or any other War for that Winter, he diſmiſſed his Army, and ſent the Troops of his ſundry Nations to their own Provinces, appointing them to re-aſſemble at the end of five Months, acquainting his Commanders with his intent of renewing the War at the time appointed.

Cræſus retreats.

The

The morning being come, *Cyrus* finding that the *Lydians* were departed, put his Army in order to purſue after them, yet not ſo haſtily, and at their heels, as to be diſcovered. But getting good intellengence of *Cræſus* his proceedings, he ſo ordered the matter, that he preſented not himſelf before *Sardis*, till ſuch time as *Cræſus* had diſpoſed of his Army, and ſent them to their Winter Quarters. His coming being altogether unlooked for, and unfeared, he had opportunity enough to ſurround *Sardis* with his Army, wherein *Cræſus* had no other Companies than the Citizens, and his ordinary Guards, inſomuch as after fourteen days Siege, *Cyrus* took the City by Storm, and put all to the Sword that made reſiſtance.

Cyrus purſues him.

And beſieges him in *Sardis*.

Sardis taken.

Cræſus now having neither Arms to Fight, nor Wings to fly, in this common calamity, he thruſt himſelf into the heap, and multitude of his miſerable Subjects, and had undergone the ſame lot with the reſt of the vanquiſhed perſons, had not a Son of his, who had been dumb all his Life before (by the extremity of Paſſion and Fear) cryed out to a common Souldier, who was with a drawn Sword purſuing his Father, that he ſhould not kill *Cræſus*. Hereupon he was taken and impriſoned, and deſpoiled of all things, but only the expectation of Death.

Cræſus preſerved.

Shortly after he was bound with Fetters, and Placed upon a large and high pile of Wood, to be burnt to aſhes thereon. To which, when Fire was ſet, and kindled, *Cræſus* remembring the diſcourſe which long before he had with *Solon*, the *Athenian* Lawgiver, he thrice cryed out, *O Solon, Solon, Solon*, and being demanded what he meant by the invocation of *Solon*, he at firſt uſed ſilence: But being urged again, he told them that now he found that true, which wiſe *Solon* had long ſince told him; *That many men in the race and courſe of their lives might well be accounted Fortunate, but no man could diſcern himſelf to be happy indeed till his end.*

He ſhould have been burnt, but is ſaved.

Of this his anſwer, *Cyrus* being ſpeedily informed, and thereby being put in mind of the mutability of Fortune, and of his own mortality, he commanded his Miniſters of Juſtice, ſpeedily to withdraw the Fire, and to ſave *Cræſus*, and bring him to his preſence; which being done, *Cyrus* demanded of him, who it was that had perſwaded him? or what reaſon had inſtigated him to invade his Territories, and to make him, of a Friend, an Enemy. To which *Cræſus* thus anſwered: *It was thy proſperous, and my unproſperous deſtiny* (*the* Grecian *Gods with all, flattering my Ambition*) *that were the inventers, and conducters of* Cræſus *War againſt* Cyrus.

Cyrus being much affected with this anſwer of *Cræſus*, and bewailing his eſtate, though he was victorious over him, did not only ſpare his life, but entertained him ever after as a King, and his companion; Thus *Herodotus* relates it. But *Xenophon* ſaith, that *Cyrus* did entertain *Cræſus* friendly at the firſt ſight, and makes no mention of any ſuch cruel intent of burning him alive; and this may ſeem the more probable, becauſe *Cræſus* was his Grandmothers Brother, and its very likely that neerneſs of Alliance might withhold *Cyrus* (if he had been vicious, which he was not) from ſo cruel a purpoſe as to have burnt him alive.

Cyrus makes him his friend.

When *Cyrus* afterwards paſſed with his Army over *Araxes* into *Scythia*, he left *Cræſus* to be a companion, and counſeller to his Son *Cambyſes*, whom he made Governour over his Empire in his abſence, with whom he lived all the Reign of *Cyrus*, and did afterwards accompany *Cambyſes* in his Expedition into *Egypt*, where he hardly eſcaped his Tyrannous hands. At this time the Races of three of the greateſt Kings in that part of the World came to an end; to wit, of the *Babylonians*, *Medians*, and *Lydians*, in *Balthaſar*, *Xiaxares*, or *Darius Medus*, and *Cræſus*.

Cyrus invades *Scythia*.

After this *Lydian* War enſued the great Conqueſt of *Babylon*, which gave unto *Cyrus* an Empire ſo large, and mighty, that he was juſtly reputed the

greateſt Monarch then living upon the Earth. How long time the preparations for this great action took up, is uncertain, only it ſeems that ten whole years did paſs between his taking of thoſe two Cities of *Sardis* and *Babylon*; which time was not wholly ſpent in providing for the *Aſſyrian* War, but much of it in ſetling the Eſtates which he had already purchaſed; *Cteſias* alſo tells us, that during this time *Cyrus* invaded *Scythia*, and being victorious over that Nation, he took *Amorges* their King Priſoner; But being in a ſecond Battel overthrown by *Sparetha*, the Wife of *Amorges*, himſelf was taken Priſoner, and ſo one King was releaſed for the other. *Gobrias* about this time (a Nobleman, whoſe only Son, the King of *Babylon*, in his Fathers life time, had in a hunting match, villainouſly ſlain) together with his Friends, revolted to *Cyrus*.

His danger.

Its very probable alſo, that no ſmall part of thoſe troubles which ſprang up in the lower *Aſia*, grew ſoon after *Cyrus* his departure with his Victorious Army, before the Conqueſt was fully eſtabliſhed. For after *Cyrus* was returned out of *Aſia* the leſs, many Nations which were formerly conquered by *Cræſus*, and now by *Cyrus*, revolted from him; Againſt whom he imployed *Pactias*, and then *Harpagus*, who firſt reduced the *Phocians* under their former Obedience; and then the reſt of the *Greeks* that inhabited *Aſia* the leſs, as the *Jonians*, *Carians*, *Æolians*, and *Lycians*, who, very reſolutely (according to the ſtrength they had) defended themſelves; But in the attempt upon *Babylon* it ſelf, its not to be queſtioned but *Cyrus* imployed all his Forces, having taken order beforehand, that nothing ſhould be able to divert him, or to raiſe that Siege, or to fruſtrate that work upon which he did ſet all his reſt.

The ſtrength of *Babylon*.

And great reaſon there was; that he ſhould improve all his Policy and ſtrength unto the taking of that City, which, beſides the Fame and reputation that it held, as being the Head of an Empire, which depended thereupon, was ſo ſtrongly fortified with a trebble Wall of great heigth, and ſurrounded with the waters of *Euphrates*, that were unfordable, and ſo plentifully Victualled for many years, that the Inhabitants were not only free from fear, and doubt of their eſtate, but through their confidence, they derided, and deſpiſed all the Projects and power of their Beſiegers.

Babylon fortified by *Nicotris*.

For not long before, *Nicotris*, the Mother of *Belſhazzar*, a witty, and active Woman, foreſeeing the ſtorm that was ready to fall upon *Babylon* from the *Medes*, to hinder their paſſing the River by Boats into *Babylon*, She turned the River *Euphrates*, which before ran with a ſtrait and ſwift courſe, drawing it through many winding Channels, which ſhe had cut for that purpoſe, whereby ſhe made it to run more ſlowly than formerly it did: and then ſhe raiſed a huge Dam upon each ſide of the River; and up the River from the City-ward, ſhe digged a vaſt Pond, which was every way three or four hundred Furlongs wide, into which ſhe turned the River, thereby leaving the old Channel of the River dry; which done, ſhe fell to work, and fenced the Banke within the City with Brick-walls, and raiſed the Water-Gates, anſwerable in every point to the reſt of the Walls, which were made on the farther ſide of the Channel, round about the City. She built alſo a ſtately, and Magnificent Bridge of Stone in the midſt of the City, which joyned to the Kings Houſes, that ſtood on each ſide the River: and having finiſhed all her Works, and Fortifications, ſhe turned the River out of the Pond into its right Channel again.

Cyrus invades *Babylon*.

And now came *Cyrus* to invade the Country of *Babylon*, and appeared before the Walls of the City, and there challenged the King to a Duel, or ſingle Combat, but he refuſed it. At this time *Gadatas*, a Noble man of *Babylon*, whom *Belſhazzar* had gelt, upon a jealouſie that he had of him with his Wife, fell over to *Cyrus*, in revenge whereof the *Babylonians* ſallied out, and fell upon his

his Lands; but *Cyrus* set upon them, and routed them; At which time the *Caduſii*, whom *Cyrus* had appointed to bring up the rear of his Army, unknown to *Cyrus*, ſet upon a Country lying neer to the City; but the King of *Babylon* falling out upon them, cut them all off. Yet *Cyrus* quickly revenged the Death of his men; and then came to an agreement with *Belſhazzar*, to hold truce with the Plough-men on both ſides, and the War to go on between the Souldiers only. After which, paſſing beyond the City, he took in three of their Forts, and ſo returned into the confines of *Aſſyria*, and *Media*; and thither, upon his invitation, came his Uncle *Cyaxares*, and was by him honourably received, and entertained in a Pavilion, that had been the King of *Aſſyrias*: and Winter now approaching, they entred into conſultation to provide things neceſſary to maintain the Siege.

Cyrus beſieges it.

The only hope of *Cyrus* with his *Medes*, and *Perſians* (who deſpaired of carrying by aſſault a City ſo well, and ſtrongly fortified, and manned) was in cutting off all ſupplies of victuals, and other neceſſaries; Whereof, though the Town was ſaid to be ſtored ſufficiently for more than twenty years, yet might it well be imagined, that amongſt ſuch a World of People as dwelt within thoſe Walls, one great want or other would ſoon appear amongſt them, and vanquiſh the reſolution of that unwarlike multitude. Yet in expecting that ſucceſs of this courſe, the Beſiegers were likely to endure much hardſhip, and travel, and that all in vain, if they did not keep ſtrict watch, and ſure guards upon all the Avenues, and Quarters of it.

Which that he might the better do, he cauſed preſently a vaſt trench, both for bredth and depth to be caſt round about the Walls of the City, caſting the earth ever towards his own Army, and made ſtore of Bulworks all along upon it, for his Guards to be upon: and then, dividing his whole Army into twelve parts, he ordered that each of them ſhould watch his Moneth, by turn.

The Babylonians vain Hopes.

And yet this was a very hard work, conſidering the vaſt circuit of thoſe Walls which they were to gird in, having neither men enough, nor yet ſufficiently aſſured to their Commander; the conſideration whereof Miniſtred unto the *Babylonians* matter of good Paſtime, when they ſaw *Lydians*, *Phrygians*, *Cappadocians*, and others, quartered about their City to keep them in, who, having been their Ancient Friends, and Allies, were more like to joyn with them, if occaſion were offered, than to uſe much diligence on the behalf of *Cyrus*, who had, as it were but yeſterday, laid upon their necks the galling Yoke of ſervitude.

Cyrus ſtrata-gem.

Whilſt the Beſieged were thus pleaſing themſelves with this fooliſh-fanſie, and vain mirth (the ordinary forerunners of ſudden calamity) *Cyrus*, who by God that ſet him on work, was made ſtrong, valiant, conſtant, and inventive, deviſed, and by the labour of his men, digged ſo many Channels as were capable of receiving the Waters of *Euphrates*, and ſo to draw the ſame from the Walls of *Babylon*, that thereby he might make his approaches the more facile, and aſſured, which, when by the labour of many hands he had performed, he waited for a fit time wherein to put in execution, what he had deſigned. For he had left in each of the Trenches towards the River, certain Banks, or Heads uncut till he ſaw his opportunity.

Belſhazzars Feaſt.

Now *Belſhazzar* finding neither any want or weakneſs within the City, nor any poſſibility for his enemies without, to approach the Walls by reaſon of the great River that ſurrounded them, he prepared an exceeding ſumptuous Feaſt, Publick Plays, and other Paſtimes, and thereto invited a Thouſand of his Princes, or Nobles, beſides his Wives, Courtezans, and others of that Trade. This he did, either to let the Beſiegers know that his Proviſions were ſufficient, not only for all needful uſes, but even for ſuperfluity, and exceſs; Or becauſe he hoped that his enemies by this time were diſcou-

raged, and even broken under their manifold diſaſters: Or elſe he made this Feaſt in honour of *Bell*, his moſt adored Idol: Or laſtly, becauſe it was his Birth, or Coronation Day: Or for many, or moſt of theſe reſpects.

Yea, he was not contented to uſe, and ſhew ſuch Magnificence, as no Prince elſe could Equal, but he lifted up himſelf againſt the God of Heaven, *Dan.* 5. 23. For he, his Princes, his Wives, and his Concubines, made carouſing Cups of the Golden, and Silver Veſſels which his Grandfather *Nebuchadnezzar* had taken out of the Temple which was at *Jeruſalem*; and in contempt of the Lord of Heaven, he praiſed his own Puppets made of Gold, and Silver, and Braſs, and Iron, and Wood, and Stone; Whilſt *Belſhazzar* was thus triumphing, and had his brains well filled with vapours, he beheld a hand, which by Divine power wrote upon the Wall that was oppoſite to him, certain Words which he underſtood not, wherewith, ſo great a fear, and amazement ſeized upon him, that the joynts of his loins were looſed, and his knees ſmote one againſt another; Which Paſſion when he had in ſome meaſure recovered, he cryed aloud to bring in the Aſtrologers, the *Chaldeans*, and the Southſayers, promiſing them great rewards, and the third place of Honour in his Kingdom, to him that could read, and expound the Writing: But it exceeded their Art, and Skill.

His Blaſphemy.

The Writing on the Wall.

The Kings Diſtraction.

The Queen comforts him.

In this diſturbance and aſtoniſhment the Queen, hearing what had paſſed, came in, and obſerving what diſtraction the King was in, after Reverence done, She uſed this Speech; *O King live for ever; Let not thy thoughts trouble thee, nor let thy countenance be changed; there is a man in thy Kingdom in whom is the Spirit of the holy Gods, and in the Days of thy Father light, and underſtanding, and Wiſdome like the wiſdom of the Gods was found in him, whom the King* Nebuchadnezzar *thy Father, the King I ſay, thy Father made Maſter of the Magicians, the Aſtrologers, the* Chaldeans, *and the Southſayers; for as much as an excellent Spirit, and knowledg, and underſtanding, in interpreting Dreams, and ſhewing of hard Sentences, and diſſolving doubts were found in the ſame* Daniel, *whom the King named* Belteſhazzar. *Now let* Daniel *be called, and he will ſhew the Interpretation.*

This Queen was either the Grandmother, or the Mother of *Belſhazzar*; For it appears that She was not any of the Kings Wives, becauſe She was abſent from the Feaſt, and in regard of her age, paſt banquetting, and dancing; Yet upon the report of the Miracle, She came in to comfort, and cheer up the King; and whereas *Daniel* was forgotten, and neglected by others, of younger years, and latter times, this old Queen remembred well, what *Daniel* had done in the days of *Nebuchadnezzar*; Grandfather to this *Belſhazzar*, and kept in mind, both his Religion, and Divine gifts.

Daniel brought in.

The Kings Speech to him;

When *Daniel* was brought into the Kings preſence, he ſaid unto him: *Art thou that* Daniel, *which art of the Children of the Captivity of* Judah; *whom the King my Father brought out of* Jewry? *I have heard of thee that the Spirit of the Gods is in thee, and that light, and underſtanding, and excellent Wiſdom is found in thee; and now the Wiſe men and the Aſtrologers have been brought in before me, that they ſhould read this Writing, and make known to me the Interpretation thereof, but they could not do it: And I have heard of thee that thou canſt make Interpretations, and diſſolve doubts: Now if thou canſt read the Writing, and make known to me the Interpretation thereof, thou ſhalt be clothed with Scarlet, and have a chain of Gold about thy neck, and ſhalt be the third Ruler in the Kingdom.*

Daniels anſwer.

But *Daniel* made anſwer in a far differing ſtile from that which he had uſed to his Grandfather; For the evil which he had foretold to *Nebuchadnezzar* he wiſhed that it might befal his enemies: But to this King (whoſe contempt of

of God, and vicious life he hated) he answered in these Words; *Let thy gifts be to thy self, and give thy rewards to another: Yet I will read the writing to the King, and make known to him the Interpretation:* which yet before he did, he shewed him the cause of Gods Judgments against him, and the reason of this terrible sentence, whereof the King and all his Wise men were utterly Ignorant, the substance whereof is this; That *Belshazzar*, forgetting Gods goodness to his Father, whom all Nations feared and obeyed, and yet for his Pride, and neglect of those benefits, as he had deprived him of his Estate and Understanding; so upon the acknowledgement of Gods infinite power, he restored him to both again; *And thou his Son* (said he) *O* Belshazzar, *hast not humbled thy heart, though thou knewest all this, But hast lifted up thy self against the Lord of Heaven, and they have brought thee Vessels of his House before thee, and thou and thy Lords, thy Wives and thy Concubines, have drunk Wine in them, and thou hast praised the Gods of silver, and Gold,* &c. *and the God in whose hand thy breath is, and whose are all thy wayes, hast thou not Glorified: Then was the part of the hand sent from him, and this writing was written,* Mene, Mene, Tekel, Upharsin, *whereof this is the Interpretation:* Mene, *God hath numbred thy Kingdom, and finished it:* Tekel, *Thou art weighed in the balances, and art found wanting:* Peres, *Thy Kingdom is divided, and given to the* Medes *and* Persians. He reads and interprets the writing.

The very Evening, or Night of this Day, wherein *Belshazzar* thus Feasted, and wherein these things were done, *Cyrus*, either by his Espeials, or being inspired by God himself, whose Ensign he followed in these Wars, finding the time and opportunity fit for him, even whilst the Kings Head, and and the Heads of his Nobility, were no less distempered with the Vapours of Wine, than their hearts were with the fear of Gods Judgments, he caused all the Banks, and Heads of his Trenches to be opened, and cut down with all speed and diligence, whereby that great River *Euphrates* was quickly drawn dry, and himself, with his Army, passing through the Channel, which was now dry, without any opposition, they easily made their entrance into the City, finding none to disturb them; *Invadunt urbem somno, Vinoque sepultam:* All the Town lay buried in Wine and Sleep; and such as came in the *Persians* way, were put to the Sword, unless they saved themselves by flight, as some did, who ran away crying, and filled the Streets with an uncertain tumult. *Cyrus* drains *Euphrates*, *Babylon* taken.

Such of the *Assyrian* Lords as had formerly revolted from *Belshazzar* to *Cyrus*, did now conduct a selected company to the Kings Palace, which being easily forced by them, they rushed strait into the Chamber where the King and his Princes were Banquetting, and there slew both him and them without mercy, who strove in vain to keep those lives which God had newly threatned to take away. Now was that Prophesie fulfilled, *Jer.* 51. 30, 31, 32. *The mighty men of* Babylon *have forborn to fight; they have remained in their holds; their might hath failed; they became as women; they have burnt their dwelling-places; Her barrs are broken. One Post shall run to meet another, and one messenger to meet another, to shew the King of* Babylon *that his City is taken at one end. And that the passages are stopped* (*viz.* of the River *Euphrates*) *and the Reeds they have burnt with fire, and the men of War are affrighted.* The Prophet *Isay* also, two hundred years before this subversion of *Babylon*, in his forty seventh Chapter, and elsewhere, describeth this destruction so feelingly and lively, as if he had been present, both at the terrible slaughter there committed, and had seen the great and unfeared change, and calamity of this great Empire; Yea, and had also heard the sorrows and bewailings of every surviving Soul, thereunto subject; which Prophesie he begins with these words; *Come down, and sit in the dust, O Virgin Daughter of* Babylon, *sit on the Ground; there is no Throne; O Daughter of the* Chaldeans: *For thou shalt* *Belshazzar* slain. Prophesies fulfilled.

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no more be called tender and delicate, &c. And though it cannot be doubted, that God uſed *Nebuchadnezzar* and the *Chaldeans*, as his Inſtruments to puniſh the Idolatry and wickedneſs of the *Iews*, yet did he not forget that in the Execution of Gods Judgments, they had uſed much rigour and extremity; as we ſee, *Iſa.* 47. 6. *I was wroth with my people; I have polluted mine Inheritance, and given them into thine hand; Thou didſt ſhew them no mercy; Upon the Ancient haſt thou very heavily laid the yoke*; And again, *I will riſe up againſt them, ſaith the Lord of Hoſts, and will cut off from* Babel *the Name, and the remnant, and the Son, and the Nephew:* meaning Evilmerodach *and* Belſhazzar. And again, *Iſa.* 13. 15, &c. *Every one that is found ſhall be thruſt thorow; and every one that is joyned to them ſhall be ſlain with the Sword; their Children alſo ſhall be daſhed to pieces before their eyes, their Houſes ſhall be ſpoiled, and their Wives raviſhed. Behold, I will ſtir up the* Medes *againſt them, which ſhall not regard Silver, and as for Gold, they ſhall not delight in it; their Bowes alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the Womb; their eye ſhall not ſpare children. And* Babylon, *the Glory of Kingdoms, and beauty of the* Chaldees *excellency, ſhall be, as when God overthrew* Sodom, *and* Gomorrah, &c. Read alſo Chapter fourteenth. No Hiſtorian that was either preſent at this Victory of *Cyrus*, or that received the report from others truly as it was, could better deſcribe, and leave the ſame to poſterity after it was acted, than *Iſay* hath done in many parts of his Propheſie, which were written two hundred years before any of theſe things were attempted.

The greatneſs of *Babylon*.

The Greatneſs and Magnificence of *Babylon*, were it not by divers grave Authors recorded, might ſeem altogether Fabulous; For it is reported for truth, that one part of the City knew not that the other was taken three dayes after; which is not impoſſible, if we conſider the vaſt Circumference of it. *Diodorus Siculus* ſaith, that it was in compaſs three hundred and ſixty Furlongs, which make forty five Miles. The Walls were ſo thick, that ſix Chariots might paſs in front thereon, and they were three hundred ſixty and five Foot high, and were adorned, and beautified with one hundred and fifty Towers. *Strabo* gives a greater circuit, adding twenty five Furlongs more to the former compaſs, reckoning it at three hundred eighty five Furlongs, which makes forty eight Miles and one Furlong. *Herodotus* finds the compaſs yet to be greater, namely, four hundred and eighty Furlongs in circuit, the thickneſs of the Wall he meaſures at fifty Cubits, and the height at two hundred of the ſame Regal Cubits. For entrance, it had a hundred Gates of Braſs, with Poſts and Hooks to hang them on of the ſame Metal; and therefore did the Prophet *Iſay* rightly intitle *Babylon, The Princeſs, and Glory of Kingdoms*, Iſa. 47. 5. & 13. 19.

Babylons miſerable Captivity.

But when *Cyrus* had won her, he ſtript her out of her Princely Robes, and made her a ſlave, dividing not onely her goodly Houſes, and her whole Territory, with all the Riches therein contained, amongſt his Souldiers; but alſo beſtowed the Inhabitants themſelves as Bondſlaves, upon thoſe that had taken poſſeſſion of their goods.

Cyrus releaſes the Iews.

Cyrus having obtained this great, and Signal Victory, the glory of which was a reward for his ſervice done for him who was the Author of it, and of all goodneſs, and thereby tranſlated the Empire of the *Chaldeans* to himſelf, according to the Propheſies which went afore of him; in this firſt year of his Empire, he made a Decree that the Captive *Iews* ſhould return again into their own Countrey of *Iudea*, and that they ſhould build again the Houſe of God in *Ieruſalem*, having now endured, and finiſhed the ſeventy years Captivity, foretold by the Prophet *Jeremy*. The tenour of which Decree was thus;

His Decree for it.

Thus ſaith Cyrus *King of* Perſia; *The Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath charged me to build him an Houſe at* Jeruſalem, *which is in* Judah. *Who is there among you, of all his people? Let his*

his God be with him, and let him go up to Jeruſalem, *which is in* Judah, *and build the Houſe of the Lord God of* Iſrael (*He is God*) *which is at* Jeruſalem: *And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with Silver, and with Gold, and with goods, and with Beaſts, beſides the free-will Offering for the Houſe of God that is in* Jeruſalem, *Ezra* 1. 2, 3, 4. He alſo brought forth, and reſtored the Veſſels of the Houſe of the Lord, which *Nebuchadnezzar* had brought forth out of the Temple at *Jeruſalem*, and had put them into the Houſe of his gods; Theſe were brought forth and numbred unto *Sheshbazzar* the Prince of *Judah*; and this is the number of them; Thirty Chargers of Gold, a thouſand Chargers of Silver, nine and twenty Knives, thirty Baſins of Gold, Silver Baſins of a ſecond ſort, four hundred and ten, and of other Veſſels a thouſand; All the Veſſels of Gold and Silver were five thouſand and four hundred. Or *Zorobabel*: He reſtores the Veſſels of the Temple.

The number of *Jews* that then returned out of *Chaldea*, under their Leader *Zorobabel*, the Son of *Salathiel*, and Nephew to King *Jeconias*, and *Joſhua* the Son of *Joſedech*, the High Prieſt, were about fifty thouſand: And as ſoon as they arrived at *Jeruſalem*, they built an Altar to the living God, and ſacrificed thereon according to their Law, and afterwards bethought themſelves how to prepare materials for the building of the Temple. The *Jews* come to Jeruſalem.

Cyrus having ſet all things in order at *Babylon*, returned, through *Media*, into *Perſia*, to his Father *Cambyſes*, and his Mother *Mandanes*, who were yet living; and from thence returning again into *Media*, he married the only Daughter and Heir of *Cyaxares*, and for Dowry, had the whole Kingdom of *Media* given him with her; And when the Marriage was finiſhed, he preſently went his way, and took her with him; and coming to *Babylon*, from thence he ſent Governours into all his Dominions; Into *Arabia* he ſent *Megabyzus*; into *Phrygia* the greater, *Artacaman*; into *Lydia* and *Ionia*, *Chryſantas*; into *Caria*, *Aduſius*; into *Phrygia Helleſpontiaca*, or the leſs, *Pharmicas*; But into *Cilicia* and *Cyprus*, and *Paphlagonia*, he ſent no *Perſians* to Govern them, becauſe they voluntarily, and of their own accord, took his part againſt the King of *Babylon*; yet he cauſed even them alſo to pay him Tribute. His Marriage. His Governours.

Cyrus having ſpent one whole year with his Wife in *Babylon*, gathered thither his whole Army, conſiſting of one hundred and twenty Thouſand Horſe, and two Thouſand Iron Chariots, and ſix hundred Thouſand Footmen; and having furniſhed himſelf with all neceſſary proviſions, he undertook that Journey wherein he ſubdued all the Nations inhabiting from *Syria* to the *Red Sea*. His great Army and Victories.

The time that *Cyrus* enjoyed in reſt and pleaſure after theſe great Victories, and the attainment of his Empire, is generally agreed upon by all Chronologers to have laſted only ſeven years; In which time he made ſuch Laws and Conſtitutions, as differ little from the Ordinances of all wiſe Kings, that are deſirous to eſtabliſh a Royal power to themſelves and their Poſterity, which are recorded by *Xenophon*. *Cyrus* his Civil Government.

The laſt War, and the end of this Great King *Cyrus*, is diverſly written by Hiſtorians: *Herodotus* and *Juſtin* ſay, That after theſe Conqueſts, *Cyrus* invaded the *Maſſagets*, a very Warlike Nation of the *Scythians*, Governed by *Tomyris*, their Queen: and that in an encounter between the *Perſians*, and theſe Northern *Nomades*, *Tomyris* loſt her Army, together with her Son *Spargapiſes*, that was the General of it. In revenge whereof, this Queen making new levies of men of War, and proſecuting the War againſt *Cyrus*, in a ſecond ſore Battel, the *Perſians* were beaten, and *Cyrus* was taken Priſoner, and that *Tomyris* cut off his Head from his Body, and threw it into a Bowl of Blood, uſing theſe words; *Thou that* His laſt War.

haſt

haſt all thy time thirſted for blood, now drink thy fill, and ſatiate thy ſelf with it. This War which *Metaſthenes* calls *Tomyrique*, laſted about ſix years.

But more probably, this *Scythian* War was that which is mentioned before, which *Cyrus* made againſt the *Scythians*, after the Conqueſt of *Lydia*, according to *Cteſias*, who calleth *Tomyris*, *Sparetha*, and makes the end of it otherwiſe, as you may ſee before.

The ſame *Cteſias* alſo recordeth, that the laſt War which *Cyrus* made, was againſt *Amarhæus*, King of the *Derbitians*, another Nation of the *Scythians*, whom, though he overcame in Battel, yet there he received a Wound where-
His Death. of he died three dayes after.

Strabo alſo affirmeth, that he was buried in his own City of *Peſagardes*, which himſelf had built, and where his Epitaph was to be read in *Strabo*'s time, which he ſaith was this;

His Epitaph. *O Vir, quicunque es, & undecunque advenis, neque enim te adventurum ignoravi: Ego ſum* Cyrus, *qui* Perſis *Imperium conſtitui; puſillum hoc Terræ, quo meum tegitur Corpus, mihi ne invideas.* O thou man, whoſoever thou art, and whenſoever thou comeſt, for I was not ignorant that thou ſhouldſt come: I am *Cyrus* that founded the *Perſian* Empire: Do not envy me this little Earth with which my Body is covered.

When *Alexander* the Great returned from his *Indian* Conqueſts, he viſi-
Alexander opens his Sepulchre. And honours his Tomb. ted *Peſagardes*, and cauſed this Tomb of *Cyrus* to be opened, either upon hope of great Treaſure ſuppoſed to have been buried with him, or upon a deſire to honour his dead Body with certain Ceremonies; when the Sepulchre was opened, there was found nothing in it, ſave an old rotten Target, two *Scythian* Bows, and a Sword. The Coffin wherein his Body lay, *Alexander* cauſed to be covered with his own Garment, and a Crown of Gold to be ſet upon it.

Cyrus finding in himſelf that he could not long enjoy the World, he called unto him his Nobility, with his two Sons, *Cambyſes* and *Smerdis*,
Cyrus his laſt words. and after a long Oration, wherein he aſſured himſelf, and taught others, about the Immortality of the Soul, and of the puniſhments and rewards following the ill, and good deſervings of every man in this life; He exhorted his Sons, by the ſtrongeſt Arguments he had, to a perpetual Concord and Agreement. Many other things he uttered, which makes it probable, that he received the knowledge of the true God from *Daniel*, whilſt he Governed *Suſa* in *Perſia*; and that *Cyrus* himſelf had read the Propheſie of *Iſay*, wherein he was expreſly named, and by God pre-ordained for the delivery of his people out of Captivity; which act of delivering the *Jews*, and of reſtoring of the Holy Temple, and the City of *Jeruſalem*, was in true conſideration the Nobleſt work that ever *Cyrus* performed. For in other actions he was an Inſtrument of Gods power, uſed for the chaſtiſing of many Nations, and the eſtabliſhing of a Government in thoſe parts of the World, which yet was not to continue long: But herein he had the favour to be an Inſtrument of Gods goodneſs, and a willing advancer of his Kingdom upon Earth, which muſt laſt for ever.

His Iſſue. *Cyrus* had iſſue two Sons, *Cambyſes* and *Smerdis*, and three Daughters, *Atoſſa*, *Meroe*, and *Artiſtona*. At his Death he bequeathed his Empire to his Eldeſt Son *Cambyſes*, appointing *Smerdis*, his younger Son, to be *Satrapa*, or Lieutenant of *Media*, *Armenia*, and *Caduſia*. He reigned about one and thirty years, and died aged.

The *Greek* Hiſtorians wholly aſcribe the Conqueſt of *Babylon* to *Cyrus*, becauſe that he commanded the Army in Chief; yet the Scriptures attribute it to *Darius*, King of the *Medes*, whoſe General *Cyrus* was: For when *Babylon* was taken, and *Belſhazzar* ſlain; It's ſaid, *Dan.* 5. 31. that *Darius*

rius the *Median* took the Kingdom, being about sixty two years old. It was *Darius* also that placed Officers over the several Provinces thereof, as we read, *Dan.* 6, 1, 2. *It pleased* Darius *to set over the Kingdom an hundred and twenty Princes, which should be over the whole Kingdom, and over these, three Presidents, of whom* Daniel *was the first*, &c. And thus was it Prophesied by *Isay* long before; *Behold! I will stir up the* Medes *against them*, &c. And by the Prophet *Jeremy*; *The Lord hath raised up the Spirit of the King of the* Medes: *for his device is against* Babylon, *&c.* Jer. 55. 11. And again, *verse* 28. *Prepare against her the Nations, with the Kings of the* Medes, *the Captains thereof, and all the Rulers thereof, and all the Land of his Dominion.*

But certain it is, that the Honour of that great Victory over *Babylon*, was wholly given to *Cyrus*, who was the Instrument pre-ordained, and forenamed by God himself: not onely for this Action; but also for the delivery of his Church: Yet *Daniel* makes it plain, that himself, not onely lived a great Officer under King *Darius*, but that he continued in that estate to the first year of *Cyrus*, which was not long after, which also was the year of *Daniels* Death.

As for the Age of *Cyrus*, we are beholding to *Tully* for it; who, in his first Book *de Divinatione*, Cites it out of one *Dionysius*, a *Persian* Writer, in this manner. *The Sun* (saith *Dionysius*) *appeared unto* Cyrus *in his sleep, standing at his feet; which, when* Cyrus *thrice endeavoured to take in his hands, the Sun still turned aside, and went away: and the* Magi, *who were the most learned men amongst the* Persians, *said, that by his thrice offering to take hold of the Sun, was portended to him that he should reign thirty years; which came to pass accordingly: For he lived to the Age of seventy years, and began not to reign till he was forty.* His Age.

In the first year of *Belshazzar*, *Daniel* had the Vision shewed him of the four Beasts, signifying the four Monarchies; and of God delivering over all power and Sovereignty to the Son of man, *Dan.* 7. Some useful Observations.

In the third year of *Belshazzar*, the Vision of the Ram and Goat, foreshewing the destruction of the *Persian-Monarchy* by *Alexander* the Great, and the great misery which *Antiochus* should bring upon the People of God, was shewed to *Daniel*, living then at *Susa*, in the Province of *Elam*, upon the Bank of the River *Ulai*, which environed the Castle of *Susa*, and parted the Provinces of *Susa* and *Elemais*, *Dan.* 8. whence we may collect, that at that time the Province of *Susa* was not in the hands of the *Medes* and *Persians*, but of the *Babylonians*, under whom *Daniel* then lived.

Darius the *Mede*, son of *Cyaxares*, or *Ahasuerus* the Son of *Astyages*, took upon him the Kingdom, which was delivered over to him by *Cyrus*, the Conqueror, *Dan.* 5. 31. and 9. 1. The Angel, in this first year of his Reign, is said to have confirmed, and strengthened him in his Kingdom, *Dan.* 11. 1. After which he reigned two years.

Towards the end of the first year of *Darius* the *Mede*, the seventy years of the *Babylonish* Captivity expired, which began under *Jehoiakim*, in the first year of *Nebuchadnezzar*, at which time God promised that they should return into their own Countrey, *Jer.* 29. 10. *Thus saith the Lord, that after seventy years be accomplished at* Babylon, *I will visit you, and perform my good word towards you, in causing you to return to this place.* Upon consideration of which very time, now so near approaching, it was, that *Daniel* poured out that most fervent Prayer for the Remission of his own sins, and of his Peoples; and for that promised deliverance out of their Captivity: Whereupon the Angel *Gabriel* brought him an answer, not only concerning this, but also for the spiritual deliverance of the Church, to be wrought

at last by the Death of the *Messias*, uttering that most famous, and memorable Prophesie of the seventy Weeks, *Dan.* 9. 12, &c.

The *Samaritans*, by the means of some Courtiers about *Cyrus*, whom they had bribed for that purpose, disturbed the *Jews* in their building of the Temple, *Ezra* 4. 5. Whence proceeded that three weeks mourning of the Prophet *Daniel*, which Fast he begun about the third Day of the first Moneth, in the third year of *Cyrus*, *Dan.* 10. 1, 4. After which, upon the four and twentieth Day of the first Moneth, that Vision of the Kings of *Persia*, of *Alexander* the Great, and his Successours, and their Kingdoms, was shewed and revealed unto *Daniel*, as he stood upon the Bank of *Hiddikel*, or *Tygris*; All which is contained in the three last Chapters of *Daniel*; which (as may be collected out of the close thereof) was the last Vision that ever he had, and that but a little before his Death.

THE

THE

LIFE and DEATH

OF

ARTAXERXES MNEMON,

One of the Great

MONARCHS

OF

PERSIA.

THere were two *Artaxerxes*'s that were Monarchs of *Perſia*; the firſt was called *Artaxerxes Longimanus*, or *Long-hand*, becauſe his right hand was longer than his left. The ſecond (whoſe Life we are now ſetting forth) was called *Artaxerxes Mnemon*, from his excellent Memory. This *Artaxerxes* was the Son of *Darius Ochus*, begotten by him on the Body of *Paryſatis*, before he came to be King: And *Paryſatis* was the Daughter of the firſt *Artaxerxes*. His Parentage.

Darius had by his Wife *Paryſatis* four Sons, of the which the eldeſt was this *Artaxerxes*, the ſecond was called *Cyrus*, the two younger *Oſtanes*, and *Oxathres*. This *Artaxerxes* before he came to the Kingdom, was called *Arſaces*, but after he came to the Kingdom he aſſumed the name of *Artaxerxes*: *Darius Ochus* raigned Nineteen Years, and dyed at *Babylon*. When he lay on his Death-bed, his Son *Artaxerxes* asked him by what Wiſdom and Policy he had maintained his State ſo long, To the end (ſaid he) that having learned by you, I may follow your ſteps therein? To whom *Darius* anſwered, *That he had done it, by doing right to God and man.* A wiſe ſaying.

Cyrus from his Childhood was of an hot ſtirring diſpoſition, and *Artaxerxes* on the contrary was alwayes mild and gentle. Wherefore *Paryſatis* always loved her Son *Cyrus* more than the Elder, and therefore often urged her Husband *Darius Ochus* to follow the example of *Darius Hyſtaſpes*, to leave him to ſucceed in the Kingdom, who was firſt born, after he came to be King, and not him whc was born before. This indeed did help *Xerxes* to the King-

dom: Wherefore ſhe urged this Example to induce her Husband to leave the Kingdom to *Cyrus*, who was born after his Father was Crowned King, and not unto *Arſaces*, who was born before: Yet could ſhe never prevail. For *Darius*, by his laſt will, gave the Kingdom to his eldeſt Son *Artaxerxes*, and made *Cyrus* Governour of *Lydia*, and the King Leiutenant General of all the lower Countries of *Aſia*, next to the Sea ſide.

He comes to the Kingdom.

Shortly after the Death of *Darius*, the new King *Artaxerxes* went unto *Paſargades*, there to be Conſecrated, and Anointed King by the Prieſts of *Perſia*. At this place was a Temple dedicated to *Minerva*, where the new Kings muſt be Conſecrated, after this manner: When he came into the Temple he muſt put off his own Gown, and put on that which the firſt and great *Cyrus* wore before he was King Then he muſt eat of a certain Tart or Fricacy made of Figs with Turpentine. Then he muſt take a Drink made with Vinegar and Milk, beſides ſome other ſecret Ceremonies, which none knew but the Prieſts themſelves.

Ceremonies at his Conſecration.

Now when *Artaxerxes* was ready to enter into the Temple, *Tiſaphernes* came to him, and brought him one of the Prieſts; who had been Schoolmaſter to *Cyrus* in his Youth, who informed him that *Cyrus* had conſpired Treaſon againſt him, and that he meant traiterouſly to kill him in the Temple when he ſhould put off his Gown. Upon this accuſation *Cyrus* was apprehended, and condemned: But as he was going to execution, his Mother took him in her armes, and wound the hair of her Head about his Neck, wherewith ſhe tyed him faſt to her, and withall, ſhe wept ſo bitterly, and made ſuch pittiful mone to the King her Son, that at her interceſſion, he granted to *Cyrus* his life, and ſent him again to his Government in the leſſer *Aſia*.

Treaſon diſcovered.

The Traytor pardoned.

Yet *Cyrus* was not ſatisfied with this, but ſhortly after entered into open Rebellion againſt the King his Brother; for which end he kept Souldiers in pay in divers places, not bringing them altogether into one Army, becauſe he deſired to conceal his enterpriſe. He had alſo Friends, and Servants that levied him men in divers places, and under divers pretences. He had his Mother alwayes about the King that cleared all ſuſpitions conceived againſt him. Himſelf alſo whilſt he made theſe preparations, wrote very humbly to his Brother, one while craving ſomthing of him, and another while accuſing *Tiſaphernes*, to delude the King, and make him believe that he bent all his malice againſt the ſaid *Tiſaphernes*.

Cyrus his new Treaſon.

Artaxerxes at his firſt coming to the Crown, followed and imitated the goodneſs, and curteſie of the firſt *Artaxerxes*, giving eaſie audience unto ſuitors, and more honourably rewarding thoſe that had deſerved well of him: and he uſed ſuch moderation in puniſhing offenders, that he made it appear that he puniſhed not out of any malicious mind, or deſire of revenge, nor yet but of a will to hurt any man. When he had any thing given him he took it very thankfully, and did as willingly and frankly give to them again: For how ſmall a thing ſoever was offered him, he took it well. One *Romiſes* upon a time preſenting him with a marvellous fair Pomgranate: *By the Sun* (ſaid he) *this man in a ſhort time of a little Town would make a great City, if he were made Governour of it.* At another time a poor Labourer ſeeing every man give the King a preſent, he having nothing to give, ran to the River ſide and took both his hands full of Water, and came and offered it to the King, who took it ſo kindly, that in a Cup of Maſſey Gold, he ſent him a thouſand *Daricks*, which were pieces of Gold ſo called, becauſe the Image of *Darius* was ſtamped upon them. And when one *Euclidas* a *Lacedemonian*, preſumed to give him bold words, he anſwered by one of his Captains, *Thou maiſt ſay what thou liſteſt, and I, as King may ſay and do what I liſt.* Another time as he was hunting, *Tiribazus* ſhewed the King his Gown that was all tatter-

Artaxerxes his Virtues.

His gratitude.

His meekneſs.

ed:

ed: *well* (ſaid the King) *what would thou have me do?* I pray your Grace (ſaid *Tiribazus*) take you another and give me that you have on. The King did ſo, adding, *Tiribazus, I give thee my Gown, but I command thee not to wear it:* But *Tiribazus* being a fooliſh, light-headed Fellow, not caring for the Kings Commandment, did ſtrait put on the Gown, and beſides, ſet on many Jewels which Kings only uſed to wear, whereupon every one in the Court murmured at him, becauſe it was a preſumption, directly againſt the Laws of *Perſia*: Yet the King did but laugh at it, ſaying, *I give thee leave* Tiribazus *to wear thoſe Women gawds as a Woman, and the Kings Robe as a Fool.* His prudence.

It was the manner in *Perſia*, that no Perſon ſat at the Kings Table but his Mother (which ſat uppermoſt) and his Wife which ſat lowermoſt, but *Artaxerxes* made his two younger Brethren, *Oſtanes* and *Oxathres* to ſit with him, which much pleaſed the *Perſians*, but eſpecially, becauſe he was contented that his Wife *Statira* ſhould ſit openly in her Chariot, that ſhe might be ſeen and reverenced by the other Ladies of the Court, and Country. But ſome that hated Peace and deſired innovations, ſaid, that the Realm of *Perſia*, needed ſuch a Prince as *Cyrus*, that was bountiful, given to Arms, and that liberally rewarded his Servants.

At this time all the Cities of *Jonia*, except *Miletus*, which were under the Government of *Tiſaphernes*, fell from him to *Cyrus*: and *Cyrus* ſent to *Artaxerxes*, praying him that he would be pleaſed to truſt him, being his Brother, with thoſe Cities, rather than *Tiſaphernes*, and in this ſuit his Mother alſo ſticked hard for him: All this while the King diſcerned not the Treaſon intended againſt him; but thought that *Cyrus* kept his Army about him to ſtrengthen him againſt *Tiſaphernes*, and he was well content that they two ſhould try it out between themſelves; for *Cyrus* did daily ſend the King the Tribute of thoſe Cities, which *Tiſaphernes* formerly held. But in the mean time *Cyrus* ſent to *Lacedemon*, praying them, that as he had hitherto ſupported them with men and money againſt the *Athenians*, ſo now they would ſend him ſome men, boaſting if they ſent him Foot, he would give them Horſes, if Horſemen, he would give them Coaches. If they had Lands he would give them Townſhips: If Towns, he would give them Cities for their rewards: And for their wages, they ſhould have it, not by tale, but by weight, and paid down preſently. Hereupon the *Lacedemonians* judging his requeſt but equal, and that this War would tend to their advantage, they decreed him aid, and the *Ephori* ſent preſently to their Admiral at *Samos*, to do whatſoever *Cyrus* required of him: He therefore with his Ships put over to *Epheſus*, where he met with *Tamos* the *Ægyptian*, who was Admiral with *Cyrus*, and offered him his ſervice, joyning his Fleet to his: and ſo they both ſailed round about the coaſt of *Jonia*, unto *Cania*, whereby they prevented *Syeneſis* (who Governed there) that he could not ſtir to hinder *Cyrus* in his march againſt his Brother. *Cyrus* his diſſimulation.

Cyrus having now his Army in readineſs, reſolved to march into upper *Aſia*, giving out, that he went againſt the *Piſidians*, who (as he ſaid) made often inrodes into his Government: He ſent for *Clearchus* of *Lacedemonia*, *Ariſtippus* of *Theſſaly*, *Xenes* of *Arcadia*, thoſe which were baniſhed from *Miletus*, and the Army that lay before that City: *Proxenus* alſo a *Boætian*, with all the power he could make, both of *Grecians* and others, to repair ſpeedily to him to *Sardis*. But *Tiſaphernes* ſeeing greater preparations made than a bare going againſt the *Piſidians* could require, taking with him five hundred Horſe, made all the ſpeed that poſſibly he could to *Artaxerxes*, informing him of his danger, who thereupon preſently prepared for the Wars. The Treaſon diſcovered.

Cyrus in the mean time left ſome truſty *Perſians*, his Friends, to look to *Lydia*, and *Tamos*, his Admiral, to take care of the Cities of *Jonia* and *Eolia* in his abſence,

ſence, and himſelf with his Army marched towards *Caria*, and *Piſidia*, ſtill giving it out, that ſome Perſons in thoſe parts were grown unruly. He had in his Army a great number of his own, beſides thirteen thouſand *Grecians*; when news of his approach was brought to the Court, all was ſtrait in an uproar. Many accuſed the Queen-Mother as having a hand in it, and all her Servants were vehemently ſuſpected: But that which troubled *Paryſatis* moſt, was Queen *Statyra*, her Daughter in Law, who ſtormed exceedingly when ſhe ſaw this War begun againſt her Husband, and cryed out on the Queen-Mother for it: *Paryſatis* hereupon, being a cruel and malicious Woman, ſo hated her hence forwards, that ſhe ſought her Death by all means.

Cyrus in the mean time came on (without reſiſtance) even to the City of *Babylon*: And whereas *Artaxerxes* had determined to retire into the fartheſt parts of *Perſia*, *Tiribazus* was the firſt that durſt tell him that he ſhould not ſhun the fight, ſerving to his enemies the Kingdomes of *Media*, *Babylon*, and *Suſa*, conſidering that he had a greater Army than *Cyrus*, and far more skilful Captains: which words made the King to alter his mind, and to reſolve to give Battel ſo ſoon as he could.

Cyrus coming with his Army to the River *Cayſter*, received money from *Epiaxa*, Wife to *Syeneſis*, the King of *Cilicia*, wherewith he paid his Army
Policy. full four months Wages: and by her perſwaſion her Husband *Syeneſis* gave him alſo a vaſt ſumm of money towards the maintenance of his Army: and like a wiſe man, at the ſame time he ſupplied *Artaxerxes* with neceſſaries for the War: and having two Sons, he ſent one of them to *Cyrus*, with a competent number of men for his ſervice, and the other he ſent privily away to *Artaxerxes*, to let him know, that having ſuch an Army come upon him, he durſt not but keep fair with *Cyrus*, nevertheleſs that he continued a true Servant in heart to *Artaxerxes*, and would fall to him ſo ſoon as he had opportunity.

At *Tarſus* the *Grecians* (who were eleven thouſand Corſelets, and two thouſand Targateers) told *Cyrus* plainly, that they would march no farther; but by the wiſdom of *Clearchus* they were perſwaded to go on, and ſo they came to *Iſſus*, the utmoſt City of *Cilicia*: where *Cyrus*'s Fleet met him, bringing great ſupplies to him, and the Straights of *Syria* being abandoned, *Cyrus* marched without any ſtop to the place where the fight ſhortly after was. *Cyrus*, beſides the *Grecians* before mentioned, had in his Army one hundred thouſand fighting men, and two hundred hooked Chariots. Of *Artaxerxes* his part there were four hundred thouſand men, and fifteen hundred hooked
Their great Armies. Chariots: The place where the fight was, was called *Cyanaxa*, five hundred furlongs from *Babylon*.

Cyrus his men were marvelouſly aſtoniſhed when they ſaw the Army of *Artaxerxes* in ſuch excellent good order, whereas themſelves were diſperſed here and there, ſtragling without any order, and ill armed, truſting too much to themſelves and diſpiſing their enemies: So that *Cyrus* had much ado to ſet his men in Battel array, and yet was it with great noiſe, and tumult. But of all others the *Grecians* wondred moſt, when they ſaw the Kings Army march in ſo good order of Battel without any noiſe: for they thought to have ſeeen them in great diſorder, and confuſion, and ſuppoſed that they would have made ſuch a noiſe as one could not have heard another: whereas *Artaxerxes* had marſhalled his Army excellent well. He had placed before his Battel his beſt Chariots armed with Sithes, and drawn by the ſtrongeſt and biggeſt Horſes he had, hoping by their fierceneſs and fury to diſorder the ranks of his enemies.

Before the Battel began, *Clearchus* (General of the *Grecians*) adviſed *Cyrus* to keep behind his Squadron, and not to hazard his Perſon amongſt his own men: To whom *Cyrus* anſwered: *What ſaiſt thou* Clearchus? *What wouldſt thou have*

have me who ſtrive to be a King, to ſhew my ſelf unworthy to be a King? But *Clearchus* himſelf committed as great, if not a worſe fault, whenas he would not order his men directly againſt the Battel of the enemy where *Artaxerxes* was, but pent them up by the Rivers ſide, for fear leaſt they ſhould be compaſſed in behind, whereas, if the *Grecians* had been ſet in oppoſition to the King, he had never been able to endure their charge, but had either been ſlain or forced to fly, wherefore if *Artaxerxes* would have choſen or wiſhed a place where the *Grecians* might have done him leſs hurt, he could not have deviſed a fitter place that was ſo far from him, and from whence the *Grecians* could neither ſee nor hear what was done in the place where he was, as afterwards appeared.

Cyrus being mounted upon an hot, and hard mouthed Horſe, the Governour of the Province of the *Caducians* ſpyed him afar off, and clapping ſpurs to his Horſe, he came with a full career to him, crying out, *O Traytor and moſt unfaithful man! Thou diſhonoureſt the name of* Cyrus, *for that thou haſt brought ſuch valiant* Grecians *upon ſo wicked an enterpriſe, to ſpoil the* Perſians *Goods, and to deſtroy thy Soveraign Lord and only Brother, who hath an infinite number of Slaves, and Servants that are honeſter men than thy ſelf, and that thou ſhalt preſently know by experience, for thou ſhalt die before thou ſeeſt the Kings face*, and therewithall he threw his Dart at him with all his force: But the Armour of *Cyrus* was ſo good that it pierced not, yet the blow made him ſtagger on his Horſe back. *Artagerſes* having given him this blow, preſently wheeled about: But *Cyrus* threw a Dart at him ſo happily that he ſlew him, the head of his Dart paſſing quite through his Neck. *Cyrus* hereupon preſently ſlew upon thoſe that were neereſt to the Kings Perſon, and came ſo near the King that he ſlew his Horſe under him: But *Tiribazus* preſently mounted the King upon another Horſe, and *Cyrus*, clapping ſpurs to his Horſe, threw another Dart at the King and hit him: But at the third charge *Artaxerxes* told them about him that he could not abide this, and that he had rather die than ſuffer it, and thereupon he ſpurred his Horſe to charge *Cyrus*, (who alſo came fiercely againſt him) and threw his Dart at him, as alſo did all thoſe that were about the King, and ſo was *Cyrus* ſlain in this conflict.

A Battail.

Cyrus ſlain.

Now after *Cyrus* was dead, *Artaſyras*, one of the Kings Eunuchs, paſſing by, found his dead Body, whereupon he gallopped apace to the King, and with a ſmiling countenance told him the news. *Artaxerxes* was ſo joyful that he would needs go to the place to ſee it: But he was adviſed not to go in Perſon; for fear of the *Grecians*, who carried all before them, and were killing thoſe that had fled before them. Upon this advice the King ſtayed; and ſent thirty men with Torches in their hands to ſeek him out. The King was very ill, both by reaſon of the great thirſt he ſuffered; as alſo by reaſon of a wound that he had received in his Breaſt by *Cyrus*: One of his Eunuchs therefore, called *Satribarzenes* ran up and down to ſee if he could get any Water for him: and as he ran here and there, he met with ſame poor Slaves of the *Cannians*, amongſt which, one had in an old ragged Goats Skin about eight glaſful of ſtinking naughty Water: This he preſently carried to the King, who drank it up every whit, and his Eunuch asking him afterwards if that naughty Water did him no hurt? The King ſwore by the Gods, that he never drank better Wine, nor ſweeter Water than that was, nor that pleaſed him better: and therefore (ſaid he) *I beſeech the Gods, if it be not my hap to meet with this man that gave thee this Water, to reward him, that yet it will pleaſe them to ſend him good Fortune.*

Note.

As the King was thus talking with the Eunuches, the thirty men with Torches returned, who aſſured him of the death of *Cyrus*: Multitudes alſo

of

of his Souldiers gathered about him, ſo that he began to be couragious and with an infinite number of Torches and lights about him, he went to the place where the Body of *Cyrus* lay, and cauſed his Head and right hand to be ſtricken off, and taking the Head by the Hair, he ſhewed it to his men, who were yet flying: they taking courage hereby, ſo flocked about the King, that in a ſhort time he had ſeventy thouſand Souldiers about him, with whom he returned again towards the Camp of *Cyrus*, which he rifled, and there met with a Concubine of *Cyrus*, a woman famous for wit and beauty: She was a *Phocæan*, born in *Ionia*: her name at firſt was *Mitto*, but *Cyrus* called her *Aſpaſia*: She was brought bound to the King, for which he was ſo angry, that he impriſoned thoſe that bound her, and ever after eſteemed her above all the Harlots he kept (who were in number three hundred and ſixty, all choice beauties) and moſt doted on her.

Aſpaſia taken.

The Brigade of *Grecians*, not knowing what had befallen *Cyrus*, kept on fighting ſtill, and had beaten *Tiſaphernes* and all his power. But the King coming with the main of his Army to the relief of *Tiſaphernes*, fell upon the *Grecians* Camp, and rifled it, yet when they returned from the purſuit, they recovered it, and beat the King out again, and lodged Supperleſs in it that night, as well as Dinnerleſs the day before.

The *Grecians* valour.

Artaxerxes after this Battel ſent rich Gifts unto the Son of *Artagerſes*, whom *Cyrus* had ſlain with his own hands. He cauſed alſo the poor *Caunian* Slave that had given him the ſtinking Water, to be ſought out, and of a poor wretch, and unknown before, he made him a rich Nobleman. He puniſhed ſuch ſeverely as had offended againſt martial Diſcipline. And one *Arbaces* a *Median*, who at the firſt ran over to *Cyrus*, and after his Death he returned to *Artaxerxes* again, for puniſhment, he compelled him to carry a whore on his back, ſtark naked all day long about the Market place: and for one who had yielded himſelf to his enemies, and yet falſly boaſted that he had ſlain two, he cauſed his Tongue to be boared through in three places.

Artaxerxes his Gratitude.

His Juſtice.

Artaxerxes thinking that himſelf had ſlain *Cyrus*, and being deſirous that all others ſhould think ſo too, he ſent Preſents to *Mithridates*, who had firſt hurt him in the fore-head, commanding the Meſſenger to tell him from the King, The King ſends thee theſe Preſents, becauſe thou didſt firſt find the Capariſons of *Cyrus* his Horſe, and broughteſt them to the King. The *Carian* likewiſe that had cut *Cyrus* his hamm, which made him fall to the ground, asked his reward alſo, which the King gave him, and bad the Meſſenger tell him, The King gives thee this, becauſe thou waſt the ſecond Perſon that brought him the good news of the Death of *Cyrus*. Now *Mithridates*, though he was not well pleaſed with the meſſage, ſaid nothing for the preſent, but the unhappy *Carian*, in a fooliſh vain, being overjoyed with the rich Preſents, ſaid, that he would not take them as a reward for bringing the news, but called the Gods to witneſs, that he was the man, and the onely man that ſlew *Cyrus*, and that he did him great wrong to take that honour from him. The King was ſo incenſed hereby, that he commanded ſome preſently to ſtrike off his head: *But Paryſatis* (the Queen-Mother) ſaid, *Let me alone with the Villain, I will chaſtiſe him well enough*: and withall ſhe ſent Serjeants, who hung him in chains for ten dayes together, then cauſed his eyes to be pulled out of his head; and laſtly, poured molten lead into his ears, and ſo killed him.

His Vainglory.

Horrid Cruelty.

Not long after, *Mithridates* was invited to a Feaſt, where many of the Kings and Queen-Mothers Eunuchs were, and *Mithridates* ſat in the Golden Gown which the King had ſent him: and after Supper, as they were drinking freely, one of the Queen-Mothers Eunuchs ſaid to him, *Mithridates, the King hath given thee a rich Gown, Goodly chains, and Carckenets of Gold, and eve-*

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ry Rich, ſo that every one thinks thee a happy man with them. *Mithridates* anſwered; What meaneſt thou by this, *Sparamixes?* I deſerved better than theſe when the Battel was fought. Why? (ſaid *Sparamixes*) what ſo valiant an act was it to take up a Capariſon of a Horſe that fell to the ground, and to carry it to the King: *Mithridates* being a choleriek man, and his brain heat with wine, anſwered: *You may talk as long as you liſt of a Capariſon of a Horſe, but I tell you plainly that* Cyrus *was ſlain with my own hands, and with no mans elſe. For I hit him not in vain, as* Artagerſes *did, but full in the forehead, hard by the eye, which pierced through his head, of which blow he died.* The envious Eunuch at his departure told this to *Paryſatis*, who went preſently and told it to the King. He was marvellouſly angry to loſe the thing that was moſt honourable, and that beſt pleaſed him in his Victory. For he deſired that all the world ſhould believe, that though his Brother hurt him, yet he ſlew his Brother with his own hand: He therefore commanded that *Mithridates* ſhould ſuffer the Death by Boats, which was thus; They took two Boats of equal ſize, and laying the offender in one of them upon his back, they covered him with the other, and faſtned both Boats together, that his feet, hands, and head came out at holes made on purpoſe: then they gave him meat as much as he would eat, which if refuſed, they thruſt awls into his eyes to force him: and when he had eaten, they gave him Honey and Milk to drink, pouring it alſo all over his face, and turned his face full into the Sun, which was covered over with Flyes ſucking at it. In his excrements alſo that came from him, Worms did breed, which devoured his Fleſh: And when they ſee the man is dead, they take off the upper Boat, and find all his fleſh devoured to his very intrails. *Mithridates* thus miſerably languiſhed for ſeventeen dayes together, and then died, with much torment. Cruelty.

Now *Paryſatis*, to ſatisfie her revenge, had only *Meſabates* to reak her teen on, who was one of the Kings Eunuchs, who, at his command, had cut off *Cyrus* his Head and Hand: But he was ſo wary, that ſhe could get no advantage againſt him, wherefore ſhe invented this device. She was very skilful in playing at Cards and Dice, and finding the King one day at leiſure, ſhe enticed him to play at Dice with her for a thouſand *Daricks*, and was contented willingly to loſe them, and paid them down. Then ſhe prayed him to play with her for one of his Eunuchs: the King was contented, but they agreed that each of them ſhould name five of the chiefeſt whom they would except, and then the loſer ſhould preſently deliver to the winner the choice of all the other Eunuchs they had. Now did ſhe play ſo warily and cunningly, that ſhe wan the Game, and then required *Meſabates* to be delivered to her, being none of thoſe whom the King excepted. And when ſhe had him, ſhe delivered him to the Hangman, commanding him to flea him alive, and then to nail him to a Croſs, and crucifie him, and to hang his skin by him, which was done accordingly. The King was marvellouſly angry when he knew it, and was grievouſly offended with his Mother. But Queen *Statyra* ſpared not to tell the Queen-Mother plainly, that it was wickedly done of her to put the Kings true and faithful Servant to ſo cruel a Death, for *Cyrus* ſake. Yet *Paryſatis* laughed it out, ſaying to her Son, *Indeed it becomes thee well to be angry for an old Gelded Villain, whereas I loſt a thouſand* Daricks, *and ſaid never a word for it.* In brief, ſhe would never be out of her Sons ſight, but as little as might be, and would let his Wife *Statyra* have as little time with him as poſſible, that ſhe might Govern him as ſhe would, becauſe ſhe hated her of all Creatures living, as alſo for that ſhe would bear the greateſt ſway and credit about him. Subtilty of *Paryſatis*. Her cruelty.

Tiſaphernes having deceived *Clearchus*, and the other Captains of the *Greeks*, by falſifying his word and promiſe given to them, he ſent them bound to the King, who caſt them into Priſon: and though *Paryſatis* was an earneſt ſuitor The *Grecian* Captains betrayed.

to the King her Son for them, yet at the perſwaſion of his Wife *Statyra*, he put them all to death but *Menon*.

Paryſatis had for a long time born implacable and inveterate hatred againſt *Statyra*, for that ſhe had more love and reſpect from the King than her ſelf, ſo that ſhe determined, that either her ſelf or her Daughter in Law muſt dye. Now *Statyra* had a Maid called *Gingis*, or *Gigis*, who was very gracious with her, and whom *Paryſatis* made uſe of in poyſoning *Statyra*. There is a little Bird in *Perſia* called *Rhindaces*, that hath no excrements at all, but all her guts are ſtuffed full with fat: One of theſe Birds, as ſhe ſat at Table with *Statyra*, ſhe (or one of her maids) took and cut in two, with a knife that was poyſoned on the one ſide, and ſo gave that half which was towards that poiſoned ſide to her Daughter, and did eat the other her ſelf; ſhortly after which, the Queen died in extream torments: And the King preſently ſuſpected his Mother for it, knowing her cruel and implacable diſpoſition; and he cauſed her Servants and Carvers to be examined, and wracked about it: But *Paryſatis* kept *Gingis* a long time in her own chamber, and though the King required her, yet would ſhe not give her up to Juſtice; till at laſt *Gingis* her ſelf deſiring to ſteal to her own lodging in the night, ſhe was apprehended, and puniſhed as a Poyſoner. As for his Mother, the King neither did, nor ſaid any hurt unto her: But when ſhe deſired to retire her ſelf to *Babylon*, the King gave it her, but withall, ſwore to her, that while ſhe lived, he would not come thither.

Statyra poyſoned.

Artaxerxes, for his good ſervice in the War, gave to *Tiſaphernes* all the Governments which his Brother *Cyrus* had held, beſides what he had before: he heaped alſo many other large gifts and favours upon him; and above all, gave him his own Daughter to Wife, and ever after uſed him as his moſt confident Friend and Servant.

Artaxerxes his Gratitude.

Now *Artaxerxes* having done the utmoſt he could to overcome thoſe *Grecians* whom his Brother *Cyrus* had brought into the heart of his Dominions, yet could he never prevail againſt them: For though they had loſt *Cyrus* who entertained them, and all their Captains that led them; yet did they chooſe other Captains, whereof *Xenophon* was one, and made their retreat in ſpite of all the Power of *Perſia*: whereupon all the other *Grecians* waxed bold, and deſpiſed thoſe Barbarous People: and the *Lacedemonians* thought it a great ſhame to them, if they did not deliver the *Grecians* that dwelt in *Aſia* from the ſlavery and bondage of the *Perſians*: For which end, they ſent thither their King *Ageſilaus*, who paſſing into *Aſia* with his Ships, began preſently to make hot War againſt the *Perſians*, and in the firſt conflict he overthrew *Tiſaphernes*, and cauſed moſt of the Cities of the *Greeks* in thoſe parts to rebell againſt him.

The *Grecians* valour.

Artaxerxes being informed hereof, conſidered ſeriouſly how he might prevent this miſchief, and at laſt reſolved upon this as his only courſe. He ſent into *Greece*, one *Hermocrates*, a *Rhodian*, with a very great ſum of Gold and Silver, which he was bountifully to beſtow amongſt the Nobility, and chief Rulers of the Cities of *Greece*, to provoke them to riſe up againſt the *Lacedemonians*. This *Hermocrates* ſo wiſely managed his buſineſs, that he made the chiefeſt Cities of *Greece* to rebell againſt the *Lacedemonians*; ſo that all *Peloponneſus* being in Arms, the *Ephori* at *Lacedæmon* were enforced to ſend for *Ageſilaus* home again. *Ageſilaus* being ſorry that he left *Aſia*, ſaid unto his Friends: that the King of *Perſia* had driven him out of his Dominions with thirty thouſand Archers: and this he ſaid, becauſe the *Perſian* coin was ſtamped on the Reverſe with an Archer, having a Bow in his hand.

Artaxerxes his Policy.

Artaxerxes alſo drave out the *Lacedemonians* from all their juriſdiction by Sea, by the help of *Conon* the *Athenian* Admiral, whom *Pharnabazus* (one of his Lieutenants) had procured to take his part. This *Conon* having been overthrown in a Battel at a place called the *Goats River*, kept ever after in the

Iſle

Isle of *Cyprus*, as being the meetest place to stay in, till the Wars of *Greece* were ended. He knowing that himself lacked power, and that *Artaxerxes* wanted a man of Judgment to be employed, he wrote Letters to him, wherein he advised him what to do. These Letters were delivered to *Artaxerxes* by *Ctesias*, who was presently sent to assist *Conon*. And it fell out, that after *Artaxerxes* had, through the conduct of *Conon* and *Pharnebazus*, won the Battel by Sea, near to the Isle of *Gnidus*, and thereby had driven the *Lacedemonians* from their Lordship of the Sea, all *Greece* had him in marvellous great estimation, so that he gave to the *Grecians* such conditions as he pleased, whereupon that famous Peace, called *Antalcidas Peace*, was concluded. This *Antalcidas* was a Citizen of *Sparta*, who, favouring the affairs of *Artaxerxes*, procured by this Treaty of Peace, that the *Lacedemonians* should leave to *Artaxerxes* all the *Grecian* Cities in *Asia*, and all the Isles belonging thereunto, and to cause them to pay him Tribute at his pleasure. Peace betwixt him and the *Grecians*.

This Peace being concluded with the *Grecians*, King *Artaxerxes*, though he extreamly hated the *Lacedemonians*, yet he loved *Antalcidas* very well, and entertained him honourably, when he came to him into *Persia*. One day the King took a Garland of Flowers, and wet it in the most precious and sweetest Oyl of perfume, that was prepared for the Feast, and sent it to *Antalcidas*: Indeed he was a meet man to follow the vanity and curiosity of the *Persians*. Shortly after, the *Lacedemonians* lost the Battel at *Leuctres*, and therewith the Principality which they had kept so long over all *Greece*. When *Sparta* flourished most, and was chief of all the other *Grecian* Cities, so long did *Artaxerxes* continue to make much of *Antalcidas*, and called him his *Friend*: But when the *Lacedemonians* had lost the Battel at *Leuctres*, having received so great a blow, and wanting money, they sent *Agesilaus* into *Egypt*, and *Antalcidas* into *Persia*, to King *Artaxerxes*, to pray him to aid and assist the *Lacedemonians*: But he made so small account of him, and disdained him so much, denying his request, that he returned to *Sparta* with shame and dishonour: And there also, seeing that his enemies did mock him, and fearing that the *Ephori* would commit him to Prison, he killed himself with Famine.

About the same time, the *Thebans*, having under *Epaminondas* won the Battel at *Leuctres*, sent *Ismenias* and *Pelopidas* into *Persia* to King *Artaxerxes*; where *Pelopidas* did nothing unworthy himself: But *Ismenias*, being commanded to kneel to the King, let fall his Ring at his feet, and stooped to take it up, whereby some thought that he did it to kneel to the King. At another time, *Artaxerxes*, liking well a secret advertisement sent him from *Timagoras* the *Athenian*, he gave him ten thousand *Daricks* by his Secretary *Belluris*: and because he had a sickly Body, and was forced to drink Cows milk to restore him; the King therefore sent him eighty milch Kine, that he might have fresh Milk every day. He sent him also a Bed, with all things belonging thereto, and Grooms of his Chamber to make his Bed, saying, *That the* Grecians *knew not how to make it*. He also sent him men to carry him upon their Arms to the Sea-side, because he was sick: and whilst he was at Court, he entertained him very honourably, and bountifully. But the *Athenians* afterward condemned *Timagoras* to dye, because he had taken Bribes of the King of *Persia*. Justice?

But *Artaxerxes*, though he had in many other things vexed the *Grecians*, yet he did one thing that pleased them exceeding well, when he did put *Tisaphernes* to Death, who was the greatest enemy they had. *Parisatis*, the Kings Mother, did help to bring this to pass, aggravating the accusations which were brought against *Tisaphernes*, out of the hatred which she did bear him for her Son *Cyrus* his sake: For the King did not keep his anger long against her, but sent for her from *Babylon*, knowing that she had an excellent wit, and was fit to Govern a Kingdom: Besides, there was nothing now to hinder their Malice?

coming together, his Wife being dead. And now *Paryſatis* applyed her ſelf to feed the Kings humour in every thing, ſeeming to miſlike nothing that he did: By this means ſhe grew into ſo great credit with him, that he denied nothing that ſhe asked. She perceiving that the King was extreamly in love with one of his own Daughters called *Atoſſa*, which hitherto he had diſſembled, chiefly for fear of her; *Paryſatis* having found out this, began to make more of his Daughter than ſhe did before; and in her Fathers preſence, ſometimes ſhe praiſed her beauty, another time her grace and good carriage, ſaying, *That ſhe was like a Queen, and Noble Princeſs*; ſo that at length ſhe perſwaded him to marry her openly (though before he had her Maidenhead) not paſſing for the Laws and opinions of the *Grecians*, conſidering that he was to eſtabliſh Laws to the *Perſians*, to determine of right, and wrong, good and bad. Hereupon he married *Atoſſa*, and loved her very intirely, inſomuch as though ſhe had a grievous diſeaſe that ran all over her Body, yet he loved her not the leſs for it, and prayed continually for her to the Goddeſs *Juno*, and fell on his knees before her Image, and ſent to her ſo many offerings, that all the way from the Court Gates to *Juno's* Temple (which was ſixteen furlongs off) was full of Gold, Silver, rich Purple, Silks, and Horſes, which were ſent thither.

Unnatural wickedneſs.

He wars againſt *Egypt*.

And againſt the *Caducians*.

About this time, *Artaxerxes* made War againſt *Ægypt*, by *Pharnabazus*, and *Iphicrates* the *Athenian*; but they did no good, becauſe they fell out betwixt themſelves; wherefore himſelf went in Perſon againſt the *Caducians*, with three hundred thouſand Foot, and ten thouſand Horſe. Their Country was very rude, which he invaded, alwayes dark and cloudy: the earth brought forth nothing that was ſowed by man, and the Inhabitants lived upon Pears and Apples, and ſuch like fruit, yet the men were ſtrong and luſty. When he was entred far into this Country, his Army fell into great ſtraits for want of Victuals; for his Souldiers found nothing that was fit to eat, neither could they come by Victuals from any other place, becauſe of the naughty, and craggy wayes, ſo that they were forced to live upon their own Beaſts, and that was ſold very dear; for an Aſſes head was ſold for ſixty Silver Drams. Yea, the Famine was ſo great, that the King himſelf wanted food, and now there were but few Horſes left. Now *Tiribazus*, though he was at this time out of favour with the King, yet he invented this Stratagem, whereby he ſaved the King and all his men.

A Famine in his Army.

A Stratagem.

In this Countrey, there were two Kings with their Armies in the Field, and each of them camped apart from the other. *Tiribazus*, after he had imparted his Project to the King, himſelf went to one of theſe Kings, and at the ſame time ſent his Son to the other, and told either of them, that the other had ſent Ambaſſadours unto King *Artaxerxes*, to make Peace with him, unwitting to his Companion: and therefore he counſelled them, if they were wiſe, one of them to ſeek to prevent the other, with all the ſpeed that poſſible he could. Both the one and the other Kings believed theſe words, either of them miſtruſting the other; So that ſpeedily the one ſent his Ambaſſadours to *Artaxerxes* with *Tiribazus*, and the other alſo his Ambaſſadours with his Son. But *Tiribazus* tarrying ſomewhat long in the Journey, *Artaxerxes* began ſomewhat to ſuſpect him: His enemies alſo accuſed him in his abſence, and the King grew angry, and was ſorry that he had truſted him ſo far. But at length he returned, and his Son alſo, and either of them brought with him the Ambaſſadours of the *Caduſians*, and ſo Peace was concluded with them both. Then was *Tiribazus* highly in favour again, and ſo departed with the King.

Artaxerxes at this time made it evident, that cowardlineſs doth not always proceed from Pomp and curioſity, which ſome think to effeminate mens hearts, but rather from a baſe and abject mind, that commonly follows evil, and

and the worſt counſel. For neither the Jewels of Gold, nor Kingly Robe, nor other ſumptuous Ornaments which the King ever wore about him, valued at twelve thouſand Talents, did hinder him at that time to travel, and to take as much pains as any man in all his Army. For he himſelf marched on foot the fore-moſt man, carrying his knapſack in a ſcarf upon his Shoulders, and his Target on his Arm, with which he travelled over high ſtony Mountains, ſo that his Souldiers ſeeing the Kings courage, and the pains that he took, they marched ſo nimbly, as if they had wings, about two hundred Furlongs a day. At length the King by hard travel, came to one of his own Houſes, where were ſtately Arbours and Parks, with goodly Trees curiouſly planted, but all the Countrey beſide, was naked and barren, having no other Trees near, and the weather was very cold: the King therefore ſuffered his Souldiers to hew down the goodly Pines, and Cypreſs Trees in his Parks, and to embolden them, he himſelf took an Axe in his hand, and began to hew the goodlieſt Tree of them all: The Souldiers ſeeing that, fell every man to work, ſo that in a ſhort time they had wood enough, and the Parks were filled with fires, by which the Souldiers ſat all night.

His hard travel.

His pity to his Souldiers.

In this expedition *Artaxerxes* loſt many valiant men, and moſt of his Horſes, wherefore, thinking that his men would mock him for his miſcarriage, he grew diſtruſtfull of all, and ſuſpected the chiefeſt Nobles about him, ſo that in a rage he put many of them to death, and yet was not ſatisfied therewith. *For there is nothing more cruel, nor a greater Bloud-ſucker, than a cowardly Tyrant: as on the contrary, there is nothing more courteous and leſs ſuſpicious than a valiant and couragious man.*

His cruelty.

After this, King *Artaxerxes* being grown very old, heard that there were great contentions between his Sons, which of them ſhould inherit the Kingdome after his Death, and that the ſame was diffuſed amongſt his Kindred and Nobles. The wiſeſt of them deſired, that as he himſelf came to the Kingdom, as his Fathers eldeſt Son, ſo that he alſo ſhould leave it to his eldeſt Son called *Darius*. But the younger, who was called *Ochus*, being valiant, and of a ſtirring nature, had ſome in the Court that took his part, and himſelf hoped to obtain the Crown by the means of his Siſter *Atoſſa*, whom he much loved, and promiſed to marry her, and to make her Queen, if he came to the Kingdom after his Fathers Death. Now *Artaxerxes*, becauſe he would put *Ochus* out of all hope to ſucceed him, leſt his expectation might put him to go about to practice that which *Cyrus* did, and by this means, his Realm ſhould fall into factions and Civil Wars, he proclaimed his Son *Darius*, (who was now fifty years old) King after his Death, and gave him leave from henceforth to wear the point of his Hat upright, as the *Perſian* Kings uſed to do.

Darius proclaimed King.

Moreover, the cuſtome in *Perſia* was, that when any came to be proclaimed Heir apparent to the Crown, that he ſhould requeſt a gift of him that Proclaimed him his Succeſſor, which the other grants whatſoever it be if it be poſſible. *Darius* then asked his Father, for his Concubine *Aſpaſia*, who was firſt Concubine to *Cyrus*, but now the King kept her for his own uſe. She was born in *Ionia* of Free Parents, and was brought up virtuouſly, and amongſt other beauties, ſhe was brought one night to *Cyrus* as he was at Supper; thoſe others, without making nice of it, ſat down by him, and were glad when *Cyrus* began to play and be merry with them, anſwering him pleaſantly again: But *Aſpaſia* ſtood on her feet by the Table, and ſpake never a word, and though *Cyrus* called her, yet would ſhe not come at him: And when one of the Grooms would have forced her to him, *The firſt* (ſaid ſhe) *that ſhall lay hands on me, ſhall repent it*; whereupon all that were preſent ſaid, ſhe was a fooliſh thing, and meanly brought up, and knew not what belonged to Courtſhip: But *Cyrus* being glad of it, paſſed it over with laughter, and ſaid to him that brought them

He begs his Fathers Concubine.

them to him, *Doſt thou not ſee that of all thoſe that thou haſt brought me, there is not an honeſt woman but ſhe?* After this, *Cyrus* made much of, and loved her very well, and called her *Aſpaſia the wiſe*. She was taken in the Camp of *Cyrus*, amongſt his ſpoils, after his overthrow; and now *Darius* begged her of his Father, who was very angry in his mind for it. For the *Perſians*, of all other things, were very jealous of their Women, and he was to be puniſhed with Death that durſt but ſpeak to, or touch any Concubine of the Kings, though but in ſport: yea, if they come near them, or near their Coaches, as they went abroad.

Darius begs *Aſpaſia*.

The Kings Daughter *Atoſſa*, whom he had married againſt the Law, was yet living, and beſides her, he had three hundred and ſixty Beautiful Concubines, and yet, when *Darius* asked *Aſpaſia* of him, the King anſwered, that ſhe was a Free-woman born, and if ſhe would, he was content that he ſhould have her, but if ſhe was unwilling, he would not by any means have him to force her. So *Aſpaſia* was called, and ſhe was asked with which of them ſhe would chooſe to be? She anſwered, with *Darius*: This was contrary to the expectation of *Artaxerxes*, who, both by cuſtome and Law, was forced to let him have her. But ſhortly after, he took her from him again, ſaying, that he would place her in a Nunnery of *Diana*, in the Country of *Ecbatane*, there to ſerve the Goddeſs, and to live chaſte all her dayes. *Darius* took this very impatiently, either for that he was deeply in love with her, or becauſe he thought that his Father mocked him.

She chooſes him before his Father.

Tiribazus perceiving it, he laboured to aggravate *Darius* his anger, and he every day buzzed it in his ears, that it was in vain for him to wear his hat upright, if his affairs alſo went not right forward, and that he deceived himſelf much, if he did not know that his Brother (by means of the women he kept) ſecretly aſpired to the Crown: and that his Father being ſo inconſtant as he was, he muſt not expect to ſucceed him in the Kingdom. For (ſaid he) *he that* for a Grecian *woman hath broken and violated the holieſt Law that was in* Perſia, *thou muſt not think he will perform promiſe with thee*: He perſwaded him alſo, that it was not a like repulſe to *Ochus* to be denied that which he looked for, as it was for him to be turned out of all that ever he had gotten. For (ſaid he) *if it pleaſe* Ochus *to live as a private man, he might do it ſafely, and no man will trouble him; but for you who are already proclaimed King, you muſt of neceſſity make your ſelf King, or elſe you cannot live.*

Now beſides theſe perſwaſions, the largeneſs of the Empire, and the fear *Darius* ſtood in of his Brother *Ochus*, much prevailed with him, inſomuch that he flatly conſpired againſt his Father *Artaxerxes*, together with *Tiribazus*, and both of them drew many Conſpirators to joyn with them. But one of the Kings Eunuchs ſmelling it out, ran preſently and told the King all, and how they had determined ſuddenly to aſſail him, and to kill him in his Bed in the night. *Artaxerxes* having received this intelligence, thought it not ſafe to be careleſs in a matter of ſo great importance as was his Life; and yet that it would ſavour of too great lightneſs, ſo ſuddenly to believe the Eunuch, without better proof of the matter: He therefore commanded the Eunuch to keep Company ſtill with the Conſpirators, and to follow them whitherſoever they went, and in the mean time he cauſed the wall behind his Bed to be beaten down, making a door in the place, and Tapeſtry Hangings to be put up before it.

Darius conſpires againſt *Artaxerxes*.

When the time was come, as the Eunuch had advertized the King, that the Conſpirators intended to execute their Deſign, *Artaxerxes* being laid on his bed, roſe not up till he had ſeen every Traytor in the face that came to kill him: But when he ſaw them coming towards him, with their Swords drawn, he ſuddenly ſlip't under the Hangings into the inner Chamber, and ſhut the door after him, crying *Murther, Murther*. The Traytors hereupon fled the

Artaxerxes deceives them

ſame

ſame way that they came, failing of their purpoſe, and bad *Tiribazus* ſave himſelf, becauſe he was known: ſo they diſperſed themſelves and fled. But *Tiribazus* was taken, and after he had ſlain many of the Kings Guard, fighting valiantly, yet at laſt one with a Dart afar off, ſlew him. *Darius* alſo was taken, and together with his Sons, was brought Priſoner before the King. The King referred him to be judged by his Peers: and withall, he commanded his Secretaries to ſet down all the Tryal in writing, together with the opinion and ſentence of every one of the Judges, and to bring it to him. In concluſion, they all caſt him, and condemned him to dye. Then the Officers laid hold on him, and led him into a Chamber of the Priſon, where the Hang-man came with a Razor in his hand, with which he uſed to cut mens throats who were ſo condemned: But when he came into the Chamber, he ſaw it was *Darius*; whereupon his heart ſo failed, that he durſt not lay hands on him, but went out again: The Judges that were without, bad him go in and do it, unleſs he would have his own throat cut: Then went he in again, and took *Darius* by the hair, and made him hold down his head, and ſo cut his neck with the Raſor.

Tiribazus ſlain.

Darius condemned.

And executed.

Artaxerxes being informed hereof, went and worſhipped the Sun, and then turning to his Lords that were about him, he ſaid unto them: *My Lords, God be with you, and be merry at home in your Houſes, and tell them that were not here, that the great God* Oromazes *hath taken revenge upon thoſe that practiſed Treaſon againſt me.* Now *Darius* being dead, *Ochus* ſtood in good hope to be next heir to the Crown, and the rather, through the means and aſſiſtance of his Siſter *Atoſſa*: But of his legitimate Brethren, he moſt feared *Ariaſpes*, who was only left of all that were legitimate, and of his Baſtard Brethren he feared *Arſames*: Not for that *Ariaſpes* was elder than he, but becauſe (he being of a ſoft and plain name) the *Perſians* deſired that he might be their King. And for *Arſames*, he was wiſe and valiant, and *Ochus* ſaw that his Father loved him dearly.

Ochus his fear.

Now *Ochus* being ſubtle and malicious, firſt ſhewed cruelty upon *Arſames*, and then his Malice upon *Ariaſpes*, his Legitimate Brother. For knowing him to be ſimple and plain, he daily ſent ſome of the Kings Eunuchs to him, who carried him threatning meſſages, as from the King, telling him, that he determined to put him to a cruel and ſhameful death. Theſe things being daily buzzed into his ears, as great ſecrets, did ſo terrifie poor *Ariaſpes*, as that being put in deſpair of his life, he prepared a Poiſon, and drank it to prevent a worſe Death. King *Artaxerxes* being informed of his Death, took it very heavily, and began to ſuſpect the cauſe that made him thus deſtroy himſelf, yet, being grown very old, he neglected to ſearch it out. But the Death of *Ariaſpes* made him to love *Arſames* the better, making it to appear that he had a better opinion of him than he had of *Ochus*, and therefore made him privy to all his affairs.

His craft.

Ariaſpes kills himſelf.

Ochus ſeeing this, could no longer defer his revenge, and he therefore ſuborned *Harpates*, the ſon of *Tiribazus*, to murther his Brother *Arſames*, which accordingly he accompliſhed. Now *Artaxerxes* being almoſt ſpent with age, when he heard that his dearly beloved Son *Arſames* was Murthered, was not able to bear it any longer, but took it ſo to heart, that he died of grief, having lived fourſcore and fourteen years, and reigned threeſcore and two.

Arſames murthered.

When he was dead, the *Perſians* found that he had been a good and a gracious Prince, and one that loved his People and Subjects, eſpecially when they came to have tryal of his Succeſſor *Ochus*, that paſſed all men living in cruelty. For when his Father was dead, he dealt ſo with the Chiliarchs and Eunuchs that were about him, that his Death was concealed for ten Months together; in which time he diſpatched away Letters ſigned with the Kings Seal, into all parts

Artaxerxes dyes.

parts of the Empire, commanding them to receive *Ochus* for their King: And when all men had acknowledged him, and ſworn fealty to him, he then made known his Fathers death, and commanded a publick mourning to be made for him, after the *Perſian* manner, and aſſumed his Fathers name, *Artaxerxes*: And then filled, and fouled his Court with the bloud of his Kindred and Nobles, without reſpect of Age or Sex: amongſt whom, he cauſed his own Siſter whoſe Daughter he had married, to be buried alive, with her heels upward: He alſo cauſed an Unkle of his, with above a hundred of his Children and Grand-children deſcended out of his loyns, to be put into a court, and there ſhot to Death with Arrows.

Ochus his cruelty.

This *Artaxerxes* following herein the example of *Cambyſes*, cauſed certain unjuſt Judges to be flead alive, and their skins to be hung up over the Judgment-ſeats, that they which ſat therein, ſeeing what hung over their heads, might be the more careful to do Juſtice to his People. He alſo it was, who intending to make War upon *Egypt*, that he might have the more aſſiſtance therein from the *Grecians*, he ſent his Ambaſſadours into *Greece*, to induce them to make a general Peace among themſelves, upon theſe terms, that every City ſhould from thenceforth live according to their own Laws, and ſhould have no Garriſons amongſt them. This motion all the Cities of *Greece* embraced, ſave only the *Thebans*, as you may ſee in the Life of *Epaminondas*.

An excellent example.

THE

THE

LIFE and DEATH

OF

ALEXANDER the GREAT;

KING,

OF

MACEDONIA.

ALEXANDER, ſurnamed the *Great* was the Son of *Philip*, King of *Macedonia*, and of his Queen *Olympias*. He was born on the ſixth day of our *June*, called by the *Macedonians Lous*. Upon the very ſame day that the Temple of *Diana* in *Epheſus* was burned down; whereupon the Prieſts, Magicians, and South-ſayers ran about the City, crying, that ſome great Plague and miſchief to *Aſia* was ſurely born that day. Three Meſſengers came to King *Philip*, preſently after he had won the City of *Potidæa*, upon the ſame day, who brought him great News, the firſt, that *Parmenio* his General, had won a notable Battel of the *Illyrians*: the ſecond that his Horſe had won the prize at the *Olympian* Games: and the third, that his Wife *Olympias* had brought him a Son, that was named *Alexander*, born at *Pella* in *Macedonia*. His Parentage. His Birth.

Philip being marvellous glad to hear theſe Newſes, the South-ſayers much added to his joy; aſſuring him, that his Son that was thus born, ſhould be invincible. He had naturally a very fair white colour mingled with red, which chiefly appeared in his face and breaſt: His Skin had a marvellous ſweet ſavour, and his breath was very ſweet, which ſheweth his excellent conſtitution. He was naturally hot and Cholerick, which made him to be addicted to drink, and haſty, and yet was chaſt withall. His Father was very careful of his Education, and therefore gat for him excellent Tutors, as *Leonidas*, which had the chiefeſt Government of him. Then *Lyſimachus*, an *Acarnanian*;

His Education.

and *Ariſtotle*, the Beſt *Philoſopher* of his time, to whom *Philip* allowed a very honourable ſtipend.

He delighted much in hunting divers kind of wild Beaſts, and playing at the Staff. On a time while he was young, Ambaſſadors were ſent to his Father from the King of *Perſia*, and it fell out that *Philip* was in ſome journey out of his Kingdom. *Alexander* therefore intertained them familiarly, not uſing any childiſh queſtions to them, nor enquiring about trifling, and trivial matters, but what diſtance it was from one place to another, and which way they went into the higher places of *Aſia*; Alſo about the King of *Perſia* himſelf, how he behaved himſelf towards his enemies, and what power he had, *&c.* inſomuch as they were raviſhed with delight to hear him, judging him to be of great Courage, and of a Noble mind, and one that was like to attempt great enterpriſes. When at any time news was brought him that his Father had taken ſome famous City, or had won ſome great Battel, he was no whit glad to hear it, but would ſay to his Play-fellows: Sirs, *My Father will do all, I ſhall have nothing left me to Conquer with you that will be ought worth.*

His early Wiſdom.

Bucephalus broken by *Alexander.*

Upon a time *Philonicus*, a *Theſſalian* brought a brave Horſe, called *Bucephalus*, to ſell unto king *Philip*, demanding thirteen Talents for him, and they went into the Field to try him: But the Horſe was found to be ſo unruly, and churliſh, that they which ſhould have ridden him, ſaid, that he would never be made ſerviceable: For he would let no man get upon his Back, nor abide any of the Gentlemens voices that were about *Philip*, but would yerk at them with his heels; whereupon *Philip*, being afraid, bad them take him away as a wild, untamable, and unprofitable Beaſt: which they had done accordingly, had not *Alexander*, that ſtood by, ſaid, *O Gods! what a Horſe do they turn away for lack of skill, and courage to handle and break him? Philip* heard what he ſaid, but held his peace. *Alexander* often repeating thoſe words, and ſeeming ſorry that the Horſe ſhould be ſent back, *Philip* ſaid, Why doeſt thou control them that have more skill and experience than thy ſelf; and that know better how to handle a Horſe than thou doeſt; *Alexander* anſwered, *and yet me-thinks I could handle him better than all they have done.* But if thou canſt do no more than they (replied *Philip*) what wilt thou forfet for thy folly? *I am content* (ſaid *Alexander*) *to forfeit the price of the Horſe.* Every one laughed to hear his anſwer, and the match was made between the Father and the Son. Then ran *Alexander* to the Horſe, and took him by the Bridle, and turned him towards the Sun. It ſeems he had obſerved how mad the Horſe was to ſee his own ſhadow, which was before, always before his eyes as he ſturred too and fro. Then *Alexander* ſpeaking gently to the Horſe, and clapping him on the back with his hand, till he had left his fury and ſnorting, ſoftly let fall his Cloak from him, and lightly leaped on his back, and ſo gat up without any danger, and holding the reins of the Bridle hard, without ſtriking or ſtirring the Horſe, made him to be gentle enough. And when he perceived that the fury of the Horſe was calmed, he put him forward, and began to Gallop; Then he put him to his full carrier, ſpurring, and ſwitching him. *Philip* at firſt, ſeeing his Sons confidence, began to fear leſt he ſhould catch any hurt. But when he ſaw him readily to turn the Horſe at the end of his carrier, and ſhewing bravery for what he had done, all the Spectators gave a great ſhoot for joy: and the Father fell a weeping for joy: and when *Alexander* was alighted from the Horſe, his Father went and kiſſed him, ſaying, *O Son! thou muſt have a Kingdom that is meet for thee; for* Macedonia *is not ſufficient for thee:* Conſidering alſo that he was not to be rigorouſly dealt with, and that by gentle means and perſwaſions he could make him do what he would, he ever ſought rather to perſwade than to command him what he would have done.

Alexander

Alexander in these his younger days was very mild, and of a patient disposition, insomuch as being told that some of his Friends used in secret, to speak against him, he said, *Regium est male audire cùm benefeceris.* Its a Kingly thing to hear ill, when one doth well. His mildness.

King *Philip* being dead, his Son *Alexander* succeeded, being a Prince no less Valiant by Nature than by Education, being well instructed, and inriched with all sorts of Learning. He began his Reign in *Macedonia*, four hundred and seventeen years after *Rome* was built, being himself about twenty years old. He comes to his Kingdom.

Upon this change of the King the neighbour Nations, whom *Philip* had oppressed, adventured to endeavour the recovery of their former liberty by force of Arms, the young years of *Alexander* giving some hope of prevailing, and his suspected severity encreasing the courage of others, who could easilier resolve to die, than to live in slavery: But *Alexander* gave no respite to these discontented humours; For after revenge taken upon the Conspiratours against his Father, whom he slew upon his Tomb, and the celebration of his Funerals, he first engaged his *Macedonians* to him by freeing them from all exactions, and bodily slavery, other than his service in the Wars, and to others that contemned his youth, he used such austerity, and such clemency to the rest; that having calmed these neerer discontents, he presently went into *Peloponnesus*, and so insinuated himself amongst them, that by the Council of the States of *Greece*, he was chosen *Captain General* to manage the War against the *Persians*, as his Father had been before him, who was so intent upon that War, that he had sent over into *Asia* part of his Army under the Conduct of *Parmenio*, and *Attalus*, with order to take in some place which might secure the descent of the rest. He slays his Fathers Murtherers.

Upon this enterprise against the *Persians* was *Alexander* wholly busied, his restless thoughts both sleeping and waking, presenting to him the Riches, Honour, and large Dominions which he hoped to attain thereby. Yet was he again crossed, and retarded by the *Athenians*, *Thebans*, and *Lacedemonians*, who had united themselves against him, hoping by the assistance of the *Persians*, to recover their former liberty; and they were to this, encouraged by *Demosthenes*, whom the *Persian* Gold had bribed thereunto. This unexpected rub, and loss of time was very grievous to *Alexander*, who was troubled that he should turn his Sword from the base and effeminate *Persians*, against the manly, and famous *Grecians*, of whose assistance in his intended Wars he had assured himself; He therefore made such expedition against them, that himself, with his Army at his heels, brought them the first news of his preparations. This celerity of his made them begin to stagger, and the *Athenians*, as they were the first that moved, so were they the first that fainted, and by their Ambassadours sought to pacifie him. *Alexander* was not long in resolving, but admitted their excuses, and made peace. He intends War against *Persia*. He subdues the *Grecians*.

Having now quieted his Borderers on the South, he resolved also to assure himself of those Nations which lay on the North of *Macedonia*, *viz.* the *Thracians*, *Triballes*, *Peones*, *Getes*, *Agrians*, and others, who by their frequent incursions had much molested his Father; and withal those, after he had given them divers overthrows, he made peace, or brought them into his Subjection: and yet could he not find the way out of *Europe*. And other Nations.

The *Thebans*, which had one thousand *Macedonians* in Garrison in their Citadel, being impatient of slavery, endeavoured to force it; which *Alexander* being informed of, hastened to their succour with thirty thousand Foot, all old Souldiers, and three thousand Horse, and presenting himself before their City, he gave the *Thebans* time to resolve whether they would have peace or War, only demanding that they should deliver up to him the two chief Incendiaries, *Phœnix* and *Prothytes*, which they took in such scorn, that they

demand *Philotas*, and *Antipater*, two of his chief Captains. This ſo incenſed *Alexander*, that whilſt he aſſailed the City before, the *Macedonian* Garriſon did the like behind, and ſo breaking into the City, he ſlew ninety thouſand of them, and ſold thirty thouſand more for ſlaves, and this he did for a terrour to the other *Grecians*.

And the *Thebans*.

Many Arguments were uſed by *Cleadas* (one of the Priſoners) to diſſwade him from deſtroying the City of *Thebes*, but all proved fruitleſs; for he razed the City, only out of his reſpect to learning, he pardoned all of the race of *Pindarus* the Poet, and ſet at liberty *Timoclea*, the Siſter of *Theagines*, who died in the defence of the liberty of *Greece* againſt his Father *Philip*. This Noble Woman, being taken by a *Thracian*, and raviſhed, he threatned to kill her unleſs ſhe would diſcover her Treaſure to him: She led him to a Well, and told him that ſhe had caſt it therein, and when he ſtooped to look into the Well, ſhe thruſt him in, and ſtoned him to Death.

A brave Example.

Alexander ſhortly after at a Common Council of *Greece*, being choſen General a ſecond time againſt the *Perſians*, went to viſit *Diogenes* the Philoſopher, there. Then returned into *Macedonia*, where, in a Town called *Dios*, as he was wholly taken up with thoughts of ſubduing *Aſia*, there appeared to him in his Sleep the reſemblance of the High Prieſt of *Jeruſalem*, who bad him be couragious and bold, and ſpeedily with his Army to put over into *Aſia*, promiſing that he would be his Conductor in the Conqueſt of the *Perſian* Empire, as *Alexander* himſelf reported.

His Viſion.

All being now quieted at home, *Alexander* leaving the Government of *Macedon*, and *Greece* to *Antipater*, in the beginning of the Spring he paſſed the *Helleſpont*, and being ready to diſ-imbark, he threw a Dart towards the *Aſian* ſhore, as a token of defiance, commanding his Souldiers not to waſt, and deſtroy the Country, or to burn thoſe buildings which themſelves were preſently, and in future to poſſeſs. Then landed he his Army conſiſting of thirty two thouſand Foot, and five thouſand Horſe, all old Souldiers, neer unto *Troy*, where he offered a ſacrifice upon the Tomb of *Achilles*, his Maternal Anceſtor.

He goes into *Aſia*.

But before he left his own Country, he put to death, without an offence given him, all his Mother in Laws Kinſmen, whom his Father had greatly advanced, not ſparing ſuch of his own as he ſuſpected, thinking by unjuſt cruelty to ſecure himſelf for the preſent, and future: Yet the end fell out contrary to the Policy which his Ambition taught him, though well agreeing with the Juſtice of God: For within a few years all that he had planted was rooted up; thoſe whom he moſt truſted were moſt Traiterous: His Mother, Friends and Children fell by ſuch another mercileſs Sword as his own, and all manner of confuſion followed his dead Body to the Grave, and left him there.

His cruelty.

Gods Juſtice.

When *Darius*, the King of *Perſia*, was informed that *Alexander* was landed in *Aſia*, he ſo much ſcorned the *Macedonian* Army, and contemned *Alexander* himſelf, that writing to him, he ſtiled him his Servant, and reprehended him for his preſumption, and diſloyalty (For *Darius* Intitled himſelf *King of Kings, and Kinſman of the Gods*) and withal, he wrote to his Lieutenants in the Leſſer *Aſia*, that they ſhould take *Alexander* alive, whip him with Rods, and then convey him to his preſence; that they ſhould ſink his Ships, and ſend his *Macedonians* priſoners beyond the *Red Sea*.

Darius his Pride.

Notwithſtanding theſe brags *Alexander* ſoon diſcovered what manner of men the *Perſians* were: For two of *Darius* his Generals [*Spithredates* and *Rhæſaces*] at the River of *Graniek* (which ſevers the Territories of *Troy* from *Propontis*) with a huge Army both of Horſe and Foot, ſought to ſtop his paſſage, taking the higher ground, and the bank of the River to defend, which *Alexander* was forced to climb up unto from out of the Channel, yet was his victory ſo eaſie, that the *Perſians* flying, he ſlew twenty thouſand of the Foot, and

His Victory at *Granick*.

two

two thousand five hundred Horsemen, with the loss of twelve of his own Foot, and two and twenty of his Horsemen, which shews that the *Persians* were rather killed in their backs whilst they ran away, than hurt in their bosoms by resisting.

It was wisely done of *Alexander* to pass this River of *Granick* in the face of the enemy, without seeking any other place, or means to convey his men over. For having beaten the *Asiaticks* upon their own ground, he did thereby cut off no less of their reputation, than of their strength, leaving the partakers of such Cowards without hope of Succour.

He wins many Cities, and Countries.

Presently after this Victory, he recovered *Sardis*, *Ephesus*, and the City of the *Trallians*, and *Magnesia*, all which were soon rendred to him, the Inhabitants he received with great grace, suffering them to be governed by their own Laws: and about the same time, by *Parmenio*, he wan *Miletus*, and by force took in *Halicarnasseus*, which because it resisted obstinately, he razed it to the ground. From thence he went into *Caria*, where *Ada*, the Queen, who had been cast out of all that she held (except the City of *Alinda*) by *Darius* his Leiutenants, presented her self to him, and adopted him for her Son, and Successour, which *Alexander* took so kindly that he left the whole Kingdom to her disposal. Then entred he into *Lycia*, and *Pamphilia*, and assured to him all the Sea-coasts, and subjecting to him *Pisidia*, he steared his course towards *Darius* who (as he was informed) was marching towards him with a marvellous great Army) by the way of *Phrygia*, and this he might the easilier do, for that his first Victory had laid under his feet all the Provinces of *Asia* the less, which bordered upon the Sea-coast.

The Queen of *Caria* Adopts him.

Then gave he order for the setling and Government of *Lycia*, and *Pamphilia*, and so marching towards the North, he entred *Celenas*, seated on the River *Meander*, which was abandoned to him, only the Castle held out, which yet after forty days, was surrendred to him also: for so long time he gave them to attend succour from *Darius*. From *Celenas*, he passed on thorow *Phrygia* towards the *Euxine Sea*, till he came to the City of *Gordium*, sometimes the Regal City of King *Midas*, where he found the *Gordian* Knot, which when he knew not how to undo, he cut it asunder with his Sword: For there was an old Propheſie which promised him that could unty it, the Lordship of all *Asia*: whereupon *Alexander*, not respecting the manner so it were done, assumed to himself the fulfilling of the Propheſie by hewing it in pieces.

He cuts the *Gordian* Knot.

Now before he left this part of *Asia* to go to the East, he took care to clear the Sea-coast on his back, and to thrust the *Persians* out of the Islands of *Lesbos*, *Chio*, and *Coos*, the charge whereof he committed to two of his Captains, giving them such directions as he judged most meet for that service, and delivering to them fifty Talents for defraying the charges thereof: and withal, out of the spoil gotten by his first Victory, he sent sixty Talents more to *Antipater*, whom he had left for the Government of *Macedonia* and *Greece*. From *Celenas* he went to *Ancira*, standing on the same River of *Sanguarius*, which runs through *Gordium*: there he mustered his Army, and so entred into *Paphlagonia*, whose Inhabitants submitted themselves to him, and thereby obtained freedom from Tribute. There he left *Catus* Governour with one Regiment of *Macedonians* newly come to him.

He Conquers the Islands.

Here he heard of the Death of *Memnon*, *Darius*'s Lieutenant, which much encouraged him to pass on towards him: For of this one Commander he had more respect than of all the multitude assembled by *Darius*, and of all the Captains he had besides. Then did he travel hastily towards *Cilicia*, with a desire to recover the Streights thereof before *Darius* should arrive there. The Governour of *Cilicia* hearing of *Alexanders* hasty march, left some Companies to keep the Streights, which were indeed very defensible, and now

Memnon dies.

Good Counsel neglected.

now (though too late) began to prize, and put in Execution the advice of *Memnon*, who in the beginning of the Wars, had counselled to wast all the provisions both for Man, and Horse that could not be conveyed into strong holds, and always to give ground to the Invader, till he found some such notable advantage as might secure to him the Victory. *For the fury of an invading army is best broken by delays, change of diet, and want, and other inconveniences bringing, and breeding many diseases upon all Nations out of their own Country.* And had *Darius* kept the *Macedonians* but a while without meat, and sleep, refusing to give or take Battel, and had wearied them with his light Horsemen (as the *Parthians* afterwards did the *Romans*) in all probability he might have saved both his life, and Estate. For it was one of the greatest encouragements given by *Alexander* to his *Macedonians* before the third, and last fatal Battel, that they were now to fight with all the strength of *Persia* at once.

But where God hath a purpose to destroy, wise men are taken away, and the charge of things is committed unto such as either cannot see what is for their good, or that know not how to put in execution any sound advice; the course which *Memnon* had propounded, must in all liklyhood have brought the *Macedonians* into great straits, and stopt them at those narrow passages of *Cilicia*. For had *Cappadocia*, and *Paphlagonia* being wasted when *Alexander* was far off, and the Streights of *Cilicia* been defended by *Arsenes* with his best Souldiers, hunger would not have suffered the enemy to stay the tryal of all means for the forcing of that passage: Or if the place could not have been defended, yet might *Cilicia* at leasure have been throughly spoiled, that the heart of *Alexanders* Army should have been broken, whilest they fought out miseries by painful travel.

But *Arsenes* leaving a small number to defend the Streights, took the best of his Army with him to wast and spoil the Country; or rather, as it seemed, to make himself some work, under which pretence he might with honesty run the further from *Alexander*; And in truth he so handled the matter, that he gave cause to the *Cicilians* to wish for *Alexanders* coming, and as great cause to the Keepers of the Passage not to hinder it. For *Cowards are wise in apprehending all forms of danger.* These Guardians of the Streights, hearing that *Arsenes* hasted to joyn himself with *Darius*, burning down all as he went, as one despairing to defend it, began to think, that surely their General (who gave for lost the Country behind their backs) had exposed themselves to certain ruin, as men that were fit only to dull the Swords of the *Macedonians*; Wherefore, not being ambitious to die for their Prince and Country (which honour they saw that *Arsenes* himself could well forbear) they presently followed the footsteps of their General, gleaning what he had left. And thus *Alexander* without hazard, got, both the entrance into *Cilicia*, abandoned by the cowardlines of his enemies, and also that whole Province whose minds were now alienated from the *Persians* through the imprudent carriage of *Arsenes*.

The Streights of *Cilicia* taken.

When *Alexander* with great speed was come to *Tarsus*, taking pleasure in the River *Cydnus*, which ran through the City, all hot as he was, he threw off his Armour, and leaped into the cold water, whereupon he grew instantly so benumb in all the Nerves of his Body, that he lost the use of his Tongue; and so far was he from hope of recovery, that nothing was expected but present Death: But one *Philip* a Physician, gave him a Potion, which he took, and it cured him out of hand, though *Parmenio* had forewarned him, that this *Philip* was set on work to poison him.

Darius his Army.

In the mean time *Darius* approached, having gathered together an Army of two hundred and ninety thousand men of divers Nations (saith *Q. Curtius*) or of three hundred thousand Foot, and one hundred thousand Horse, (as *Justine* numbers them,) Or of six hundred thousand, as *Plutarch* relates.

The

The manner of his coming was rather like a Masker, than a man of War; and like one that took more care to ſhew his Glory and Riches, than to provide for his own ſafety. For before his Army there were carried the holy Fire; which the *Perſians* worſhipped for their God; attended by their Prieſts, and after them three hundred ſixty and five young men, anſwering to the days of the year, clothed in Skarlet. Then the Chariot of *Jupiter*, drawn with white Horſes, with their Riders clothed in white, and carrying Rods of Gold in their hands. Next after them came the Horſe of the Sun, and after him ten ſumptuous Chariots Inlay'd and garniſhed with Gold and Silver: and then the Vaunt Guard of their Horſe, compounded of twelve ſeveral Nations, which, the better to avoid confuſion, did hardly underſtand one anothers Language, and theſe, marſhelled in the head of the reſt, being beaten, might ſerve very fitly to diſorder all that followed them. In the tail of theſe, marched the Regiment of foot ſtiled by the *Perſians*, *Immortal*; becauſe if any died, their place was preſently ſupplied by others; and theſe were armed with chains of Gold, and their Coats embroidered with the ſame, having their ſleeves garniſhed with Pearl: Baits fit either to intice the poor *Macedonians*, or to perſwade them that it were great incivility to cut or deface ſuch goodly Garments.

The manner of his March.

His Pride and Folly.

Then marched after them fifteen thouſand, more rich and glittering than the former, but apparelled like Women, and theſe were honoured with the Title of the *Kings Kinſmen*. Then came *Darius* himſelf with the Gentlemen of his Guard-robe, riding before his Chariot, which was ſupported by the Gods of his Nation, caſt and cut in pure Gold: the head of this Chariot was ſet with precious Stones, with two Golden Idols, covered with an open winged Eagle of the ſame mettal. The hinder part being raiſed high, whereon *Darius* ſat, had a covering of ineſtimable valew.

This Chariot of the Kings was followed with ten thouſand Horſemen, having lances plated with Silver, and their heads guilt. He had for the proper Guard of his own Perſon, two hundred of the blood Royal: blood too Royal, and precious to be ſpilt in any Noble adventure, and theſe were backed with thirty thouſand Footmen, after whom again were led four hundred ſpare Horſes for the Kings own uſe. Then followed the Rereward, being led by *Siſygambis*, the Kings Mother, and by his Wife, drawn in glorious, and glittering Chariots, followed by a great train of Ladies on Horſeback, with fifteen rich Wagons of the Kings Children, and the Wives of the Nobility, waited upon by two hundred and fifty Concubines, and a World of Nurſes, and Eunuches moſt ſumptuouſly apparelled: Between theſe, and a Company of ſlight Armed Slaves, was the Kings Treaſure, loaden on ſix hundred Mules and three hundred Camels.

In this ſort came this May-game King into the field, encumbred with a moſt unneceſſary train of Sumpters, attended with Troops of divers Nations, ſpeaking divers Languages, impoſſible to be well Marſhalled by reaſon of their numbers, and for the moſt part ſo effeminate, and ſo rich in Gold and coſtly Garments, as the ſame could not but have encouraged the Nakedſt Nation againſt them.

When *Alexander* met with theſe effeminate *Aſiaticks*, it may eaſily be gueſſed what a cheap Victory he had over them. Some ſay that he ſlew in this Battel ſixty thouſand Footmen, and ten thouſand Horſemen. *Q. Curtius* ſaith, an hundred thouſand Foot, with as many Horſemen, and took forty thouſand Priſoners, whileſt of *Alexanders* Army there miſcarried but two hundred and eighty of all ſorts, of which number ſome Hiſtorians cut off almoſt one half. He took Priſoners alſo *Darius* his Mother, Wife, Daughters, and other the Kings Children. *Darius* by this time found it true, that *Charidemus*, a baniſhed *Grecian* of *Athens*, had told him when he made a

Alexander beats *Darius*.

view

view of his Army about *Babylon*, to wit, That the multitude which he had aſſembled of divers Nations, richly attired but poorly Armed, would be found more terrible to the Countries through which they ſhould paſs, than to the *Macedonians* whom they went to aſſail, who being all old, Well-diſciplined Souldiers, imbattelled in groſs Squadrons, which they called their *Phalanx*, well covered with Armour for defence, and furniſhed with advantagious Weapons for offence, would make ſo little account of his delicate *Perſians*, ill Armed, and worſe Diſciplin'd, that except he would (having ſuch abundance of Treaſure) entertain a ſufficient number of the ſame *Grecians*, and ſo encounter the *Macedonians* with men of equal courage, he would repent overlate, as taught by the miſerable ſucceſs like to follow.

Darius his cruelty.

But ſo unpleaſing was this diſcourſe to *Darius*, (who uſed to hear nothing but his own praiſes) that he cauſed this poor *Grecian* to be preſently ſlain, who whilſt he was under the Tormentors hand, ſaid, to the King, that *Alexander*, againſt whom he had given this good counſel, ſhould certainly revenge his Death, and deſervedly puniſh *Darius* for refuſing this adviſe. *Darius* likewiſe ſlighted the counſel given him by the *Grecian* Souldiers that ſerved under him, who intreated him not to fight in thoſe ſtreight places where *Alexander* could bring as many hands to fight as *Darius* could: and theſe old Blades, when *Darius* was overthrown with all his cowardly, and confuſed Rabble, under their Captain *Amyntas*, held firm, and made a brave retreat in deſpite of the vanquiſhers.

and Folly.

Theſe *Grecians* alſo after their retreat, adviſed *Darius* to draw back his Army into the plains of *Meſopotamia*, where he might have environed the *Macedonians* on all ſides with his multitudes; they counſelled him alſo to divide his huge Army into parts, and not to caſt his Empire upon one Battel, *&c.* But this adviſe was ſo contrary to the cowardly ſpirits of the *Perſians*, that they perſwaded *Darius* to environ theſe *Greeks* with his Army, and to cut them in pieces as Traitors. But *Darius* was ſo infatuated that he would needs fight with *Alexander* in ſuch a ſtreight place, neer unto the City of *Iſſus*, where he could bring no more hands to fight than *Alexander* could (who by the advice of *Parmenio* ſtaid there as in a place of advantage) whereby he was utterly overthrown, his Treaſure loſt, his Wife, Mother, and Children (whom the *Grecians* had perſwaded him to leave in *Babylon*) taken Priſoners, and all their train of Ladies ſpoiled of their rich Garments, Jewels, and Honour. Indeed the Queen, with her Daughters, who had the good hap to be brought to *Alexanders* preſence, were entertained with all reſpect due unto them, their Honours preſerved, and their Jewels, and rich Garments reſtored; and though the Queen was a moſt beautiful Lady, and her Daughters of excellent features, yet *Alexander* maſtered his affections towards them all: Only he embraced the Wife of the Valiant *Memnon*, who was lately dead, ſhe being taken by *Parmenio*, as ſhe fled from *Damaſcus*, at which time the Daughters of *Ochus*, who reigned before *Darius*, and the Wives and Children of almoſt all the Nobility of *Perſia*, fell into Captivity, together with the Treaſure of *Darius* (not taken at *Iſſus*) was ſeized upon, amounting to ſix thouſand and two hundred Talents in ready Coin, and in Bullion, five hundred Talents, with a world of Riches beſides.

Alexanders Chaſtity.

Parmenio alſo in his Letter to *Alexander* ſent him word, that amongſt other things, he had taken at *Damaſcus* three hundred twenty nine of the Kings Women, which were Skilful in Muſick; forty ſix Weavers, or Knitters of Crowns; Paſtry Women two hundred ſeventy ſeven; Cook Maids twenty nine; White-meat-makers thirteen; Makers of drinking Cups ſeventeen; Wine-cellar men ſeventy; Apothecaries, and Confectioners forty. Thirty thouſand Men, and ſeven thouſand Camels.

Darius

Darius himſelf leaving his Brother dead (caſting the Crown from his head) with divers others of his chief Captains, hardly eſcaped by flight. *Darius* flies.

After this overthrow given to *Darius*, all *Phœnicia* (the City of *Tyre* excepted) yielded unto *Alexander*, who made *Permenio* Governour of it. Alſo *Aradus*, *Zidon*, and *Biblos*, which were Maritine Cities of great importance, of which one *Strato* was King (but hated of his People) ſubmitted unto *Alexander*: Yea, good ſucceſs attended him every where. For *Antigonus*, who was his Lieutenant in *Aſia* the Leſs, overthew the *Cappadocians*, *Paphlagonians*, and others lately revolted. *Ariſtodemus* alſo, who was *Darius* his Admiral, had his Fleet partly taken, and partly drowned by the *Macedonians*. Likewiſe the *Lacedemonians*, who roſe up againſt *Antipater*, were beaten: and four thouſand of thoſe *Greeks*, that made ſo brave a retreat at the laſt Battel, being led by *Amyntas* into *Egypt*, intending to hold it for themſelves, were there ſlain: for *the time to divide Kingdoms was not yet come.* *Alexanders* great ſucceſs.

Alexander to honour his beloved *Epheſtion*, gave him power to diſpoſe of the Kingdom of *Zidon*, and *Epheſtion*, to ſhew his gratitude, offered to beſtow it upon his Hoſt with whom he quartered; But the Man, not being of the Kingly Race, refuſed it, ſaying, *It is not our Country faſhion, that any ſhould be King, but ſuch as are of the Kingly Line. And ſuch an one* (ſaith he) *lives hard by, a good, and a wiſe man, but very poor, and one that lives by his hard labour.* Then did *Epheſtion* (taking Kingly apparrel along with him) go to this poor Man, and ſaluted him King, bidding him, waſh off his dirt, and put off his rags, and put on that Royal Apparel; The poor Mans name was *Abdolominus*, who thought he had been in a dream, but being by the ſtanders by, waſhed, and adorned, *Epheſtion* led him into the Pallace, ſaying, *When thou ſitteſt on thy Throne, and haſt power over the lives of all thy Subjects, forget not thy former condition.* *Alexander* hearing of it, ſent for him, and asked him, with what pacience, he, being of ſo Noble an Extraction, could bear his former poverty? To whom *Abdolominus* anſwered; *I pray God that I may bear the Kingdom with the ſame mind.* For (ſaid he) *theſe hands have provided for my neceſſities, and as I had nothing, ſo I wanted nothing.* A notable Example.

While *Alexander* ſtaid in thoſe parts, he received a Letter from *Darius*, wherein he deſired to ranſom his Mother, Wife, and Children, with ſome other conditions of Peace, but ſuch as rather became a Conqueror, than one who had been ſo ſhamefully beaten, not vouchſafing in the Endorſement to give *Alexander* the Title of King. *Alexander* diſdained his offers, and ſent him word, that he was not only a King, but the King of *Darius* himſelf. *Darius* deſires Peace, which *Alexander* rejected.

When *Alexander* came neer the City of *Tyre*, he received from them the preſent of a Golden Crown, and great ſtore of Victuals, with ſome other things, which he took very thankfully, ſending them word, that he deſired to offer a Sacrifice to *Hercules*, the Protector of their City, from whom he was deſcended. The *Tyrians*, not liking his preſence within their Walls, returned anſwer, that the Temple of *Hercules*, was ſeated where the old City ſtood; but *Alexander* was reſolved to enter *Tyre* by force, though in moſt mens Judgments the City was impregnable; for the Iſland whereon it was built, was eight hundred furlongs from the Land, yet with the labor of many hands, having great ſtore of Stone from old *Tyre*, and Timber ſufficient from *Libanus*, he ſtopped up the paſſage between the Iſland and the Main, being more than once carried away by Storms, and ſometimes fired by the *Tyrians*, yet with the help of his Navy, he overcame all difficulties, and prevailed, having ſpent ſeven moneths in that attempt. The *Tyrians* in the beginning of the Siege, had barbarouſly drowned ſome Meſſengers ſent by *Alexander* to perſwade them to yield, in reſpect whereof, and of his great loſs of time and men, he put eight thouſand to the Sword, and *Tyre* attempted, and taken *Alexanders* rigor.

and cauſed two thouſand of thoſe that had eſcaped the firſt fury, to be hanged on Croſſes upon the Sea-ſhore, and reſerved for ſlaves thirteen thouſand, ſome ſay thirty thouſand, and many more of them had died, if the *Zidonians*, that ſerved *Alexander*, had not conveyed great numbers of them by ſhipping to their own City. *Alexander* gave the Government of this Territory to *Philotas*, the Son of *Parmenio*. *Epheſtion* had the charge of the Fleet, and was commanded to meet *Alexander* at *Gaza* in the way to *Egypt*.

Whilſt *Alexander* lay at the Siege of *Tyrus*, he ſent to *Jaddus*, the High Prieſt at *Jeruſalem*, demanding of him ſupplies, and proviſions for his Army; and withal, ſuch Tribute as they formerly paid to *Darius*: But when *Jaddus* anſwered, that he was tyed by a former Oath of Allegiance to *Darius*, from which he could not be free ſo long as *Darius* lived: *Alexander* growing wroth at this anſwer, ſwore, that as ſoon as he had taken *Tyrus*, he would march againſt *Jeruſalem*.

At the ſame time alſo came *Sanballat*, the *Cuthæan* to *Alexander*; who, haing forſaken *Darius*, brought with him eight thouſand men: Him did *Alexander* receive very graciouſly; Whereupon he asked leave of him to build a Temple upon his own Land, and to make high Prieſt thereof, his Son in Law, *Manaſſes*, who was Brother to *Jaddus*, the High Priſt at *Jeruſalem*; and having obtained leave, becauſe he now grew old, he fell preſently to work, and built a Temple, and made *Manaſſes* High Prieſt of it, thinking hereby to leave a great Honour to the Poſterity of his Daughter.

Darius his ſecond meſſage. In the mean while *Darius* ſends again to *Alexander*, ſetting before him all difficulties he ſhould meet with in his paſſing on to the Eaſt, laying the loſs of the late Battel to the ſtreightneſs of the place: He bids him to conſider how impoſſible it was for him to paſs the Rivers of *Euphrates*, *Tygris*, *Araxes*, &c. with all ſuch other dreadful things as he thought might diſcourage him. Moreover he profered to him all the Kingdoms which lay between the River *Halis*, and the *Helleſpont*, as a Dower with his beloveed Daughter: But *Alexander* rejected all, ſaying, *That he profer-red him nothing but what already was his own, and what Victory, and his Virtue had poſſeſſed him of. That he was in a capacity to give conditions, and not to receive any: and that having paſſed the Sea it ſelf, he diſdained to think of reſiſtance in tranſporting his Army over Rivers.* Indeed *Parmenio*, who was now old, and full of Honour and Riches, told the King, that if he were *Alexander* he would embrace the offers of *Darius*; to which *Alexander* anſwered, that ſo would he if he were *Parmenio*.

Rejected by *Alexander*.

Then did *Alexander* march on towards *Egypt*, and when he came to *Gaza*, *Getes* the Governour, a faithful ſervant to *Darius*, ſhut the Gates againſt him, and defended the Town with a Noble Reſolution, at the Siege whereof *Alexander* received a wound in the ſhoulder which was dangerous, and a blow on his Leg with a ſtone. He found better men in this place than he had done in the former Battels: For he left ſo many of his *Macedonians* buried in the Sands of *Gaza*, that he was fain to ſend for a new ſupply into *Greece*. Here it was that *Alexander* began to ſhew his cruelty: For after he had taken *Gaza* by aſſault, and *Getes* the Governour, who was weakened with divers wounds, and who never gave ground to the Aſſailants, *Alexander* cauſed holes to be bored through his feet, and himſelf to be dragged about the ſtreets whilſt he was yet alive, who being as Valiant a man as himſelf, ſcorned to ask him either for life, or the mitigation of his Torments.

Gaza beſieged.

and taken.

Alexanders cruelty.

He goes to *Jeruſalem*. From *Gaza Alexander* led his Army towards *Jeruſalem*, a City for the Antiquity, and great fame thereof, well known unto him; while he lay

lay before *Tyre*, he had ſent for ſome ſupplies thither, which *Jaddus* the High Prieſt, being Subject, and Sworn to *Darius*, had refuſed him. The *Jews* therefore fearing revenge, and unable to reſiſt, committed the care of their Lives and Eſtates to *Jaddus*, who had recourſe to God by Supplications and Sacrifices for the Common ſafety; and was by him warned in a Dream that he ſhould make Holy-day in the City, and ſet the Gates wide open, and that he and the reſt of the Prieſts, every one in his Prieſtly Raiment, and the People all clothed in white, ſhould go forth and meet *Alexander*; and accordingly he Iſſued out of the City, arrayed in his Pontifical Robes, to wit, an upper garment of Purple, Embroidered with Gold, with his Mitre, and the Plate of Gold, wherein was engraved the Name of God, the Prieſts and Levites alſo in their rich Ornaments, and the People in White Garments, in a manner ſo unuſual, ſtately, and grave, as *Alexander* greatly admired it; and when he came neer to the High Prieſt, he fell to the ground before him, as reverencing the Name of God, and when *Parmenio* reproved him for it, *Alexander* told him, that in *Dios*, a City of *Macedonia*, his mind being buſied about the Conqueſt of *Aſia*, he ſaw in his ſleep ſuch a Perſon as *Jaddus*, and ſo apparelled, by whom he was encouraged to purſue his purpoſe, with aſſurance of Victory; and now beholding with his bodily eyes him who before was only repreſented to his fancy, he was ſo exceedingly pleaſed, and encouraged, as (contrary to the expectation of the *Phanicians*, who hoped to have ſackt, and deſtroyed *Jeruſalem*) he gave the *Jews* all, and more than all that they deſired; During his abode there, *Jaddus* ſhewed him the Propheſie of *Daniel*, wherein he ſaw himſelf; and his Conqueſt of *Perſia* ſo directly pointed at, as that nothing from thenceforth could either affright, or diſcourage him therein.

and Worſhips the High Prieſt.

His Viſion.

His favour to the *Jews*.

The next day *Alexander* aſſembled the People, and bad them ask what they would of him: But they asked nothing but that they might live according to the Laws of their own Country, and that every ſeventh year (vvherein they were to have no harveſt) they might be exempted from paying any Tribute, all which he granted. And when they asked further, that he would ſuffer the *Jews*, vvhich dwelt in the Countries of *Babylon*, and *Media*, to live according to their own Rites and Laws, he anſwered that he vvould ſatisfie their deſires in that point alſo, ſo ſoon as he ſhould get thoſe Countries into his power. And vvhen he told them, that if any of them vvould follovv him in his Wars, they ſhould uſe their own Rites vvhereſoever they came, many liſted themſelves to ſerve him.

From *Jeruſalem Alexander* turned again towards *Egypt*, and entring into it, *Aſtaces*, vvho vvas *Darius*'s Lieutenant, received him, and delivered into his hands, *Memphis*, vvith eight hundred Talents of Treaſure, and all other the Kings Riches; and vvhen *Alexander* had ſet things in order in *Egypt*, he began to affect a Deity, at the Temple of *Jupiter Hammon*, ſo fooliſh had proſperity made him. He vvas to paſs over dangerous and dry Sands, vvhere, vvhen the Water vvhich he brought on his Camels backs vvas ſpent, he muſt needs have periſhed, had not an extraordinary ſhower of Rain fallen, juſt vvhen his Army vvas in extream deſpair. Indeed it nevever Rains in *Egypt*; but the purpoſes of Almighty God are ſecret, and he bringeth to paſs vvhatſoever pleaſeth him. Its ſaid alſo that vvhen he had loſt his vvay in thoſe vaſt Deſarts, a flight of Crows flew before his Army, making ſometimes more, ſometimes leſs haſt, till they had guided him over thoſe pathleſs Sands to *Jupiters* Temple.

Egypt delivered to him.

His journey to *Jupiter Hammon*.

Zach. 14. 18.

When *Alexander* came neer the place, he ſent ſome of his *Paraſites* to corrupt the Prieſts attending the Oracle, that their anſwer might be given in all things according to his mad ambition, vvho affected to be accounted

His Pride.

counted the Son of *Jupiter*: and accordingly he was ſaluted *Jupiters* Son, by the Devils Prophet, for which he was richly rewarded, and preſently a rumour was ſpread abroad, that *Jupiter* had owned him for his Child: and the better to confirm his followers in the belief of his Deity, he ſuborned the Prieſts to give anſwer to ſuch as conſulted with the Oracle, that it would be very pleaſing to *Jupiter* to Honour *Alexander* as his Son. But this is certain, and very obſervable, that at *Chriſts* coming, and at the firſt preaching of the Goſpel, the Devil in this, and in all other his Oracles became ſpeechleſs.

The power of the Goſpel.

From the Temple of *Hammon*, *Alexander* returned to *Memphis*, where among many other learned men, he heard the Philoſopher *Pſammones*, who underſtanding that he affected the Title of *Jupiters* Son, told him, that God was the Father King of all men: and, refining the Pride of this haughty King, he brought him to acknowledg, that God was the Father of all mortal men, but that he acknowledgeth none for his Children, ſave good men.

The charge of the ſeveral Provinces of *Egypt*, *Alexander* gave to ſeveral Governours, following therein the Rules of his Maſter *Ariſtotle*, that *a great Dominion ſhould not be continued in the hands of any one man*; Then gave he order for the building of *Alexandria* upon the moſt Weſternly branch of *Nilus*; and thus having ſetled (as he could) the State of *Egypt*, with the Kingdoms of the Leſſer *Aſia*, *Phœnicia*, and *Syria*, he Conducted his Army towards *Euphrates*, which paſſage (though the ſame was committed to *Mazeus* to be defended by him) yet did he abandon it, and *Alexander* without reſiſtance, paſſed it. From thence he marched towards *Tygris*, a River, for the ſwiftneſs thereof, called by the *Perſians*, *The Arrow*: here might *Darius* eaſily have repelled him; for the violent courſe of the ſtream was ſuch, as it drave before it many weighty ſtones, and thoſe that moved not, but lay in the bottom were ſo round, and ſmooth by continual rolling, that no man was able to fight upon ſo ſlippery a ſtanding: Nor were the *Macedonian* Footmen able to wade through the River, otherwiſe than by joyning their hands, and interlacing their Arms each in others, making thereby one intire, and weighty Body to reſiſt the impetuouſneſs of the ſtream; and beſides this, the Channel was ſo deep towards the Eaſtern Shore, where *Darius* ſhould have oppoſed him, that the Footmen were enforced to lift their Bows, Arrows, and Darts over their Heads to keep them from being made unſerviceable by the Water. Indeed it cannot be denied, that as all Eſtates of the World, by the ſurfeit of miſgovernment, have been ſubject to many grievous, and ſometimes, mortal diſeaſes: So had the Empire of *Perſia* at this time brought it ſelf into a burning Feavour, and thereby became frantick, and without underſtanding, foreſhewing manifeſtly the death, and diſſolution thereof.

Alexandria built.

He paſſeth *Euphrates*.

And *Tygris*.

But *Alexander* had now recovered the Eaſtern Shore of *Tygris* without any oppoſition but what the Nature of the River made, where *Mazeus*, who had the charge to defend the banks, both of *Euphrates*, and it, preſented himſelf to the *Macedonians*, being attended with certain Troops of Horſemen, as if with uneven forces, he durſt have charged them upon even ground, when as with a multitude far exceeding them he forſook thoſe advantages which no valour of the enemy could eaſily have overcome. But *its commonly ſeen that timorous and cowardly Perſons do ever follow thoſe ways, and counſels, whereof the opportunity is already loſt.*

Baſe cowardize.

Its true, that he ſets all proviſions on fire wherewith the *Macedonians* might be aſſiſted in their paſſage over *Tygris*, thinking thereby greatly to have diſtreſſed them: but the execution of good counſel is fruitleſs, when unſeaſonable. For now was *Alexander* ſo well furniſhed with carriages, that no conveniences were wanting to the Army which he conducted. Thoſe things alſo which *Mazeus* now ſought to deſtroy, *Alexander* being in ſight,

ſight, by his Horſemen, ſaved and recovered them. This *Mazeus* might have done ſome days before at good leaſure; yea, at this time he might have done it with ſo great a ſtrength of Horſemen, as the *Macedonians* might not have dared to purſue, leaving the Body of their Foot out of ſight, and ſo far behind. *Darius* his new Army.

Darius upon *Alexanders* firſt return out of *Egypt*, had aſſembled all thoſe Forces which the Countries next to him could afford; and now alſo were the *Arians*, *Scythians*, *Indians*, and other Nations come to him. Nations (ſaith *Curtius*) that rather ſerved to make up a number, than to make reſiſtance. Some reckon them to amount to the number of ten hundred thouſand Foot, and four hundred thouſand Horſe, beſides armed Chariots, and ſome few Elephants. *Curtius* numbers them but two hundred thouſand Foot, and about fifty thouſand Horſe, which is more probable: And yet ſeeing *Darius* had more confidence in the number, than in the Valour of his Souldiers, probably he had brought together ſome three or four hundred thouſand of all ſorts, with which, he hoped in thoſe fair plains of *Aſſyria*, to have overborn the ſmall number of the invading Army. But its moſt true, *That in every Battel skil and practice do more towards attaining the Victory, than multitudes, and rude audacity.*

An Eclipſe frightens the *Macedonians*.

Whileſt *Alexander* reſted, and refreſhed his Army after their hard paſſage over *Tygris*, their happened an *Eclipſe* of the Moon, at which the *Macedonians* (being ignorant of the cauſe, and reaſon of it) were much troubled; taking it as a certain preſage of their ruin and deſtruction, inſomuch as they began not only to murmur, but to ſpeak boldly, that to ſatisfie the ambition of one man, and of ſuch a one as diſdained *Philip* for his Father, and would needs be called the Son of *Jupiter*, they ſhould all periſh: For he enforced them, not only to War againſt a world of enemies, but againſt Rivers, Mountains, and the Heavens themſelves.

Hereupon *Alexander*, who was now ready to advance, made an halt, and to quiet the minds of the multitude, he led before him the *Ægyptian* Aſtrologers, that by them the Souldiers might be aſſured that this *Eclipſe* of the Moon, was a ſure preſage of his good ſucceſs. But they never informed them that it came to paſs by natural cauſes, but reſerved that as a ſecret fit to be kept among themſelves. Theſe Aſtrologers gave no other reaſon for it than this, That the *Grecians* were under the Aſpect of the Sun, and the *Perſians* under that of the Moon, and therefore the Moon loſing her light, did foreſhew that the ſtate of *Perſia* was now in danger of falling, and their Glory of being obſcured. This being noiſed through all the Army, every man was ſatisfied, and quieted, and their courage redoubled.

As *Alexander* drew near the *Perſian* Army, certain Letters were intercepted, written by *Darius* to the *Grecians*, proffering and promiſing them a great ſum of money, if they would either kill or betray *Alexander*. But theſe, by the advice of *Parmenio*, were ſuppreſſed.

Darius his Wife died.

About this time alſo *Darius* his beautiful Wife, being oppreſſed with ſorrow, and wearied with travel, died: which accident *Alexander* ſeemed to bewail no leſs then *Darius*: who, upon the firſt report of it, ſuſpected, that ſome diſhonorable violence had been offered to her; but being ſatisfied by an Eunuch of his own that attended her, of *Alexanders* kind, and Kingly reſpect towards her from the very time of her being taken, he prayed the immortal Gods, that if they had decreed to ſet a new Maſter over the *Perſian* Empire, that then it would pleaſe them to confer it on ſo juſt & chaſt an enemy as was *Alexander*, to whom, once more before the laſt tryal by Battel, he offered theſe conditions of peace.

Propoſals to *Alexander*.

That if he would marry his Daughter, he would deliver, and reſign up to him all *Aſia* the leſs, with *Egypt*, and all thoſe Kingdoms between the *Phœnician* Sea and the River *Euphrates*. That he would pay him for the Ranſom of his Mother, and

and other Daughters, thirty thouſand Talents, and that for performance thereof he would leave his Son *Ochus* in Hoſtage; and they ſought by ſundry Arguments to perſwade *Alexander* to accept hereof. *Alexander* cauſing the Ambaſſadors to withdraw, adviſed with his Councel, yet heard no man ſpeak but *Parmenio*, who was the very right hand of his good Fortune, and he perſwaded him to accept of ſuch fair conditions: He told him, that the Empire between *Euphrates* and the *Helleſpont*, was a large addition to *Macedonia*: That the retaining of thoſe *Perſian* Priſoners was a great cumber to him; and that the Treaſure offered for them was of far better uſe than their Perſons, with divers other Arguments, yet *Alexander*, rejected all; though it was very probable, that if he had followed his advice, and ſet bounds to his ambition within thoſe limits, he might have been as famous for his virtue, as he was for his great ſucceſſes, and might have left a ſucceſſor of fit age to have enjoyed his eſtate, which afterwards, indeed he much enlarged, rather to the greatning of others than himſelf, who to aſſure themſelves of what they had Uſurped, left not one of his iſſue alive within a few years after. Beſides, *Alexander* by going ſo far into the Eaſt, left behind him the reputation which he brought with him out of *Macedonia*, of a juſt and prudent Prince: A Prince temperate, adviſed, and grateful; and learned by abundance of proſperity, to be a lover of Wine, of Flatterers, and of extream cruelty.

Alexanders anſwer.

But the *Perſian* Ambaſſadors waited for their anſwer, which was to this effect: that what curteſies ſoever he had beſtowed upon the Wife, and Children of *Darius*, proceeded from his own natural clemency, and magnanimity, without all reſpect to their Maſter, but thanks to an enemy was improper: That he made no Wars againſt adverſity, but againſt thoſe that reſiſted him: Not againſt Women, and Children, but againſt armed enemies: And alſo that by the reiterated practices of *Darius*, to corrupt his Souldiers, and by great ſums of money, to debauch his Friends to attempt ſomething againſt his Perſon, he had reaſon to doubt whether the peace offered were really intended, yet could he not (were it true and faithful) reſolve in haſt to accept of it, ſeeing *Darius* had Warred againſt him, not as a King, with Royal and over forces, but as a Traytor, by ſecret, and baſe practices. Beſides, the Territories which he offered him were already his own; and if *Darius*, could beat him back again over *Euphrates*, he would then believe that he offered him ſomething that was in his power to give: Otherwiſe he propounded to himſelf, as a reward of his enterprizes, all thoſe Kingdoms which *Darius* as yet had in his poſſeſſion; wherein, whether he was abuſed by his own hopes or no, the Battel which he meant to fight the day following, ſhould determine. And in concluſion, he told them, that he came into *Aſia*, to give Kingdoms, and not to receive them: That the Heavens could not hold two Suns, and therefore if *Darius* could be content to acknowledg *Alexander* his Superiour, he might perchance be perſwaded to give him condition fit for a ſecond Perſon, and an Inferiour.

His Ambition.

The Ambaſſaders being returned with this anſwer, *Darius* prepares to fight, and ſent *Mazeus* to defend a Paſs, which yet he never dared ſo much as to hazzard. *Alexander* conſulting with his Captains, *Parmenio*, perſwaded him to force the Camp of *Darius* by night, that the multitudes of his enemies might not affright his *Macedonians*, being comparatively but a few. But *Alexander* replied, that *he ſcorned to ſteal a Victory, and reſolved to bring with him Daylight to witneſs his Valour*. Indeed the ſucceſs commended *Alexanders* reſolution, though the Counſel given by *Parmenio* was more ſound. Yet when he came to view the multitude of his enemies, he began to ſtagger, and entrenched himſelf upon a Ground of advantage, which fooliſhly the *Perſians* had abandoned. And when as *Darius*, for fear of a *Camizado*, had ſtood with his men in Armour all the day, and forborn all ſleep in the Night; *Alexander* on the contrary, gave his men reſt, and

His Valour.

ſtore

ſtore of food, knowing, that Souldiers do better ſtand to it in fight, if they have their bellies full of meat and drink: for hunger within, fights more eagerly than ſteel without.

The numbers which *Alexander* had, were about forty thouſand Foot, and ſeven thouſand Horſe, which were of the *Europæan* Army: And beſides theſe, he had *Ægyptians*, *Syrians*, *Judæans*, and *Arabians* which followed him out of thoſe Countries. He uſed but a ſhort ſpeech to his Souldiers to encourage them, neither need he; For one Victory begets another, and puts courage into the Conquerors, and taketh away ſpirits from thoſe that have been beaten. They prepare to fight.

Some make large deſcriptions of this Battel, fought at *Gaugamela*, but in concluſion they tell us but of three hundred of *Alexanders* men that were ſlain, and ſome ſay leſs; but of the *Perſians* there fell forty thouſand: But what can we judg of this great encounter, other than (as in the two former Battels at *Granick*, and in *Cilicia*) that the *Perſians*, upon the firſt charge, ran away, and that the *Macedonians* purſued them. For if that every man whom *Darius* brought into the Field, had but caſt a Dart, or a Stone, the *Macedonians* could not have bought the Empire of the Eaſt at ſo eaſie a rate, as ſix or ſeven hundred in three ſuch notorious Battels. Certainly if *Darius* had fought with *Alexander* upon the Banks of *Euphrates*, and had Armed but fifty or ſixty thouſand of this great multitude, only with Spades (for moſt of his men were fit for no other Weapon) it had been impoſſible for *Alexander* to have paſſed that River ſo eaſily, much leſs the River of *Tygris*. But as a man, whoſe Empire God was putting a Period to, he abandoned all places of advantage, and ſuffered *Alexander* to enter ſo far into the bowels of his Kingdom, as all hope and poſſibility of eſcaping by retreat being taken from the *Macedonians*, they were put to the choiſe, either to Die or Conquer, to which Election *Darius* could no way conſtrain his men, ſeeing they had many large Regions to run into from their Invaders. A Battel. *Darius* beaten.

Darius, after the rout of his Army, fled to *Arbela* that Night, better attended in his flight than in the fight, and to them that fled with him, he propounded his purpoſe of retreating into *Media*, perſwading them that the *Macedonians*, who were greedy of ſpoil and riches, would rather attempt *Babylon*, *Suſa*, and other Cities filled with Treaſure, than to purſue the vanquiſhed. This miſerable reſolution his Nobility rather obeyed, than approved. and flies.

Soon after the departure of *Darius*, came *Alexander* to *Arbela*, vvhich, with a great maſs of Treaſure, and many Princely Ornaments, was ſurrendred to him. For the fear which accompanied *Darius*, took nothing with it but ſhame, and diſhonour. He that had been twice beaten before, ſhould have ſent his Treaſure into *Media* rather than to have brought it to *Arbela*, ſo neer the place where he intended to wait the coming of his enemy. If he had been victorious, he might have brought it back at leaſure: But being overcome, he knew it impoſſible to drive Mules and Camels loaden with Gold, from the purſuing Enemy, ſeeing himſelf, at the overthrow which he had in *Cilicia*, caſt the Crown from his head, to run away the lighter: *But its eaſier to reprehend, than to amend what is paſt.* *Arbela* taken and much Treaſure.

From *Arbela*, *Alexander* marched towards *Babylon*, where *Mazeus*, in whom *Darius* had moſt confidence, rendred to him, himſelf, his Children, and the City. Alſo the Captain of the Caſtle where the Treaſure was kept; ſtrewed the Streets with Flowers, burnt Frankincenſe upon the Silver Altars, as *Alexander* paſſed by, and delivered to him whatſoever was committed to his truſt. The *Magi* alſo, who were the *Chaldean* Aſtrologers, followed this Captain to entertain their new King: After theſe, came the *Babylonian* Horſemen, infinitely rich in attire, but exceeding poor in Warlike furniture. Between theſe and himſelf, *Alexander* cauſed his *Macedonian* Footmen to march. When he entred the Caſtle he admired the Glory thereof, and the *Babylon* taken.

the abundance of Treasure which he found therein, amounting to fifty thousand Talents of Silver uncoined. In this City, rich in all things, but most of all in voluptuous pleasures, the King rested himself and his whole Army thirty four days, spending that time in Banquetting, and in all sorts of effeminate exercises, which so much softned the minds of the *Macedonians*, not acquainted till now with such delicacies, as the severe Discipline of War, which taught them to endure hunger and thirst, painful travel, and hard lodging, began rather to be forgotten than neglected. *Alexander*, as he was rowed upon a Lake neer *Babylon* in his Gally, a sudden tempest arising blew off his Hat, and Crown fastened upon it, into the Lake, whereupon one of the Marriners, leaping into the water, swam, and fetched it to him, and to keep it the drier, he put it upon his own head. *Alexander* rewarded him with a Talent for saving his Crown; but withal, caused his Head to be cut off, for presuming to put his Crown upon it.

Base cruelty.

During his abode here, *Alexander* instituted those Regiments consisting of a thousand Souldiers, appointing Colonels over them, who thereupon were called *Chiliarks*. This new order *Alexander* brought in, was to honour those Captains, which were found by certain Judges, to have deserved best in the late War.

While *Alexander* was yet at *Babylon*, there came to him a great supply out of *Europe*. For *Antipater* sent him six thousand Foot, and five hundred Hore out of *Macedonia*; and of the *Thracians* three thousand Foot, and as many Horse, and out of *Greece* four thousand, and four hundred Horse, by which his Army was greatly strengthened. For those that were infected with the pleasures of *Babylon*, could hardly be brought again to change their soft beds for hard boards, and the cold ground.

Alexander left the City and Castle of *Babylon*, with the Territories adjoyning, in charge with three of his own Captains, *Agathon*, *Minetus*, and *Apolidorus*, leaving a thousand Talents to supply their wants: But to grace *Mazeus*, who delivered up the City to him, he gave him the Title of his Lieutenant General, and took along with him *Bagistines*, who surrendred the Castle to him; and having distributed to every Souldier a part of the Treasure, he left *Babylon* and entred into the Province of *Satrapene*, marching from thence towards *Susa* in *Persia*, situated on the River *Euleus*, which City was sometime Governed by the Prophet *Daniel*.

Susa taken.

Here *Abulites*, the Governour of this famous City, gave it up to the Conquerour, with fifty thousand Talents of Silver in Bullion, and twelve Elephants for the War, with all other the Treasure of *Darius* there; such as the *Persian* Kings had for a long time heaped up together, leaving it from Father to Son; all which in one hour came into his hands who never cared for it. *In this sort did those Vassals of Fortune; those lovers of the Kings prosperity, not of his Person, purchase their own peace, and safety with their Masters Treasure*; and herein was *Alexander* well advised, that whatsoever Titles he gave to the *Persians*, yet he left all places of importance in trust with his own Captains, as *Babylon*, *Susa*, *Persepolis*, with other Cities, and Provinces that were Conquered by him: for had *Darius* but beaten the *Macedonians* in one Battel, all the *Persian* Nobility would have turned again to their natural Lord.

Gross folly.

Whilest *Alexander* was ransacking *Arbela*, *Mazeus* might have furnished *Darius* from *Babylon*; and whilest he stayed those thirty four days at *Babylon*, *Abulites* might have holpen him from *Susa*: and whilest he was Feasting, and Frolicking there; *Teridates* from *Persepolis* might fully have supplied him: for the chiefest bulk of his Treasure was laid up in that City: But *benefits bind not the ambitious but the honest*; *for those that are selfish, do in all changes, consult only the conservation of their own greatness.*

The Government of *Susa*, with the Castle and treasure, *Alexander* committed

to

to his own *Macedonians*, making *Abulites*, who rendred it to him, his Lieutenant, as he had done *Mazeus* before, giving them Honourable Titles, but neither truſt nor power. For he left three thouſand old Souldiers to Garriſon that City, and with them, the Mother and Children of *Darius* to repoſe themſelves there.

From *Suſa Alexander* marched with his Army towards *Perſepolis*; but when he ſought to paſs thoſe Mountains that ſunder *Suſiana* and *Perſia*, he was ſoundly beaten by *Ariobarzanes*, who defended thoſe Streights againſt him, called *Pilæ Perſidis*, and after the loſs of many of his *Macedonians*, he was forced to ſave himſelf by retreat, cauſing his Foot to march cloſe together, and to cover themſelves with their Targets, from the Stones that were tumbled upon them from the Mountain-tops. Yet in the end, he found out another paſſage, which was diſcovered to him by a *Lycian* that lived in that Countrey, and thereby, coming ſuddenly upon *Ariobarzanes*, who now was enforced to fight upon even ground, he overthrew him, who from thence fled to *Perſepolis*: But the Citizens refuſing to admit him, he returned, and gave a ſecond charge upon the *Macedonians*, in which he was ſlain. *Alexander* beaten.

Many *Greeks* (for Authors agree not upon their number) having been taken Priſoners by the *Perſians*, preſented themſelves here to *Alexander*. Theſe had the *Barbarians* ſo maimed, by cutting off their Hands, Ears, Noſes, and other Members, as that they could not have been known to their own Countrey men, but by their Language. To each of theſe *Alexander* gave three hundred Crowns, with new Garments, and ſuch Lands as they liked to live upon. Barbarous cruelty.

Tiridates, one of *Darius* his falſe hearted Grandees, hearing of *Alexander*'s approach to *Perſepolis*, made him know that *Perſepolis* was ready to receive him, and intreated him to double his pace, becauſe there was a determination amongſt the People to Plunder the Kings Treaſury. This City was forſaken by many of her Inhabitants upon *Alexanders* arrival, and they that ſtaid, followed the worſt Counſel. For the City was given up to the Liberty of the Souldiers, to ſpoil and kill at their pleaſure. There was no place in the world at that time, which, if it had been lain in the balance with *Perſepolis*, would have weighed it down. Indeed, *Babylon* and *Suſa* were very rich, but in *Perſepolis* lay the bulk, and greateſt ſtore of the riches of *Perſia*. For after the ſpoil that had been made, of money, curious Plate, Bullion, Images of Gold and Silver, and other Jewels, there remained to *Alexander* himſelf, one hundred and twenty thouſand Talents, and as much other Treaſure as twenty thouſand Mules, and ten thouſand Camels could carry away; much whereof had been reſerved there from the dayes of *Cyrus*. Here it was that *Alexander*, ſetting himſelf down upon *Darius* his Throne, it was ſo high that his feet could not reach the ground; whereupon one of his Attendants brought him a little Table, and ſet it under his feet. One of *Darius*'s Eunuchs ſtanding by, ſighed, and wept grievouſly, which *Alexander* taking notice of, asked him the reaſon of it? the Eunuch anſwered, *I weep to ſee a Table that was ſo highly prized by my Maſter* Darius, *now to be made thy foot-ſtool*. Here he left the ſame number of three thouſand *Macedonians*, in *Perſepolis*, as he had done in *Suſa*, and gave the ſame formal honour to the Traitor *Tiridates*, as he had done to *Abulites*; but he committed the charge of the place to *Nicarides*, a Creature of his own. *Perſepolis* taken.

The Body of his Army he left there for thirty dayes, and the care of *Parmenio* and *Craterus*, and with a thouſand Horſe, and certain choſen Bands of Foot, he would needs view in the Winter time, thoſe parts of *Perſia* which now were covered with Snow: a fruitleſs and fooliſh enterprize. Some ſpeak it in his praiſe, that when his Souldiers cryed out againſt him, becauſe of the extream Froſt and Snow, through which they could not make way but with A fooliſh enterprize.

great difficulty, that *Alexander* forſook his Horſe, and marched on foot before them: *But what can be more ridiculous, than for a man to bring other men into extremity, thereby to ſhew how well himſelf can endure it*; being his walking on foot did no otherwiſe take off their wearineſs that followed him, than his ſometime forbearing to drink, did quench their thirſt that could leſs endure it.

Alexander turns Drunkard.

Alexander being returned to *Perſepolis*, thoſe Hiſtorians that were moſt enamoured of his Virtues, complain, that the opinion of his Valour, of his Liberality, of his Clemency towards the vanquiſhed, and all other his Noble conditions, were drowned in Drink. That he ſmothered in his carouſing cups all the reputation of his former actions, and that by deſcending as it were frow the awful Throne of the greateſt King, into the company and familiarity of the baſeſt Harlots; He began to be deſpiſed both of his own, and of all other Nations. For when he was enflamed with Wine, and being perſwaded by the infamous Strumpet *Thais*, he cauſed the moſt ſumptuous, and goodly Caſtle and City of *Perſepolis* to be conſumed with fire, notwithſtanding all the Arguments that *Parmenio* could uſe to the contrary, who told him, that it was a diſhonour to deſtroy thoſe things by the perſwaſion of others, which by his proper virtue and force he obtained: and that it would be a certain evidence to the *Aſiaticks*, to think hardly of him, and thereby alienate their hearts from him. For they might well believe, that he which demoliſhed the goodlieſt Ornaments they had, meant nothing leſs, than after ſuch vaſtations, to hold the poſſeſſion of them.

Perſepolis burnt.

Darius his laſt Army.

About this time *Alexander* received another ſupply of Souldiers out of *Cilica*, and advanced to find out *Darius* in *Media*. *Darius* had there formed his fourth, and laſt Army, which he meant to have encreaſed in *Bactria*, had he not heard of *Alexander*'s coming on, with whom (truſting to his preſent numbers, which yet were but thirty or forty thouſand) he intended once again to try what he might do againſt him. He therefore called together his Captains and Commanders, and propounded his reſolution to them, who, deſpairing of good ſucceſs, ſtood for a while ſilent: But at laſt *Artabazus*, one of his eldeſt men of War, who had ſometime lived with King *Philip* the Father of *Alexander*, brake the ſilence, proteſting that he could never be beaten by any adverſity of the Kings, from the Faith that he had ever ought him, with firm confidence that all the reſt were of the ſame mind, whereof they likewiſe aſſured *Darius*, by the like proteſtation, and ſo they approved of the Kings reſolution. Two onely, and they the greateſt, to wit, *Naburzanes*, and *Beſſus*, who was Governour of *Bactria*, had conſpired againſt their Maſter, and therefore adviſed the King to lay a new foundation for the War, and to purſue it for the preſent by ſome ſuch perſon againſt whom, neither the Gods, nor Fortune had in all things declared themſelves to be an enemy.

The Treaſon of *Beſſus*.

This preamble *Naburzanes* uſed, and in concluſion, adviſed the election of his fellow Traitor *Beſſus*, with promiſe that when the War ſhould be ended, the Empire ſhould be again reſtored to *Darius*. The King, ſwoln with diſdain, preſſed towards *Naburzanes*, to have ſlain him; but *Beſſus* and the *Bactrians*, whom he commanded, being more in number than the reſt, with-held him. Hereupon *Naburzanes* withdrew himſelf, and *Beſſus* followed him, making their Quarters apart from the reſt of the Army. *Artabazus*, the Kings faithful Servant, perſwaded him to be adviſed, and to comply for the time, the rather becauſe *Alexander* was at hand, and that he would at leaſt make ſhew of forgetting the offence: which the King (being of a gentle Diſpoſition) eaſily yielded to. Then came *Beſſus* to the King, and made his ſubmiſſion:

Thé fidelity of the *Greeks*.

But *Patron*, who commanded a Brigade of four thouſand *Greeks*, which had in all the former Battels ſerved *Darius* faithfully, and had alwayes made their retreat in deſpite of the *Macedonians*, offered himſelf to Darius, to guard his Perſon, proteſting againſt the Treaſon of *Beſſus*. (*But God had otherwiſe determined*

mined of the Empire, and therefore ſo far was the King infatuated, that he ever rejected their Counſel from the beginning of the War, who were moſt faithful to him.) And now hearkened to *Beſſus*, who told him, that the *Greeks*, with *Patron* their Captain, were corrupted by *Alexander*, and practiced the diviſion of his faithful ſervants: Yet, even this while, *Beſſus* had corrupted, and drawn to himſelf thirty thouſand of the Army, promiſing them all thoſe things by which, the lovers of the world and themſelves, are wont to be allured, to wit, Riches, Honour, and Safety.

Darius Diſcharges his Attendants.

Now the day following, *Darius* plainly diſcovered the purpoſes of *Beſſus*, and being overcome with paſſion, as judging himſelf unable to make head againſt theſe ungrateful and unnatural Traitors, he prayed *Artabazus*, his faithful Servant, to depart from him, and to provide for his own ſafety. In like manner he diſcharged the reſt of his Attendants, all ſave a few of his Eunuchs. For his Guards had voluntarily abandoned him. His *Perſians*, being moſt baſe cowards, durſt not undertake his defence againſt the *Bactrians*, though they had four thouſand *Greeks* to aſſiſt them, who of themſelves were able to beat both the Parties. But it's moſt true, *That him that forſakes himſelf, will no man follow.* It had been far more man-like, and King-like, to have dyed in the head of thoſe four thouſand *Greeks*, who offered him the diſpoſal of their Lives, (to which *Artabazus* alſo perſwaded him) than to have lain upon the ground bewailing himſelf, and ſuffering himſelf to be bound like a Slave, by thoſe Ambitious Monſters that laid violent hands on him; whom, neither the conſideration of his former great eſtate, nor the Honour he had conferred upon them, nor the truſt he had repoſed in them, nor the world of benefits he had beſtowed on them, could move to pity: No, nor his preſent adverſity, which above all things ſhould have prevailed with them, could pierce their viperous and ingrateful hearts.

Darius made a Priſoner and abuſed.

Darius, thus forſaken, was bound by them, and laid in a Cart covered with Hides of Beaſts, that he might not be diſcovered; and to add deſpite and deriſion to his adverſity, they bound him with Chains of Gold, and ſo drew him amongſt their ordinary Carriages. For *Beſſus* and *Naburzanes* perſwaded themſelves that they might redeem their lives, and be ſetled in their Provinces that they held, either by delivering him Priſoner to *Alexander*, or if that hope failed, to make themſelves Kings by his murther, and then to defend themſelves by force of Armes. But their expectations were fruſtrate in both. For it was againſt the Nature of God, who is moſt juſt, to ſuffer ſuch villany to go unpuniſhed, yea, though againſt an Heathen King, and an Idolator.

Gods Juſtice.

Alexander purſues him.

Alexander hearing that *Darius* was retreated towards *Bactria*, not daring to abide his coming, haſtned after him by a violent march, and becauſe he would not force his Footmen beyond their ſtrength, he mounted on Horſeback certain ſelect Companies of them, and thoſe which were beſt Armed, and with ſix thouſand other Horſe, he rather ran than marched after *Darius*. Now ſuch as hated the Treaſon of *Beſſus*, ſecretly forſook him, and gave intelligence to *Alexander* of all that had happened, informing him of the way that *Beſſus* took, and how near he was unto him. Hereupon *Alexander* again doubled his pace, and his Vant-guard being come within ſight of *Beſſus* his Rear, *Beſſus* brought a Horſe to the Cart where *Darius* lay bound, perſwading him to mount thereon, and to ſave himſelf by flight. But the unfortunate King refuſing to follow thoſe that had betrayed him, they caſt Darts at him, and gave him ſome mortal wounds: they wounded alſo the Beaſts that drew him, and ſlew two poor ſervants that attended his perſon. This done, they all fled that could, and left the reſt to the mercy of the *Macedonians*.

Darius is wounded.

Polyſtratus, a *Macedonian*, in his purſuit after *Beſſus*, being extream thirſty, as he was refreſhing himſelf with ſome water that he had found out, eſpied a Cart drawn by wounded Beaſts, that were now ſcarce able to go, whereupon he

ſearched it, and there found *Darius* bathed in his own bloud: and by a *Perſian* Captain that *Polyſtratus* had, he underſtood that it was *Darius*, and was informed of that barbarous Tragedy. *Darius* alſo ſeemed greatly comforted (if dying men, ignorant of the living God can be comforted) that he vented not his laſt ſorrows unheard; but that by this *Macedonian*, *Alexander* might be informed of the truth, and take vengeance on thoſe Traitors, who had dealt no leſs unworthily, than cruelly with him, recommending the revenge thereof to *Alexander* by this meſſenger, beſeeching him to purſue the Traytors, not for *Darius* his ſake, but for his own Honour, and for the ſafety of all that did, or ſhould hereafter wear Crowns. He alſo having nothing elſe to preſent to *Alexander*, rendred him thanks for his Kingly Grace and Favour uſed to his Wife, Mother, and Children; deſiring the immortal Gods to ſubject to him the Kingdom of the whole World. As he was thus ſpeaking, importunate Death preſſing out his few remaining ſpirits, he deſired a little Water, which *Polyſtratus* preſented unto him; after which, he lived but to tell him, that of all the good things which of late he was Maſter of, he had nothing remaining but his laſt breath, wherewith to deſire the Gods to reward his compaſſion.

His laſt words.

The *Macedonians* began now to hope that their Travels were near an end; and therefore every man was preparing for his return: whereof, when *Alexander* was informed, he was much troubled at it. For the bounded Earth ſufficed not for his boundleſs Ambition. Many Arguments he therefore uſed to draw on his Army farther into the Eaſt: But that which prevailed moſt was, that *Beſſus*, a baſe Traitor to his Maſter *Darius*, having at his Devotion the *Hircanians* and *Bactrians*, would in a ſhort time, if the *Macedonians* ſhould now return, make himſelf Lord of the *Perſian* Empire, and reap the fruit of all their former Travels. In concluſion, *Alexander* won their conſents to go on: Which done, leaving *Craterus* with certain Regiments of Foot, and *Amyntas* with ſix thouſand Horſe in *Parthia*, he entred (not without ſome oppoſition) into *Hyrcania*. For the *Mardons* and other barbarous Nations, defended certain paſſages for a while. But at laſt prevailing, he paſſed the River of *Zioberis*, which, taking its riſe in *Parthia*, empties it ſelf into the *Caſpian* Sea. It runneth under the ledge of Mountains which bound *Parthia* and *Hyrcania*, where, hiding it ſelf under ground for three hundred furlongs, it then riſeth again, and follows its former courſe, as is ſaid before. In *Zadracarta*, the Metropolis of *Hircania*, *Alexander* reſted fifteen dayes, Banquetting, and Feaſting therein.

Alexanders Ambition.

He goes into *Hircania*.

About this time *Pataphernes*, one of *Darius* his greateſt Commanders, with ſome others of his followers, ſubmitted themſelves to *Alexander*, and were reſtored to their places and Government. But above all other, he Graced *Artabazus* moſt highly, for his approved and conſtant Faith and Loyalty to his Maſter *Darius*. *Artabazus* brought along with him ten thouſand and five hundred *Greeks*, the remainder of all thoſe that had ſerved *Darius*. He treated with *Alexander* for their pardon before they came; but in the end, they rendred themſelves ſimply without promiſe or compoſition: *Alexander* pardoned all but the *Lacedemonians*, whom he impriſoned, their Captain having ſlain himſelf. He was alſo prevailed with (though to his great diſhonour) to pardon *Nabarzanes*, that had joyned with *Beſſus* in the Murther of *Darius*.

Divers ſubmit to him.

Here (as ſome write) *Thaleſtris*, Queen of the *Amazons* came to viſit him, and her ſuit was, (which ſhe eaſily obtained) that ſhe might accompany him, till ſhe proved with child by him: which done, ſhe refuſed to go along with him into *India*, but returned into her own Country.

Queen of the *Amazons* comes to him.

Now as *Alexander* had begun to change his conditions after the taking of *Perſepolis*; ſo at this time Proſperity had ſo much corrupted his Virtue, that he accounted Clemency to be but baſeneſs, and the Temperance, which all his

his life before he had uſed, to be but a poor and abject humour, rather becoming the inſtructers of his youth, than the condition and ſtate of ſo mighty a King as the World could not equal. For he perſwaded himſelf, that he now repreſented the greatneſs of the Gods; and he was pleaſed when thoſe that came before him, would fall down on the ground and adore him. He wore the Garments and Robes of the *Perſians*, and commanded his Nobles to do the like. He entertained into his Court and Camp the ſame ſhameleſs Rabble of *Curtizans* and *Catamites*, as *Darius* had done, whom he imitated, in all the proud, voluptuous, and deteſted manners of the *Perſians*, whom he had vanquiſhed, and became a more foul and fearful Monſter than *Darius*, from whoſe Tyranny, he vaunted, to have delivered ſo many Nations; Inſomuch as they that were neareſt and deareſt to him, began to be aſhamed of him, entertaining each other with this, or the like ſcornful diſcourſe; That *Alexander* of *Macedonia* was become one of *Darius*'s licentious Courtiers: That by his Example, the *Macedonians*, after ſo many, and tedious travels, were more impoveriſhed in their Virtues, than enriched by their Victories; and that it was hard now to judge, whether the Conquerors or conquered were the baſer ſlaves. Neither were theſe things ſo whiſpered in corners, but that they came to *Alexanders* ears: He therefore with great Gifts ſought to ſtop the mouthes of the better ſort, and of ſuch, of whoſe judgments he was moſt jealous.

He affects a Deity.

For which he is ſcorned of his Friends.

Then did he make it known to the Army, that *Beſſus* had aſſumed the title of a King, and called himſelf *Artaxerxes*; and that he had compounded a great Army of the *Bactrians* and other Nations, whereby he perſwaded them to go on; to the end, that all which they had already gotten, together with themſelves (ſo far engaged) might not be caſt away and loſt. And becauſe they were peſtered with the plunder of ſo many rich Cities; that the whole Army ſeemed but the guard of their Carriages, he commanded that every mans Fardel ſhould be brought into the Market place; which, when it was done, he, together with his own, cauſed all to be conſumed with fire. This, in probability, might have proved very dangerous unto him: For the Common Souldiers had more intereſt in that which they had purchaſed with their painful travel, and with their blood, than in the Kings Ambition; had not this happy temerity overcome all difficulties.

He burns all the ſpoils.

As he was upon his march, news was brought that *Satribarzanes*, whom he had eſtabliſhed in his former Government over the *Arians*, was revolted; Whereupon, leaving the way of *Bactria*, he ſought the Traytor out: But the Rebell hearing of his coming, fled with two thouſand Horſe to *Beſſus*. Then marched *Alexander* on againſt *Beſſus*, and by ſetting a great Pile of wood on fire, with the advantage of a ſtrong wind, he won a paſſage over an high an unacceſſible Rock, which was defended againſt him by thirty thouſand Foot, the extremity of the fire and ſmoke forcing them to quit the place, which otherwiſe had been invincible: After which, he found no reſiſtance, till he came into *Aria*, on the Eaſt of *Bactria*, where the chief City of that Province, called *Artacoana*, was a while defended againſt him, by the revolt of *Satribarzanes*; but in the end, he received the Inhabitants to mercy. At this place his Army was recruited with a new ſupply of five thouſand, and five hundred Foot, and near five hundred Horſe, out of *Greece*, *Theſſaly*, and other places.

Rebellion againſt him.

At this time it was, that the Treaſon of *Dimnus* was diſcovered, of which, *Philotas* the Son of *Parmenio* was accuſed, at leaſt as acceſſary, if not principal. This *Dimnus*, with ſome others, having conſpired againſt the life of *Alexander*, went about to draw *Nicomacus*, a young man whom he loved, into the conſpiracy: The youth, although he was firſt bound by Oath to ſecreſie, when he heard ſo foul a matter uttered, began to proteſt againſt it ſo vehemently,

Treaſon againſt him.

hemently, that his Friend was like to have ſlain him, to ſecure his own life; and ſo conſtrained by fear, he made ſhew as if he had been won by perſwaſion, and by ſeeming at length to like well of the buſineſs, he was told more at large who they were that had undertaken it. There were nine or ten of them, all men of rank, whoſe Names *Dimnus* (the better to countenance the enterprize) reckoned up to him. *Nicomachus* had no ſooner freed himſelf from the company of this Traytor *Dimnus*, than he acquainted his own Brother, *Ceballinus*, with the whole deſign; whereupon it was agreed between them, that *Ceballinus*, (who might do it with the leaſt ſuſpition) ſhould go to the Court, and utter all. *Ceballinus* meeting with *Philotas*, told him the whole buſineſs, requeſting him to acquaint the King with it, which he promiſed to do, but yet did not.

Two dayes paſſed, and *Philotas* never brake with the King about the matter, but ſtill excuſed himſelf to *Ceballinus*, by the Kings want of leiſure. This his coldneſs bred ſuſpition, and cauſed *Ceballinus* to apply himſelf to one *Metron*, Keeper of the Kings Armory, who forthwith brought him to *Alexanders* preſence. *Alexander* finding by examination what had paſſed between *Ceballinus* and *Philotas*, fully perſwaded himſelf, that this concealment of the Treaſon argued *Philotas* to have a hand in it; When *Dimnus* therefore was brought before him, he asked him only this Queſtion; *wherein have I ſo offended thee, that thou ſhouldſt think* Philotas *more worthy to be King than my ſelf?* *Dimnus*, when he was firſt apprehended, perceiving how the matter was like to go, had ſo wounded himſelf, that he lived no longer than to give his laſt groan in the Kings preſence.

It's diſcovered to *Alexander.*

Then was *Philotas* ſent for, and charged with the ſuſpition which his ſilence might juſtly breed. His anſwer was, that when the Treaſon was revealed to him by *Nicomachus*, he judged it to be but frivolous, and therefore forbore to acquaint *Alexander* with it, till he could procure better information. This errour of his (if it were but an errour) though *Alexander*, for the notable ſervices done by his Father *Parmenio*, and his Brother *Nicanor*, lately dead, and by *Philotas* himſelf, had freely pardoned him, and given him his hand for aſſurance: Yet, by the inſtigation of *Craterus*, he falſified his Princely promiſe, and made the Enemies of *Philotas* his Judges. *Craterus* indeed perſwaded himſelf, that he could never find a better occaſion to oppreſs his private enemy, than by pretending Piety, and Duty to his Prince. Whence a Poet ſaith,

Philotas accuſed.

See how theſe Great men cloath their private hate
In theſe fair colours of the publick good;
And to effect their ends, pretend the State,
As if the State by their affection ſtood:
And Arm'd with Power, and Princes Jealouſies,
Will put the leaſt conceit of diſcontent
Into the greateſt rank of Treacheries,
That no one action ſhall ſeem innocent.
Yea, Valour, Honour, Bounty ſhall be made
As acceſſaries unto ends unjuſt:
And even the ſervice of the State muſt lade
The needful'ſt undertaking with diſtruſt,
So that baſe vileneſs, idle Luxury,
Seem ſafer far than to do worthily.

Alexander's diſſimulation.

Now the King, following the advice of *Craterus*, had reſolved the next day to put *Philotas* to the Torment, yet in the very evening of the ſame night, in which he was apprehended, he called him to a Banquet, and diſcourſed as familiarly with him as at any other time. But, when in the dead of the night,

Phi-

Philotas was taken in his lodging, and that they which hated him, began to bind him, he cried out upon the King, in theſe words: O Alexander, *the malice of mine enemies hath ſurmounted thy mercy, and their hatred is far more conſtant than the word of a King.* Many circumſtances were urged againſt him by *Alexander* himſelf; and this was not the leaſt (not the leaſt offence indeed againſt the Kings humour, who deſired to be adored as a God) that when *Alexander* wrote unto him concerning the Title given him by *Jupiter Hammon*, he anſwered, *That he could not but rejoyce that he was admitted into the Sacred fellowſhip of the Gods, and yet he could not but withall grieve for thoſe which ſhould live under ſuch a one as would exceed the nature of man.* This, ſaid *Alexander*, aſſured me that his heart was eſtranged, and that he deſpiſed my Glory.

Philotas was brought before the multitude, to hear the Kings Oration againſt him. He was brought forth in vile Garments, and bound like a Thief, where he heard himſelf, and his abſent Father, the greateſt Captain in the World, accuſed, and alſo his two other Brothers, *Hector* and *Nicanor*, who had loſt their lives in theſe Wars; wherewith he was ſo overcome with grief, that, for a while, he could utter nothing for tears; and ſorrow had ſo waſted his Spirits, that he ſank between thoſe that led him. In the end, the King asked him, in what Language he would make his defence? He anſwered, *In the ſame wherein it had pleaſed the King to accuſe him*: which accordingly he did, to the end that the *Perſians* as well as the *Macedonians* might underſtand him. But hereof the King made this advantage, perſwading the Aſſembly, that he diſdained the Language of his own Countrey, and ſo withdrawing himſelf, he left him to his mercileſs enemies. *Philotas* accuſed by the King.

This proceeding of the Kings, *Philotas* greatly lamented, ſeeing the King, who had ſo ſharply inveighed againſt him, would not vouchſafe to hear his anſwer. For hereby his enemies were emboldned againſt him, and all the reſt, having diſcovered the Kings mind and reſolution, contended amongſt themſelves, which of them ſhould ſhew the greateſt hatred towards him. Amongſt many Arguments which he brought for his own defence, this was not the leaſt, that when *Nicomachus* deſired to know of *Dimnus*, of what quality and power his partners in the Conſpiracy were, ſeeming unwilling to adventure himſelf amongſt mean and baſe Companions, *Dimnus* named unto him *Demetrius*, of the Kings Bed-Chamber, *Nicanor*, *Amyntas*, and ſome others, but ſpake not a word of *Philotas*, who, being Maſter of the Horſe, would greatly have graced the cauſe, and encouraged *Nicomachus*. And to make it more clear that he knew nothing of their intents, there was not any one of the Conſpirators that in their torments would accuſe him. Yet at the laſt, himſelf being put to extream torments, by the device of his profeſſed enemies, *Craterus*, *Cenus*, *Epheſtion*, and others, *Philotas* accuſed himſelf, hoping that they would have ſlain him immediately: But he failed even in that miſerable hope, and ſuffering all that could be inflicted on fleſh and blood, he was forced to confeſs, not what was true, but what might beſt pleaſe them, who were far more mercileſs than Death it ſelf. *Cruelty is not a humane vice: It is unworthy of man: It's even a boaſting rage to delight in blood and wounds, and caſting away the nature of man, to become a ſavage Monſter.* *Philotas* condemned and tortured to death.

Now whilſt *Alexanders* hands were yet died in blood, he commanded that *Lynceſtes*, Son in Law to *Antipater*, who had been three years in Priſon, ſhould be ſlain. The ſame diſpatch had all thoſe that were accuſed by *Nicomachus*. But *Parmenio* was yet living. *Parmenio*, who had ſerved with great fidelity, as well *Philip*, the Kings Father, as himſelf. *Parmenio* that firſt opened *Alexanders* way into *Aſia*: That had caſt down *Attalus* the *Alexanders* cruelty.

Kings

Kings enemy: That had alwayes, and in all hazards, the leading of the Kings Vaunt-guard: That was no leſs prudent in Counſel, than ſucceſsful in all his enterprizes. A man, beloved of the men of War, and to ſay the truth, he that had purchaſed for the King the Empire of the Eaſt, and of all the Glory and Fame which he had attained to. That he might not therefore revenge the Death of his Son, though not upon the King (for it was unlikely that he would have ſtained his fidelity in his old age, having now lived ſeventy years) yet upon thoſe who by baſe Flattery had poſſeſſed themſelves of the Kings affection; It was reſolved that he ſhould dye alſo: and *Polydamus* was employed in this buſineſs, a man, whom of all others, *Parmenio* truſted moſt, and loved beſt. Who (to be ſhort) finding him in *Media*, and having *Cleander*, and other Murtherers with him, ſlew him as he was walking in his Garden, and reading the Kings letters. This was the end of *Parmenio* (ſaith *Curtius*) who had performed many notable things without the King; but the King without him did never effect any thing worthy of Praiſe.

Parmenio murthered.

Alexander marches forward.

These things being ended, *Alexander* marched on with his Army, and ſubdued the *Araſpitans*, and made *Amenides* (ſometime ſecretary to *Darius*) their Governour. Then he Conquered the *Arachoſians*, and left *Menon* to command over them. Here the Army (that was ſometime led by *Parmenio*) found him, which conſiſted of twelve thouſand *Macedonians* and *Greeks*, with whom (though with much difficulty) he paſſed through ſome cold Regions. At length, he came to the foot of the Mountain *Taurus*, towards the Eaſt, where he built a city, which he honoured with his own Name, and peopled it with ſeven thouſand of his old *Macedonians*, worn out with age, and the travels of War. The *Arians*, who ſince he left them, were revolted, he again ſubdued, by the induſtry and valour of *Caranus* and *Erigius*: and now he reſolved to find out the new King *Beſſus* in *Bactria*; who hearing of his coming, prepared to paſs over the great River of *Oxus*, which divides *Bactria* from *Sogdiana*. *Beſſus* having now abandoned *Bactria*, *Alexander* made *Artabazus* Governour of it, and himſelf marching forward with his Army, they ſuffered great want of water, inſomuch as when they came to the River *Oxus*, there died more of them by immoderate drinking, than *Alexander* had loſt in any one Battel againſt the *Perſians*. He found upon the Banks of this great River, no manner of Timber, or other materials wherewith to make Bridges, or Boats, or Rafts, but was forced to ſew together Hides that covered his Carriages, and ſtuffing them with ſtraw, he was ſix dayes in paſſing over his Army after that manner, which *Beſſus* might eaſily have diſtreſſed, if he had dared but to look the *Macedonians* in the face. He had formerly complained of *Darius* for neglecting to defend the Banks of *Tigris*, and other Paſſes; and yet now, when this Traiterous ſlave had ſtiled himſelf a King, he durſt not perform any thing worthy of a ſlave: and therefore they that were neareſt to him, and whom he moſt truſted, to wit, *Spicamenes*, *Dataphernes*, *Cantanes*, and others, the Commanders of his Army, moved, both by the care of their own ſafety, and the remembrance of *Beſſus* his Treaſon and cruelty againſt *Darius*, bound him, as he had done his Maſter, only his chain was cloſed about his neck, like a Maſtiff Dog, and ſo they dragged him along to preſent him to *Alexander*.

Builds a City.

Wants water.

Beſſus taken.

In the mean time, *Alexander* was arrived at a certain Town inhabited by *Greeks* of *Miletum*, brought thither by *Xerxes*, when long before he returned out of *Greece*, whoſe children had now almoſt forgotten their Countrey Language. Theſe entertained him with great joy: but he moſt cruelly put them all to the Sword, and deſtroyed their City. At this place he received *Beſſus*, and having rewarded *Spitamenes*, and his Aſſociates, he delivered the Traitor

Alexanders cruelty.

Traitor into the hands of *Oxatre*, Brother to *Darius*, to be tormented by him. *Beſſus* ſlain.

But now when he thought himſelf moſt ſecure, and out of danger, ſome twenty thouſand Mountainers aſſaulted his Camp, in repelling whom, he received a ſhot in his leg, the Arrow head ſticking in the fleſh, ſo that he was fain to be carried in a Horſe-Litter for ſome time after. He is wounded.

Shortly after he came unto *Maracanda*, judged by ſome to be the ſame with *Samarcand*, the Imperial City of the Great *Tamerlain*, which was in compaſs ſeventy furlongs. Here he received the Ambaſſadors of the *Scythians* (called *Avians*) who offered to ſerve him.

Preſently after, the *Bactrians*, with the *Sogdians*, were again ſtirred up to Rebellion, by the ſame *Spitamenes*, and *Catanes*, who had lately delivered *Beſſus* into *Alexanders* hands. Many Cities were ſtoutly defended againſt him, all which, after he had ſubdued them, he utterly defaced, killing all therein. At the Siege of one of theſe he received a blow in the neck, which ſtruck him to the ground, and diſabled him from action many dayes after: In the mean while, *Spitamenes* had recovered *Samarcand*, againſt whom he ſent *Menedemus*, with three thouſand Foot, and eight hundred Horſemen. He is wounded again.

In the heat of theſe affairs, *Alexander* marched to the River *Jaxartes*, that runs between *Sogdiana* and *Scythia*, which he paſſed over, while *Menedemus* was employed in the recovery of *Samarcand*. Upon the Banks of this River he built another *Alexandria*, ſixty furlongs in compaſs, which he beautified with Houſes ſeventeen dayes after the walls were built: But the *Scythian* King, perſwading himſelf that this City was built on purpoſe to keep him under, made ſome attempts to hinder the erection of this new City; but being naked of defenſive Arms, he was eaſily beaten away. Sixty of the *Macedonians* are ſaid to be ſlain in this conflict, and eleven hundred wounded, which might eaſily be done in paſſing a great River, defended againſt them by good Archers. Of the *Scythian* Horſes, eighteen hundred were brought into the Camp, and many Priſoners. He builds a City.

Whilſt *Alexander* was ſecuring himſelf againſt thoſe *Scythians*, bordering upon *Jaxartes*, he received the ill news that *Menedemus* was ſlain by *Spitamenes*, his Army broken, and moſt of them killed; to wit, two thouſand Foot, and three hundred Horſe. He therefore, intending revenge upon *Spitamenes*, made all the haſte he could, but *Spitamenes* fled into *Bactria*. Whereupon *Alexander* killed, burned, and laid waſte all before him, not ſparing the innocent Children, and ſo departed, leaving a new Governour in that Province. *Menedemus* ſlain.

To repair this loſs, he received a great ſupply of nineteen thouſand men out of *Greece*, *Lycia*, and *Syria*, with all which, and his old Army, he returned towards the South, and paſſed the River of *Oxus* on the South-ſide whereof he built ſix Towns, near each to other, for their mutual ſecurity. But he found a new upſtart Rebell, one *Arimazes*, (a *Sogdian*) who was followed by thirty thouſand Souldiers, that defended againſt him a ſtrong piece of ground on the top of an High and ſteep Hill. *Alexander* ſought (but in vain) to win him with fair words: wherefore he made choice of three hundred young men, and promiſed ten Talents to the firſt, nine to the ſecond, and ſo proportionably to the reſt, that could find a way to creep to the top thereof. This they performed with the loſs of thirty two of their number, and then made a ſign to *Alexander* that they had accompliſhed his Commandment. Hereupon he ſent one *Cophes* to perſwade *Arimazes* to yield up the place; who, being ſhewed by *Cophes* A Rebellion.

that the *Macedonians* were already gotten up, he yielded ſimply to *Alexanders* mercy, and was, with all his Kindred, ſcourged, and crucified: which puniſhment they well deſerved, for keeping no better a watch in ſo dangerous a time. For the place might have been defended againſt any power.

Clytus ſlain.

After theſe *Sogdian* and *Scythian* Wars, *Alexander* committed the Government of *Samarcand*, and the Country about it, to *Clytus*, whom yet he ſlew ſoon after, for preferring the Virtue of *Philip* the Father, before that of *Alexander* the Son; or rather, becauſe he objected to the King the Death of *Parmenio*, and derided the Oracle of *Hammon*: for therein he touched him to the quick; his Speech being in publick, and at a drunken Banquet. *Clytus*, indeed, had deſerved as much at the Kings hand as any man living, having ſaved his life; which the King well remembred, when he came to himſelf, and when it was too late to repent. As *Clytus* in his Cups, forgat whom he offended, ſo *Alexander* in his drunkenneſs forgat whom he ſlew; for grief whereof, he afterward tore his Face, and ſorrowed ſo inordinately, that had he not been over-perſwaded by *Caliſthenes*, he would have ſlain himſelf. *Drunkenneſs both kindles and diſcovers every vice: It removes ſhame, which gives impediment to bad attempts. Where Wine gets the Maſtery, all the evil which before lay hidden, breaks out. Drunkenneſs indeed rather diſcovers vices than makes them.*

The effect of Drunkenneſs.

Soon after this, *Spitamenes*, who ſlew *Beſſus*, and had lately revolted from *Alexander*, was murthered by his own Wife, and his Head was preſented to *Alexander*. *Spitamenes* being thus taken away, the *Dahans* alſo ſeized upon his fellow Conſpirator, *Dataphernes*, and delivered him up: So that *Alexander* being now freed from all thoſe petty Rebels, and diſpoſed of the Provinces that he had quieted, marched on with his Army into *Gabaza*, where it ſuffered ſo much Hunger, Cold, Lightning, Thunder, and ſuch Storms, that in one of them he loſt a thouſand men. From hence he invaded the *Sacans*, and deſtroyed their Country. Then came he into the *Territories* of *Cohortanes*, who ſubmitted himſelf to him, and preſented him with thirty beautiful Virgins; amongſt whom, *Roxane*, afterwards his Wife, was one; which, although all the *Macedonians* ſtomached, yet none of them durſt uſe any freedome of ſpeech after the death of *Clytus*. From hence he directed his courſe towards *India*, having ſo increaſed his numbers, as amounted to one hundred and twenty thouſand Armed men.

Dreadful ſtorms.

His Ambition. *Caliſthenes* ſpeaks againſt it.

In the mean while, he would needs be honoured as a God, whereunto, that he might allure his *Macedonians*, he implyed two of his Paraſites, *Hagis* and *Cleo*, whom *Caliſthenes* oppoſed. For amongſt many other honeſt Arguments which he uſed in the Aſſembly, he told *Cleo*, that he thought that *Alexander* would diſdain the Title of a God from his Vaſſals: That the opinion of Sanctity, though it did ſometimes follow the Death of thoſe, who in their Life-time had done the greateſt things, yet it never accompanied any one as yet living in the world: He ſaid, that neither *Hercules*, nor *Bacchus*, were Deified at a Banquet, and upon drink, (for this matter was propounded by *Cleo* at a carouſing Feaſt) but for the more than manly acts performed by them in their Life-time, for which they were in ſucceeding Ages numbred amongſt the Gods. *Alexander* ſtood behind a partition, and heard all that was ſpoken, waiting but for an opportunity to be revenged on *Caliſthenes*, who, being free of ſpeech, Honeſt, Learned, and a Lover of the Kings Honour, was yet ſhortly after tormented to Death. For upon occaſion of a Conſpiracy made againſt the King, by one *Hermelaus*, and others, who confeſſed it, he cauſed *Caliſthenes*, without confeſſion, accuſation, or tryal to be torn aſunder upon the Rack.

And is tormented to Death.

This

This deed, unworthy of a King, is thus cenſured by *Seneca*. *Thus* (ſaith he) *is the eternal crime of* Alexander, *which no Virtue, or felicity of his in war, ſhall ever be able to blot out. For as often as any man ſhall ſay, He ſlew many thouſands of* Perſians, *it will be replied, He did ſo, and he ſlew* Caliſthenes *too. When it ſhall be ſaid that he won all as far as to the very Ocean, whereon alſo he adventured with unuſual Navies, and extended his Empire from a corner of* Thrace, *to the utmoſt bounds of the Eaſt; it ſhall be ſaid withall; But he killed* Caliſthenes. *Let him have out-gone all the ancient Examples of Captains and Kings, none of all his Acts make ſo much to his Glory, as the Death of* Caliſthenes to his reproach.

With the Army before mentioned, of one hundred and twenty thouſand Foot and Horſe, *Alexander* entred into the borders of *India*, where, ſuch of the Princes as ſubmitted themſelves to him, he entertained lovingly, the others he enforced, killing man, woman, and child, where they reſiſted. He then came before *Niſa*, built by *Bacchus*, which, after a few dayes, was rendred to him. From thence he removed to a Hill at hand, which on the top had goodly Gardens, filled with delicate fruits and Vines, dedicated to *Bacchus*, to whom he made Feaſts for ten dayes together. And when he had drank his fill, went on to *Dedula*, and from thence to *Acadera*, Countries ſpoiled, and abandoned by the Inhabitants; by reaſon whereof, Victuals failing, he divided his Army. *Ptolomy* led one part, *Cenon* another, and himſelf the reſt. Theſe took in many Towns, whereof, that of greateſt fame was *Muzage*, which had in it three hundred thouſand men, but after ſome reſiſtance, it was yielded to him by *Cleophe* the Queen, to whom he again reſtored it. At the Siege of this City he received a wound in the leg.

He marches into *India*.

His Feaſts to *Bacchus*.

He conquers many Countries.

After this, *Nola* was taken by *Poliſperchon*; and a Rock of great ſtrength by *Alexander* himſelf: He won alſo a paſſage from one *Eryx*, who was ſlain by his own men, and his Head preſented to *Alexander*: This was the ſum of his Actions in thoſe parts, before he came to the great River *Indus*. And when he came thither, he found there *Epheſtion*, who (being ſent before) had prepared Boats for the tranſportation of his Army, and before *Alexanders* arrival, had prevailed with *Omphis*, King of that part of the Country, to ſubmit himſelf to this great Conquerour. And hereupon, ſoon after *Alexanders* coming, *Omphis* preſented himſelf, with all the ſtrength of his Country, and fifty ſix Elephants, unto him; offering him his ſervice and aſſiſtance: He told *Alexander* alſo, that he was an enemy to the two next great Kings of that part of *India*, named *Abiaſares*, and *Porus*; wherewith *Alexander* was not a little pleaſed, hoping by this their diſunion, to make his own Victory be the far more eaſie.

This *Omphis* alſo preſented *Alexander* with a Crown of Gold, the like did the reſt of his Commanders; and withall he gave him eight Talents of Silver, coined; which *Alexander* not only refuſed, but to ſhew that he coveted Glory, not Gold, he gave *Omphis* a thouſand Talents of his own Treaſure, beſides other *Perſian* rarities.

His Prodigality.

Abiaſares being informed that *Alexander* had received his enemy *Omphis* into his protection, he reſolved to make his own peace alſo. For, knowing that his own ſtrength did but equal that of *Omphis*, he thought it but an ill match, when *Alexander*, who had already ſubdued all the greateſt Princes of *Aſia*, ſhould make himſelf a party, and head of the quarrell. So then now *Alexander* had none to ſtand in his way, but *Porus*, to whom he ſent a command, that he ſhould attend him at the Borders of his Kingdom, there to do him Homage: But the gallant *Porus* returned him this manly anſwer: *That he would ſatisfie him in the firſt demand, which was, to attend him on his Borders, and that well accompanied; but*

He ſends to *Porus*.

for any other acknowledgment, he was reſolved to take counſel of his Sword. To be ſhort, *Alexander* reſolved to paſs over the River of *Hydaſpes*, and to find out *Porus* at his own home: But *Porus* ſaved him that labour, attending him on the farther bank, with thirty thouſand Foot, ninety Elephants, and three hundred armed Chariots, and a great Troop of Horſe. The River was half a mile broad, and withal, deep and ſwift. It had in it many Iſlands, amongſt which there was one much overgrown with Wood, and of good capacity.

Alexander ſent *Ptolomy*, with a good part of the Army up the River, ſhrowding the reſt from the ſight of *Porus* under this Iſland, by this deviſe, *Porus* being drawn from the place of his firſt encamping, ſet himſelf down oppoſite to *Ptolomy*, ſuppoſing that the whole Army of *Alexander* was there, intending to force their paſſage: But in the mean while *Alexander* with his men, recovered the the farther ſhore without reſiſtance, and ordering his Troops, he advanced towards *Porus*, who at firſt imagined them to be *Abiaſares* his confederate, come over *Hydaſpis* to aſſiſt him: But finding it to be otherwiſe, he ſent his Brother *Hagis* with four thouſand Horſe, and a hundred armed Chariots to entertain him. Each Chariot had in it four to fight, and two to guide it: But they were at this time of little uſe, by reaſon that much rain having fallen, the fields were ſo foul that the Horſes could hardly trot.

A Battel.

In this fight the *Scythians* and *Dahans* had *Alexanders* Vantguard, who ſo galled the *Indians* with their Darts and Arrows, that the Horſes brake their reins, and overturned the Chariots, and thoſe that were in them. *Perdiccas* alſo charged the *Indian* Horſemen, who were by him forced to recoil. Then did *Porus* move forward with the Groſs of his Army, that his Vantguard, who were ſcattered, might retreat into his Rear. *Alexander*, being followed by *Epheſtion*, *Ptolomy*, and *Perdiccas*, charged the *Indian* Horſemen in the left wing, commanding *Cenon* to ſet upon the right. He directed alſo *Antigonus* and *Leonatus* to charge *Porus* his Battel of Foot, ſtrengthened with Elephants, *Porus* himſelf riding upon one of the biggeſt of them. By theſe Beaſts the *Macedonian* Foot received the greateſt dammage; but the Archers and Darters being well guarded with the long and ſtrong Pikes of the *Macedonians*, ſo galled them, that the Elephants being inraged, turned Head, and ran over their own Footmen that followed them. In the end, after a long and doubtful fight, by the advantage of weapons, and the skill and courage of the *Macedonian* Captains, the Victory fell to *Alexander*, who alſo far exceeded *Porus* in number of men. For, beſides the *Macedonians*, and other Eaſtern and Northern Nations, *Alexander* was aſſiſted by *Porus* his Confederates, and Country people: Yet, for his own perſon, he never gave ground, otherwiſe than with his Sword towards his enemies, till, being weakned by many wounds, and abandoned by his Army, he became a Priſoner to the Conquerour, from whom again he received his Kingdom, with a great enlargement.

Porus beaten.

He is reſtored to his Kingdom.

I forbear to mention other petty Victories which *Alexander* obtained after this, in his ſailing down the River of *Indus*. The deſcription of places about the Head, and branches thereof, are better known to us by reaſon of our late Navigations and Diſcoveries, than they were in former times. The magnificence and Rights of theſe *Indian* Kings, we could in no ſort be perſwaded to believe, till our own experience had taught us, that there are many ſtranger things in the world than we ſee in our own Countrey.

Alexander, having by this time over-wearied his Army, he diſcovered the reſt of *India* by Fame. The *Indian* Kings whom he had ſubdued, informed

formed him, that a King called *Aggramenes*, ruled over many Nations beyond the River *Ganges*, who was able to bring into the Field two hundred thousand Foot, twenty thousand Horse, three thousand Elephants, and two thousand armed Chariots. With this report, though *Alexander* was more enflamed than ever, to proceed in his Discoveries and Conquests, yet all his Oratory could not prevail with his Souldiers to adventure over those waste Desarts beyond *Indus* and *Ganges*, which were more terrible to them, than the greatest Army that the East could gather. Yet at last they were overcome by many perswasions to follow him towards the South, to discover such parts of the Ocean as were nearer at hand, unto which the River *Indus* was their infallible guide.

His Policy.

Alexander seeing it would be no otherwise, devised a pretty trick, by which he hoped to beguile after-ages, and make himself seem greater than he was. For which end, he enlarged his Camp, made greater Trenches, greater Cabins for Souldiers, greater Horse-stalls, and higher Mangers than Horses could feed in. Yea, he caused all furniture both for Men and Horses, to be made larger than would serve for use, and scattered these Armours and Bridles about his Camp, to be kept as Reliques, and wondred at by those barbarous People. Proportionable unto these, he raised up twelve great Altars, to be Monuments of his Journeys end.

He builds two Cities.

This done, he returned again to the Banks of *Asesines*, and there determined to build his Fleet, where *Ausines* and *Hydaspes* meet; and to testifie by a surer Monument, how far he had passed towards the East, he built by those Rivers two Cities: the one he called *Nicæa*, and the other *Bucephalon*, after the name of his beloved Horse *Bucephalus*. Here again he received a new supply of six thousand *Thracian* Horse-men, seven thousand Foot, and from his Lieutenant of *Babylon*, twenty five thousand Armours, garnished with Silver and Gold, which he distributed amongst his Souldiers.

His Conquests.

About these Rivers he won many Towns, and committed great slaughter on those that resisted. It's said, that besieging a City of the *Oxidracans*, he leaped from the top of the wall into it, and fought long against all the Inhabitants, till his Souldiers, forcing a Gate, came in to his rescue. Finally, he passed down the River with his Fleet, at which time news was brought him of a Rebellion in *Bactria*, and then of the arrival of a hundred Ambassadours from a King in *India*, who submitted himself to him. These Ambassadours he Feasted upon a hundred Beds of Gold, with all the sumptuousness that could be devised; who, soon after their dispatch, returned again, and presented him with three hundred Horses, and one hundred and thirty Wagons, and in each of them four Horses, a thousand Targets, with many other things rare and rich.

He builds a City.

Then sailed *Alexander* towards the South, passing through many obscure Nations, which all yielded to him, either quietly, or by force: Amongst these, he built another *Alexandria*. Of the many places which he took in his passage, one was called *Samus*, the Inhabitants whereof fought against him with poysoned Swords; with one of which, *Ptolomy* (afterwards King of *Egypt*,) was wounded, and was cured by an Herb which *Alexander* dreamed he had seen in the mouth of a Serpent.

When he came near to the out-let of *Indus*, (being ignorant of the Tides of the Sea) his Gallies on a sudden were shuffled one against another, by the coming of the Flood, and in the Ebb, they were left on the dry ground, and on the Sandy banks in the River, wherewith the *Macedonians* were much amazed: But after he had a few dayes observed the course of the Sea, he passed out of the Rivers mouth some few miles, and then offering Sacrifice to *Neptune*, he returned; and the better to inform himself,

he

he ſent *Nearchus* and *Oneſicritus* to diſcover the Coaſt towards the mouth of *Euphrates*.

He wants food. Near the out-lets of this River, he ſpent ſome part of Winter, and from thence, in eighteen dayes march, he recovered *Gredoſia*, in which paſſage his Army ſuffered ſuch miſery through the want of food, that of one hundred and twenty thouſand Foot, and twelve thouſand Horſe, which he carried into *India*, not a fourth part returned alive.

His debauchedneſs. From *Gredoſia*, *Alexander* led his Army into *Caramania*, and ſo drawing near to *Perſia*, he gave himſelf wholly unto Feaſting and Drinking, imitating the Triumphs of *Bacchus*. And though this Swiniſh Vice be hateful enough in it ſelf; Yet it alwayes inflamed this King to cruelty. For (ſaith *Curtius*) *the Hangman followed the Feaſt*: For *Haſpaſtes*, one of his Provincial Governours, he commanded to be ſlain; ſo as, *Neither did the exceſs of Voluptuouſneſs qualifie his Cruelty, nor his Cruelty at all hinder his Voluptuouſneſs*.

While he refreſhed his Army in theſe parts, there came a new ſupply to him of five thouſand Foot, and a thouſand Horſe, which were conducted to him by *Cleander* and his Fellows, that had been employed in the murther of *Parmenio*.

He puniſhes his Officers. Againſt theſe murtherers great complaints were made by the Deputies of the Provinces, in which they had commanded; and their offences were proved to be ſo outragious, that *Alexander* was perſwaded, that, had they not altogether deſpaired of his return out of *India*, they durſt not have committed them. All men were glad of the occaſion, remembring the Virtue of him whom they had ſlain. The end was, that *Cleander* and the other chief, together with ſix hundred Souldiers, who had been the inſtruments of their ravages, were delivered over to the Hangman; every one rejoycing that the wrath of the King was at laſt poured out upon the Miniſters of his Anger.

Nearchus and *Oneſicritus* were now returned from ſearching the Coaſt, and made report of an Iſland they had diſcovered, rich in Gold, and of other ſtrange things; whereupon they were commanded to make ſome farther diſcovery, after which they ſhould come up *Euphrates*, and meet the King at *Babylon*.

He viſits the Sepulchre of *Cyrus*. *Alexander* drawing near to *Babylon*, went to viſit the Sepulchre of *Cyrus* in *Peſagardes*, where he was preſented with many rich Gifts by *Orſanes*, one of the Princes of *Perſia*, of the race of *Cyrus*. But becauſe *Bagoas*, an Eunuch, who was in ſpecial favour with the King, was neglected, he ſuborned ſome looſe fellows to accuſe *Orſanes* for robbing *Cyrus* his Tomb;

His cruelty. for which he was condemned to dye, and *Bagoas* aſſiſted the Hangman with his own hands to torment him. At this time alſo *Alexander* cauſed *Phradites* to be ſlain, ſuſpecting his greatneſs. Hence (ſaith *Curtius*) he began unreaſonably to ſhed blood, and to believe falſe reports. Indeed he took the way to make all men weary of him, and his Government, ſeeing Tyranny is more dreadful than all adventures that can be made againſt it.

Calanus burnt himſelf. About this time, *Calanus* the Philoſopher burnt himſelf, having lived ſeventy three years; and Hiſtorians ſay, that before his Death he foreſaw, and foreſhewed the Death of *Alexander*, promiſing to meet him ſhortly after at *Babylon*.

His Marriage and Feaſting. From *Peſagardes*, *Alexander* went to *Suſa*, where he married *Statyra*, the Eldeſt Daughter of *Darius*, giving her younger Siſter to his beloved *Epheſtion*, and eighty other *Perſian* Ladies to other of his Captains. To his Wedding Feaſt he invired ſix thouſand Gueſts, to each of which he gave a Cup of Gold.

Unto this place came to him three thouſand young Souldiers out of his Conquered Provinces, whereat the *Macedonians* greatly murmured. *Harpalus*,

palus, his Treaſurer in *Babylon*, having laviſhly conſumed the money in his keeping, fled with five thouſand Talents, and ſix thouſand hired Souldiers; but when he came into *Greece*, he was there ſlain. *Alexander* much rejoyced at the fidelity of the *Greeks*, who would not be corrupted with *Harpalus* his Bribes: Yet he ſent a command to them, that they ſhould receive their baniſhed men again; whereunto they all for fear yielded, except the *Athenians*, though they ſaw that it was a manifeſt preparation to their bondage. *Harpalus* ſlain.

After this, there followed a marvellous diſcontent in his Army, becauſe he had reſolved to ſend into *Macedonia* all thoſe old Souldiers which could no longer endure the travell of the War, and to keep the reſt in *Aſia*. He made many Orations to ſatisfie them, but all his words were in vain, during the heigth of their fury; Yet, when their firſt paſſions were evaporated, they became more tractable. And with ſuch as were licenced to depart, he ſent *Craterus*, to whom he gave the Lieutenantſhip of *Macedonia*, *Theſſaly*, and *Thrace*, which *Antipater* had Governed from the time of *Alexanders* departure out of *Europe*, who (during that time) had ſubdued the rebellious *Greeks*, diſcharged the truſt committed to him with great fidelity, and ſent him from time to time ſo many ſtrong ſupplies into *Aſia*. His Army diſcontented. He ſends for *Antipater*.

Certainly, if *Alexander* had not taken counſel of his Cups, he would have caſt ſome better colour upon this alteration, and given *Antipater* ſome ſtronger reaſons of his remove, than to employ him in conducting a new ſupply of men to *Babylon*, the War being now at an end. For *Antipater* could make no other conſtruction of this remove, but that he had a purpoſe to ſend him after *Parmenio*, and the reſt. The truth is, the King, notwithſtanding his undauntedneſs, had no great mind to grapple with *Antipater*.

Alexander having thus ſent for *Antipater*, made a journey into *Media*, to ſettle things there, where *Epheſtion*, whom he loved and favoured above all others, died. The King greatly lamented his loſs, hanged the *Phyſician* that could not cure him, and built him a Monument that coſt twelve thouſand Talents. After which he returned to *Babylon*. Thither *Antipater* came not, but ſent, and that, not to excuſe, but to free himſelf; And if we may believe *Curtius*, he ſuborned his Sons, *Caſſander*, *Philip*, and *Jolla*, who were *Alexanders* Cup-bearers, to give him poyſon; *Theſſalus* (who was one of the conſpiracy) having invited him to a Drinking-Feaſt for that purpoſe. Others ſay, that by his inordinate drinking he fell into a Fever, whereof he died. *Epheſtion* dyes. *Alexander* dyes.

A little before his Death, his Friends about him asked him, to whom he would leave his Empire? He anſwered, *To the moſt worthy man*. Then asked they him, when they ſhould give him Divine Honours? He anſwered, *When they themſelves were happy*; which were the laſt words that he ſpake, and ſo he died, having lived not all out thirty three years, nor reigned thirteen. His Will.

As ſoon as he was Dead, his great Captains ſought to inrich themſelves by his Spoils, and whilſt they were ſharing the World amongſt themſelves, his dead Body lay many dayes in that hot Countrey unburied, ſtinking above ground: *A notable emblem of the Vanity of all Earthly things*. Beſides this, his vaſt Empire was divided amongſt his great Captains; To *Ptolomaus Lagi* was allotted *Egypt* and *Africa*; To *Laomedon*, *Syria* and *Phœnicia*; To *Python*, *Media*; To *Eumenes*, *Paphlagonia* and *Cappadocia*; To *Antigonus*, *Pamphilia*, *Lycia*, and *Phrygia* the Greater; To *Caſſander*, *Caria*; To *Menander*, *Lydia*; To *Leonatus*, *Phrygia* the leſs; To *Lyſimachus*, *Thracia*, with the neighbouring Countries; To *Antipater*, *Macedonia*, and the neighbouring Nations. But theſe men, not contented with their ſhares, fell out amongſt themſelves, The vanity of all earthly things. The confuſions after his death.

Gods Justice. ſelves, making War one upon another to their own deſtruction; For, *Perdiccas*, warring upon *Egypt*, was ſlain by his own Souldiers; *Antipater* died; *Eumenes* was betrayed by his own Souldiers, and ſlain by *Antigonus*; *Olympias*, the Mother of *Alexander*, was ſlain by *Caſſander*; *Cleopatra*, Siſter to *Alexander*, was ſlain by the treachery of *Antigonus*; *Antigonus* himſelf was ſlain in Battel by *Caſſander* and *Lyſimachus*; *Roxane*, the beloved Wife of *Alexander*, together with her Son *Alexander*, and *Barſine*, another of his Wives, which was Daughter to *Darius*, were all ſlain by *Caſſander*. And preſently after, the whole Family of *Caſſander* was rooted out; *Ptolomy* died in *Egypt*; *Lyſimachus* was ſlain by *Seleuchus*; and *Seleuchus* himſelf preſently after by *Ptolomy*. So that all the Family of *Alexander*, within a few years after his Death, was wholly extirpated; and all his Friends and great Captains, by their Ambition and mutual contentions, came moſt of them to untimely ends.

When the dead body of *Alexander* had lain ſeven dayes upon his Throne, at laſt the *Chaldeans* and *Egyptians* were commanded from thenceforth to take the care of it; But when they came about it, they durſt not at firſt approach to touch it: But anon after, ſaying their Prayers, that it might be no ſin unto them, being but mortals, to lay their hands upon ſo Divine a Body, they fell to work, and diſſected it; the Golden Throne whereon he lay, being all ſtuffed with Spices, and hung about with Pendants and Banners, and other Emblems of his high State and Honour.

The care of his Funeral, and of providing a Chariot wherein to carry his Body to the Temple of *Jupiter Hammon*, was committed to *Aridæus*, who ſpent two whole years in making proviſion for it; which made *Olympias*, his Mother, (ſeeing him lye ſo long unburied) in great grief of heart to cry out, and ſay, *O my Son! Thou that wouldſt needs be accounted amongſt the Gods, and kepteſt ſuch adoe about it, canſt not now have that which every poor man hath, a little Earth, and Burial.*

Long after, when *Julius Cæſar* had Conquered *Pompey*, and was idle in *Egypt*, *Lucan* tells us, that he viſited the Temples, and the Cave wherein the Body of *Alexander* the Great lay, In theſe Verſes;

—— Vultu ſemper celante timorem,
Intrepidus Superum ſedes, & Templa vetuſti
Numinis, &c.

Then with a look ſtill hiding fear, goes he
The Stately Temple of th' old God to ſee,
Which ſpeaks the Ancient *Macedonian* greatneſs;
But there delighted with no Objects ſweetneſs,
Nor with their Gold, nor Gods Majeſtick dreſs,
Nor lofty City Walls; with greedineſs
Into the burying Vault goes *Cæſar* down,
Where *Macedonian Philip*'s mad-brain'd Son,
The proſperous Thief, lies buried; Whom juſt Fate
Slew in the Worlds Revenge. ——

His character. *Alexander* was very Learned, and a great Lover of Learning, and Learned men, inſomuch as he rewarded his Maſter *Ariſtotle* with eighty Talents, for his Hiſtory of *Living Creatures*. He ſo prized *Homers Iliads*, that in all his Wars he carried it in his Pocket, and laid it under his Pillow a nights. He loved his Maſter *Ariſtotle* as if he had been his Father, and uſed to ſay, *We have our being from our Parents, but our well-being from our School-Maſters.*

His Mother *Olympias* was very ſevere and moroſe in her carriage; and once

Anti-

Antipater, his *Vice-Roy* in *Europe*, wrote large Letters of complaint to him, againſt her; to whom he returned this anſwer: *Knowſt thou not that one little tear of my Mothers, will blot out a thouſand of thy Letters of complaint?* When he heard the Philoſophers concluſion concerning the unity of the World, he wept, becauſe there were no more Worlds for him to Conquer but one. An evident note of his great Ambition: which alſo manifeſted it ſelf hereby; That when he came to the Tomb of *Achilles*, he fell a weeping, conſidering that *Achilles* had a *Homer* to ſing his Praiſes, and to perpetuate his memory, whereas he had no ſuch Poet to ſet forth his Commendations. Alſo he commanded, that no man ſhould draw his Picture, but *Apelles*, the moſt exquiſite Painter in the World, and that none ſhould make his Statue in Braſs but *Lycippus*, the moſt excellent Workman in that kind.

His love to his Mother.

His Ambition.

Alexander uſed to carry his Head on one ſide, inclining to the left, wherein his Court-Paraſites (to ingratiate themſelves with him) imitated him. One deſiring to ſee his Treaſures, and his Jewels, he bad his Servants ſhew him, not his Talents of Gold and Silver, and ſuch other precious things, but his Friends.

Flattery.

When he had overcome *Darius*, and gotten poſſeſſion of all his Dominions and Treaſures, he began to degenerate into the *Aſian* Luxury. His Chaſtity and Moderation were turned into Pride and Luſt. He judged his Country manners, and the Diſcipline of the former *Macedonian* Kings, too ſordid and mean for him. He imitated the Pride of the *Perſian* Kings, he made him a Crown, and Robes like unto *Darius*. He grew ſo proud and inſolent, that he ſuffered his Souldiers to fall down and worſhip him like a God. Yea, he commanded his Servants, and Slaves to do ſo. He cloathed his Captains and Horſe-men like unto the *Perſians*, which though they diſliked they durſt not refuſe. He gat him three hundred ſixty five Concubines, of the beautifulleſt Virgins that could be found in *Aſia*, after the manner of the *Perſian* Kings, one of which lay with him every night. He had his Troops of *Eunuchs*, with Muſicians, Jeſters, Singing women, *&c.* He ſpent whole days and nights in profuſe Feaſting, and Revelling. All which was very offenſive to his old Captains, and Souldiers.

He degenerated after his victories.

When he was a Boy, he took both his hands full of perfumes, and caſt them into the fire as he was Sacrificing, whereupon *Leonidas*, one of his School-Maſters ſaid to him: *O* Alexander, *when thou haſt Conquered thoſe Countries wherein theſe odors grow, then thou maiſt be ſo liberal, but in the mean time be more ſparing.* Afterwards, when he had conquered *Arabia Fœlix*, he ſent to *Leonidas* a hundred Tallents of *Myrrhe*, and five hundred of *Frankincenſe*, bidding him to be hereafter more liberal in his ſervice of the Gods.

He was of ſo bountiful a diſpoſition, that it was a greater trouble to him not to be asked than not to give. He wrote to *Photian*, that he would make uſe of his friendſhip no more if he refuſed his Gifts. *Serapion*, a young Boy that uſed to play at Ball with him, gat nothing becauſe he asked nothing; whereupon the next time he played, he threw the Ball to all but *Alexander*, the King marvelling at it, asked him why he threw not the Ball to him? *Forſooth* (ſaid *Serapion*) *becauſe you asked it not.* *Alexander* laughing at the jeſt, ſent him a liberal Gift.

His bounty.

As he was travelling through the Deſarts of *Perſia*, himſelf and his Army were in great ſtraits for want of water: One of his Souldiers having two Sons ready to dye of thirſt, ſought up and down, and at laſt found a little water, wherewith he filled a leather Bottel, and was running with it to his Sons: but meeting *Alexander* by the way, he filled it out into a diſh, and profered it to him. *Alexander* asked him, whither he was carrying it? the man told him that his two Sons were ready to die

with thirſt: *But* (ſaid he) *pray you Sir, do you drink it; For if my Sons die I can get more, but if you die we ſhall not have ſuch an other King.* *Alexander* hearing this, gave him the water again, and bid him carry it to his Sons.

His Temperance. *Alexander* in his younger days was ſo moderate, and temperate, that he would often open his cheſts, and look upon his Garments, to ſee if his Mother had not provided him, either delicate or ſuperfluous Apparel.

Alſo when the Queen of *Caria*, to ſhew her great love to him, ſent him dayly variety of Diſhes and Dainties, and at laſt ſent her Cooks, and Bakers to him, he returned them back again, ſaying, *That he had no need of their ſervice; for his Maſter* Leonidas *had provided him better Cooks, by teaching him to dine and ſup Frugally, and ſparingly.* Alſo when he had any rare, and Dainty Fruits, or Fiſhes ſent him from the Sea, he uſed to diſtribute them amongſt his Friends, reſerving very little or none for his own uſe.

One craving a ſmall gift of him, he gave him a whole City, and when the Poor man ſaid, *That it was too much for him to receive:* Yea (ſaid *Alexander*) but not for me to give.

As he was advanceing to conquer a Kingdom in *India*, *Taxilis*, who was King thereof, came and met him, ſaying, *O Alexander, What need we fight, if thou comeſt not to take away my food and water, for which its only fit for wiſe men to fight? If thou ſeekeſt after Riches, if I have more than thou, I will give thee part of mine: if thou haſt more than I, I will not refuſe part of thine.* *Alexander* being much taken with his ſpeech, ſaid to him, *Go to, I will contend with thee in bounty*, and ſo they mutually gave and received many Gifts. At laſt *Alexander* gave him a thouſand Tallents, which much grieved his Friends, and rejoyced the Barbarian.

His Chaſtity. He ſhewed an admirable Example of his Chaſtity in the heat of his youth, when having taken the Mother, Wives, and Daughters of *Darius*, women of admirable beauty, yet, neither by word, nor deed did he profer them the leaſt indignity, thinking it a greater honour to overcome himſelf than his Adverſaries: And when he looked upon other Captive Ladies that excelled in ſtature and beauty, he merrily ſaid, *Perſides oculorum dolores eſſe:* That the *Perſian* women were a diſeaſe of the eyes, and yet he looked on them but as on ſo many Statues. When he was informed that two of his Captains under *Permenio*, had raviſhed two of the *Perſian* Ladies, he wrote to him to enquire after the matter, and if he found it true, he ſhould cut off their Heads, as of Beaſts born for the hurt of mankind. He alſo ſent him word, that himſelf was ſo far from contemplating the Beauty of *Darius* his Wife, that he would not ſo much as ſuffer her to be commended in his preſence; and that he was ſo careful of their Chaſtity, that they lived in his Camp, ſhut up in their Tent, as if they had been in a Temple.

At the Death of *Epheſtion*, his Favorite, he did not only clip the Haire of his Horſes, and Mules, but plucked down alſo the Battlements of the City walls, that they might ſeem to mourn for his Minions Death, ſhewing now deformity inſtead of their former Beauty.

Porus, an *Indian* King, fighting valiantly againſt him, receiving many wounds, and at laſt, being overcome, and falling into his enemies hands, they brought him to *Alexander*, who hearing of his coming, went forth, with ſome of his Friends, to meet him, and asked him what he would have him to do for him, *Porus* anſwered, *My only deſire is, that thou uſe me like a King: Alexander*, admiring his magnanimity, replyed, *This I will*

will do for my own ſake: but what wouldeſt thou have me do for thine? *Porus* anſwered, *That all was contained in his former demand of Kingly uſage:* *Alexander* was ſo pleaſed with this, that he reſtored him to his Kingdom, and gave him another bigger than his own.

Alexander the Great (ſaith *Plutarch*) built ſeventy Cities. He brought many barbarous Nations to civility. He taught the People *Hircani* the uſe of Marriage: and the *Arachoſians*, Tillage and Husbandry: The *Sogdians*, that they ſhould nouriſh and cheriſh their aged Parents, and not kill them: The *Perſians*, to honour their Mothers, and not to uſe them for their Wives: The *Scythians*, that they ſhould not eat their Dead, but bury them in the Earth, *&c.*

His Clemency to thoſe whom he conquered, was very exemplary. The ſame day that he took, he reſtored again the Kingdom to *Porus* King of *India*. *Darius* his Mother he entertained honourably, as a Queen. *Darius* his Wife, and beautiful Daughters, he would not ſo much as ſee, as careful to preſerve their Chaſtity.

His Liberality and Magnificence exceeded all his other Virtues. He gave at one time three and twenty thouſand Talents among his Souldiers, to pay their Debts. At his Marriage, he invited ten thouſand Gueſts, and gave to every one of them a Cup of Gold. To one that asked ſomething of him, he gave a City; and when the Party would have refuſed it, as too great a Gift for him, *Alexander* ſaid, *Non quæro quid te decet accipere, ſed quid me decet dare*: I regard not what is meet for thee to take, but what is meet for me to give. Whereupon *Plutarch* ſaith, that thoſe Virtues for the which ſeverally ſundry worthy men have been commended, did all concur and meet in him: As the Valour of *Achilles*: the Chaſtity of *Agamemnon*: the Piety of *Diomedes*: the Courage of *Cyrus*: the Policy of *Themiſtocles*: the Boldneſs of *Braſſida*: And the Prudence of his Father *Philip*.

His Military Virtues were remarkable: As, his Courage, in that with thirty thouſand Footmen, and five thouſand Horſemen (for he had no more when he firſt paſſed over into *Aſia*) he durſt bid defiance to all the World. His Patience, in enduring Hunger and Thirſt, Heat and Cold. His dexterity, and celerity, in omitting no opportunity of advantage to his affairs, ſo that in ſeven years he accompliſhed all his great Conqueſts: And to theſe may be added, his ſingular ſucceſs; For he never beſieged any City, but he took it.

But after he had glutted himſelf with the Pleaſures of *Aſia*, the Vices that he fell into were not inferiour to his afore-named Virtues. Among the reſt, theſe four notable Vices were apparent in him. Firſt, *Drunkenneſs*: for he would drink ſo exceſſively, that he would lie two or three dayes ſenſeleſs, till he had ſlept out his Drink. Secondly, In his Drunkenneſs he was cruel and outragious: In one of thoſe fits he ſlew his dear Friend *Clitus*, whoſe loſs he greatly bewailed afterwards. Thirdly, He was much given to Wantonneſs, and Fleſhly Luſts. Fourthly, At length he grew ſo intolerably Proud, that he would needs be accounted the Son of *Jupiter*, and commanded *Caliſthenes* (one of his great Commanders,) to be ſlain, becauſe he would not worſhip him.

He accounted *Achilles* happy, becauſe he had ſuch a man as *Homer* to ſet forth his Praiſes: But himſelf had many worthy men to Regiſter his Acts; As *Ptolomy*, King of *Egypt*: *Hecataeus*: *Ariſtobulus*: *Caliſthenes*: *Oneſicratus*: *Diodorus Siculus*: *Trogus Pompeius*: *Juſtin*: *Quintus Curtius*: with divers others.

Lycippus the Painter, made *Alexanders* Picture looking up to Heaven, with this *Motto*,

Jupiter, *aſſerui Terram mihi, tu aſſere Cœlum.*

O *Jupiter*, I have taken the Earth to my ſelf; Take thou Heaven: with which *Alexander* was ſo well pleaſed, that he publiſhed a Proclamation, that none ſhould draw his Picture but *Lycippus*.

Apelles drew *Alexander's* Picture with a Thunderbolt in his hand, to ſhew his admirable celerity, and unreſiſtableneſs in his Conqueſts.

This bloudy man lived not out half his Dayes, and not long after his Death all his Poſterity was rooted out.

His Poſterity and Kindred that he left behind him, were; his Mother *Olympias*; his Unkle *Pyrrhus*, King of *Epirus*: His Brother *Arideus*, and his Siſter *Cleopatra*: His two Wives, with their two Sons; *Roxane* with *Alexander*, and *Burſines* with *Hercules*. *Olympias* cauſed *Arideus* to be killed: *Caſſander* thereupon took occaſion to put *Olympias* to death, being almoſt fourſcore years old: and then he poyſoned both *Alexanders* Sons, [*Alexander* and *Hercules*] with *Roxane Alexanders* Wife. *Cleopatra*, *Alexanders* Siſter, the Governour of the *Sardians*, who was baſe Brother to *Philip*, *Alexanders* Father, procured her to be killed, therein thinking to gratifie *Antigonus*: And laſt of all, *Pyrrhus* was vanquiſhed by *Antigonus*, the Son of *Demetrius*, by whom his Head was cut off.



THE

THE LIFE and DEATH OF EPAMINONDAS, THE GREAT CAPTAIN OF THE THEBANS.



HE Father of *Epaminondas* was *Polymnis*, who was descended of one of the most ancient, and renowned Families amongst the *Thebans*, the most part of which Noble linage had upon their Bodies for a natural Birth-mark, the resemblance of a Snake. This *Polymnis* had two only Sons, *Caphisias*, and *Epaminondas*, whom he educated very carefully, ~~and had them very carefully~~, and had them very well instructed in all the liberal Arts, and honest Sciences: especially *Epaminondas*, who had the more stayed wit, and was most inclined to Virtue, desirous to learn, humble, obedient, and wonderful docible: and of one *Dyonisius* he learned to be very skilful in Singing, and Musick. And for Philosophy it happened well for him that he fell into an excellent Masters hands by this means.

His Parentage. Education.

His Parts.

The Colleges of the *Pythagorian* Phylosophers that were dispersed through the Cities of *Italy*, were banished by the faction of the *Cylonians*, yet such as still kept together, met in a Councel at *Metapont* to consider of their affairs: But some seditious Persons rose up against them, and set the House wherein they were on fire, and burnt them all; only *Phylolaus* and *Lysis*, being lusty young men, escaped through the fire. *Phylolaus* fled into the Country of the *Lucanians*, and resided there with his Friends: But *Lysis* got to *Thebes*, where *Polymnis* intertained him, intreating him to undertake the Tuition of his Son, *Epaminondas*, who, though he was but a young Boy, yet was he of good capacity, and of very good Hopes. This Phylosopher accord-

accordingly applied himſelf to manure this noble and quick wit of *Epaminondas*, and in a ſhort time made him perfect in all Sciences and Virtue, ſo that it was hard to find a more wiſe, grave, and virtuous Perſon than he was.

He exerciſes and ſtudies.

When he was but fifteen years of age, he gave himſelf to all manner of exerciſes of the Body, as to run, wreſtle, uſe his Weapons, and all feats of Arms: and having quickly attained to skill in theſe, he applied himſelf to his Book. He was naturally ſilent, fearful to ſpeak, but never a weary to hear and learn; whereupon *Spintharus*, the *Tarentine*, being familiarly acquainted with him in *Thebes*, uſed to ſay, *that he never knew any man that knew ſo much, and ſpake ſo little as* Epaminondas. If he fell into any company that diſcourſed of Philoſophy, or of State matters, he would never leave them, till the matter propounded was at an end. He was of a pleaſant diſpoſition, and ſo witty that he could break a jeſt as well as any man.

His Diſcourſe with a Philoſopher.

Lyſis after he had lived long in *Thebes*, died, and was honourably buried by his Scholar *Epaminondas*. Not long after, *Theanor*, one of the *Pythagorians* in *Sicily*, was ſent to bring *Lyſis* thither, but when he came to *Thebes*, he found him dead and buried, therefore going to *Epaminondas*, after ſalutations, he told him that his Companions, who were rich, willed him to give *Polymnis*, and his Chidren, a good ſum of mony in recompence of that curteous entertainment which they had given to *Lyſis*: *Epaminondas*, after pleaſant excuſes made, told him that none could be received, ſaying further, *Jaſon*, a Captain of the *Theſſalians* thought that I gave him a rude and uncivil anſwer, when he, having earneſtly entreated me to receive a good ſum of Gold, I ſent him word that he did me wrong, and began to make War with me: for that he, aſpiring to make himſelf a Lord, would corrupt me with mony, who am a plain Citizen of a free Town, and living under the Law. But for thee *Theanor*, I commend thy good will, becauſe its honeſt and virtuous, but I tell thee thou bringeſt Phyſick to them that are not ſick. Admit that thou, hearing we had been in Wars, hadſt brought us Arms to defend us, and when on the contrary thou hadſt found us quiet, and at peace with all our neighbours, thou wouldſt not have thought fit to beſtow theſe Arms, and leave them with thoſe that had no need of them. Even ſo, thou art come to relieve our poverty as though it were a burden to us, whereas on the contrary, its an eaſie and pleaſant thing to us to carry, and we are glad we have it in our Houſes amongſt us, and therefore we have no need of Arms, or mony againſt that which doth us no hurt at all. But tell thy brethren that they uſe their goods very honeſtly: and alſo that they have Friends here which uſe their Poverty as well: and as for the intertainment, and burial of *Lyſis*, he hath himſelf fully recompenced us, having taught us, amongſt many other good leſſons, not to be afraid of Poverty, nor to be grieved to ſee it amongſt us. *Theanor* having made ſome reply about the good and evil of Riches, and told him that as Poverty was not evil in it ſelf, ſo neither was Riches to be had in contempt and diſpiſed: No truly (ſaid *Epaminondas*) yet conſidering with my ſelf that we have a World of covetous deſires, ſome natural that are born with us, and bred in our fleſh by the luſts pertaining to it: Others ſtrange to us, grounded upon vain opinions, which taking ſetling, and becoming an habit in us by tract of time, and long uſe through evil education, oftentimes do draw us down, and weigh our Souls with more force and violence, than thoſe that be connatural to us. For reaſon, through daily exerciſe of virtue, and practice thereof, is a means to free us from many of thoſe things that are born, and bred with us. Yet we muſt uſe continual force and oppoſition againſt our concupiſcences which are ſtrangers to us,

to

to quench them, and by all poſſible means to repreſs, and ſubdue them in us.

And when this is done, there is alſo (ſaid he) an exerciſe of juſtice againſt greedy Covetouſneſs, and a deſire of getting, which is not, not to go rob our Neighbours Houſes, nor, not to rob men by the High Way, nor not to betray our Friends, or Country for Mony: for ſuch an one oppoſeth, not covetouſneſs, bnt poſſibility, its Law, or fear that bridleth his covetous deſire to offend: But that man that oftimes willingly abſtains from juſt gains, he it is that by exerciſe keeps himſelf far from unjuſt, and unlawful taking of mony. For it is impoſſible in great pleaſures that are wicked and dangerous, the Soul ſhould contain it ſelf from luſting after them, unleſs formerly, being oft at his choiſe to uſe them, he had contemned them. Its not eaſie to overcome them, nor to refuſe great Riches when they are offered, unleſs a man long before hath killed in him this covetous deſire of getting, the which, beſides many other habits and actions, is ſtill greedily bent ſhamefully to gain, pleaſing himſelf in the purſuit of Injuſtice, hardly forbearing to wrong an other ſo he may benefit himſelf. But that man that diſdaines to receive gifts from his Friends, and refuſeth Preſents offered him by Kings, and that hath rejected the bounty of Fortune, putting by all covetous deſires of gliſtering Treaſures laid before him, he ſhall never be tempted to do that which is unjuſt, nor ſhall his mind be troubled, but he will content himſelf quietly to do any thing that is honeſt, having an upright heart, finding nothing in it but that which is good and commendable. Yet was the Life of *Epaminondas* far more excellent than his diſcourſe, as will appear by that which follows.

Diomedon, the *Cizicenian*, at the requeſt of *Artaxerxes*, King of *Perſia*, promiſed to win *Epaminondas* to take the *Perſians* part. To effect this, he came to *Thebes*, and brought a great maſs of Gold with him, and with three Thouſand Crowns of it, he bribed a young man called *Mycethus*, who was greatly beloved by *Epaminondas*. This young man went to him and told him the occaſion of the other mans coming to *Thebes*: But *Diomedon* being preſent, *Epaminondas* ſaid to him, I have no need of mony: If the King of *Perſia* wiſh well to the *Thebans*, I am at his ſervice without taking one penny: If he hath any other meaning, he hath not Gold nor Silver enongh wherewith to corrupt me: For I will not ſell the love which I bear to my Country for all the Gold in the World: and as for thee that doſt now tempt me, not knowing me, but judging me like unto thy ſelf, I pardon thee for this time, but get thee quickly out of the City leſt thou corrupt others, having failed to prevail over me: and for thee *Mycethus*, deliver him his mony again, which if thou doſt not preſently, I will ſend thee before a Juſtice. His contempt of Riches.

Hereupon *Diomedon* beſought him that he would let him go away in ſafety, and carry that with him which he brought thither: Yea (ſaid *Epaminondas*) but it ſhall not be for thy ſake, but for my honour-ſake, leſt thy Gold and Silver being taken from thee, ſome man ſhould accuſe me that I had a ſhare in that privately which I had refuſed openly. Saying further, whither wouldſt thou that I ſhould cauſe thee to be conveyed? To *Athens*, ſaid *Diomedon*: This was done accordingly, and he had a ſtrong convoy ſent with him, and that he might not be troubled by the way, betwixt the Gates of *Thebes* and the Haven wherein he was to imbark himſelf, *Epaminondas* gave *Chabrias* the *Athenian* charge of him, that he ſhould ſee him ſafe at his journeys end.

Though *Epaminondas* was very Poor, yet would he never take any thing of his Citizens or Friends: and being ſo inured to poverty, he was enabled to bear it the more patiently by his ſtudy of Philoſophy. For on a time, His Poverty.

time, having the leading of an Army of the *Thebans* into the Country of *Peloponneſus*, he borrowed five Crowns of a Citizen for the defraying of his neceſſary charges in that Journey. *Pelopidas* being a man of great wealth and his very good Friend, could never poſſibly force upon him any part of his Goods, but he rather learned of him to love poverty. For *Epaminondas* taught him to think it an honour to go plainly in his Apparrel, to eat moderately, to take pains willingly, and in War to fight luſtily. Yet when he had occaſion to relieve others, he would make bold with his Friends goods, which in ſuch caſes were common to him. If any of his Citizens
His Charity. were taken Priſoners by the Enemy, or if any Friend of his had a Daughter to be married, and was not able to beſtow her, he uſed to call his Friends together, and to aſſeſs every one of them at a certain ſum, after which he brought him before them who was to receive the mony, and told him how much every one had beſtowed upon him, that he might return thanks to them all.

But once he went far beyond this: For he ſent a poor Friend of his to a Rich Citizen of *Thebes* to ask of him ſix hundred Crowns, and to tell him that *Epaminondas* deſired him to let him have them. The Citizen being amazed at his demand, went to *Epaminondas* to know what he meant to charge him ſo deeply, as to make him to give ſix hundred Crowns to the other? It is (ſaid *Epaminondas*) becauſe this man, being an honeſt man, is poor, and thou who haſt robbed the Commonwealth of much, art rich.

His Sobriety. He lived ſo ſoberly, and was ſuch an enemy to all ſuperfluity and exceſs, that being on a time invited to Supper to one of his Neighbours, when he ſaw great preparation of dainty meats, made diſhes, and perfumes, he ſaid unto him, I thought thou hadſt made a Sacrifice by this exceſs and ſuperfluity, and ſo immediatly went his way. The like alſo he ſpake of his own Table, ſaying, that ſuch an Ordinary, was never guilty of Traitors, and Treaſon. On a time being at a Feaſt with ſome of his Companions, he drank Vinegar, and when they asked him what he meant by it, and whether he drank it for his health or no? I know not (ſaid he) but this I am ſure of, it puts me in remembrance how I live at home. Now it was not that his ſtomach was an enemy to dainty meats, or that he lived ſo penuriouſly at home, for he was marvelous noble minded: But he did it, that by his ſtrict and unreprovable life, he might bridle and reſtrain many inſolencies and diſorders which then raigned amongſt the *Thebans*, and to reduce them to the former temperance of their Anceſtors.

Upon a time, a Cook giving up an account to him and his Fellows of their ordinary expences for certain days, he could find fault with nothing but the quantity of Oyl that was ſpent: which his Companions marvelling at; Tuſh (ſaid he) it is not the expence which offends me, but becauſe we have poured in ſo much Oyl into our Bodies. The City of *Thebes* upon an occaſion made a publick Feaſt, where they were very merry, and jolly: But on the contrary, *Epaminondas* went up and down without Oyl and perfumes, or decked with brave apparel, ſeeming very ſad: Some of his Familiar Friends meeting him in this Poſture, and wondering at him, asked him why he walked ſo alone, and ill apparelled through the City? Becauſe (ſaid
His Vigilance. he) you may in the mean time freely and ſafely drink your ſelves drunk, and make merry, taking thought for nothing.

His Modeſty alſo was ſuch, that it would in no wiſe ſuffer him to ſeek advancement, but on the contrary he withdrew himſelf from Government, that he might with the more quiet apply himſelf to the ſtudy of Philoſophy. It happened upon a time that the *Lacedemonians* intreated aid of the

the *Thebans*, who at that time were in League with them, and accordingly they ſent them certain Foot Companies: at which time *Epaminondas* being about thirty five years old, Armed himſelf and went along with them. At this time it was, that that intimate Friendſhip began betwixt *Pelopidas* and him, which continued even to the end of their lives. Theſe two being in a Battel the one by the other againſt the *Arcatians*, whom they had in front againſt them in the plains of *Mantinea*, it fell out that one of the points of the Battel of the *Lacedemonians* in which they were, retired, and many fled: But theſe two reſolved rather to die than flie, and accordingly they ſtood to it gallantly, till *Pelopidas* being wounded in ſeven places, fell down upon a heap of dead Bodies. Then did *Epaminondas* (though he took him for dead) ſtep reſolutely before him to defend his Body and Arms, he alone fighting againſt many, reſolving rather to die in the place than to leave *Pelopidas* amongſt the dead men, until that himſelf being thruſt into the Breaſt with a Pike, and wounde d in the Arm with a Sword, was ready to faint: at which time Providence ſo ordered it, that King *Ageſipolis* came on with the other point of the Battel, and ſaved them both. His Valour.

Not long after the *Lacedemonians* by a ſtratagem, won the ſtrong Caſtle of *Thebes* called *Cadmæa*, and put a ſtrong Garriſon into it, and gave the Government of *Thebes* unto *Archias*, *Philippus*, and *Leontidas*, authors of all the miſchief: whereupon, to avoid their Tyranny, *Pelopidas*, and many others were fain to ſave themſelves by flight, upon which they were baniſhed by ſound of Trumpet. But as for *Epaminondas* they as yet ſaid nothing to him, but let him alone in the City: for he was contemned as a man of no account, becauſe he was ſo much given to his Book: and if he ſhould have any mind to ſtir againſt them, yet they judged he could do nothing becauſe of his Poverty. Tyrants in *Thebes*.

Whileſt *Pelopidas* and his Companions were at *Athens*, they laid a plot to free *Thebes* from thoſe Tyrants: But *Epaminondas* not making a ſhew of any thing, had deviſed another way to effect it, by raiſing the hearts and courages of the young men of the City. For when they went out to play, and exerciſe themſelves, he always found out a way to make them wreſtle with the *Lacedemonians*; and when he ſaw the *Lacedemonians* throw them, and give them ſhrewd falls, they being the ſtronger, he would privately rebuke the *Thebans* and tell them, that it was a ſhame for them to ſuffer the *Lacedemonians* to ſet their Feet upon their Throats for want of courage, who yet were not half ſo ſtrong, and boiſterous as themſelves were. All this while *Pelopidas* and his followers went on in their Plot, and had ſuch good ſucceſs, that one Night they got privily into the City of *Thebes* and met at *Charons* Houſe about forty eight in number. *Epaminondas* knew all this well enough, and at Night ſome took him aſide and endeavoured to perſwade him to joyn with them in delivering their City from thoſe Tyrants, to whom he anſwered, that he had taken order with his Friends, and *Gorgidas*, to put themſelves into a readineſs upon any ſuch occaſion, but for his own part he would not have a hand in putting any of his Citizens to death, unleſs they were legally condemned: yet (ſaid he) if you will make an attempt for the delivery of the City ſo as that it be without murther or blood-ſhed, I vvill joyn with you vvith all my heart: But if you will perſevere in your former determination, pray you let me alone, pure, and not defiled vvith the blood of my Citizens, that being blameleſs I may take hold of another occaſion vvhich may tend more to the good of the commonwealth. For the murthers that vvill be committed in this vvay, cannot be contained vvithin any reaſonable bounds. I know indeed that *Pherecides*, and *Pelopidas* vvill eſpecially ſet upon the Authors of the Tyranny: but *Enmolpidas*, and *Samiadas*, being fierce and Cholerick men, taking the liberty His prudence.

of the Night, will never ſheath their Swords, till they have filled the whole City with Murther, and ſlain many of the chief Citizens. Beſides, its very convenient for the People of *Thebes*, that ſome be left free, and blameleſs of theſe Murthers, and guiltleſs of all that ſhould be done in the fury of this action.

The Tyrants ſlain.

Notwithſtanding all that vvas ſaid, the enterpriſe vvas executed, and the Tyrants put to death, the City vvas reſtored to her ancient liberty, the Caſtle of *Cadmæa* was rendred up by compoſition, and *Lyſandradas*, the *Lacedemonian*, and other Commanders that were in it, vvere ſuffered ſafely to depart, vvith their goods and Souldiers. This vvas the occaſion of the long Wars which followed between the *Lacedemonians* and *Thebans*, vvith vvhom the *Athenians* joyned in League.

His Modeſty.

Epaminondas ſtill applied himſelf to his Book: yet at laſt he vvas put forvvards by *Pammenes*, a chief man amongſt the *Thebans*, and he began to followv the Wars very eagerly, and in divers encounters gave good proof of his prudence, hardineſs, and valour, inſomuch as by degrees he attained to

He is advanced to Honour.

the higheſt charges of Government in the Commonvvealth: and his Citizens, vvho before made ſmall account of him till he vvas forty years old, after, vvhen they knevv him better, they truſted him vvith their Armies, and he ſaved the City of *Thebes*, that vvas like to be undone, yea, and freed all *Greece* from the ſervitude of the *Lacedemonians*, making his Virtue, as in a cleer light, to ſhine vvith Glory, ſhevving the effects vvhen time ſerved.

Upon a time *Ageſilaus*, King of *Lacedemon* entered into *Bœotia* vvith an Army of tvventy thouſand Foot, and five thouſand Horſe, vvherewith he harraſed and ſpoiled all the plain Country, and preſented Battel to the *Thebans* in the open Fields, which yet they would not accept of, finding themſelves the weaker: Howbeit, they defended themſelves ſo well by the aſſiſtance of the *Athenians*, and the wiſe conduct of *Epaminondas* and *Pelopidas*, that they cauſed *Ageſilaus* to return home with his Army. But when he was

The *Spartans* beaten.

gone, the *Thebans* went with their Companies before the City of *Theſpies*, which they ſurprized, and put to the Sword two hundred of the Garriſon, and afterwards returned back with their Army to *Thebes*; and *Phœbidas*, the *Lacedemonian*, who was then Governour of that City, ſallied out of the Town, and charged upon the *Thebans* in their retreat, who intertained him ſo hotly, that he loſt five hundred of his men, and himſelf was ſlain in the Fight.

Not long after, the *Lacedemonians* returned with their former Army to make War with the *Thebans*, who having ſeized upon certain ſtraights, and places of advantage, ſo blocked up the way, that they could not over run the Country, and ſpoil it as they had done before; yet did *Ageſilaus* ſo moleſt,

A Battel,

and trouble them, that at laſt it came to a main Battel that held long, and was very cruel: and though at the firſt *Ageſilaus* had the better, yet the *Thebans* charged him ſo furiouſly, that at the length he himſelf was wounded and forced to retire, being well paid for teaching the *Thebans* Military Diſcipline. And this was the firſt time that the *Thebans* knew themſelves to be as ſtrong and luſty as the *Lacedemonians*, whereupon they Triumphed in ſign of Victory, and from that time forward, they grew more couragious to make head againſt the Enemy, and to preſent them battel. But that which moſt encouraged them, was, the preſence of *Epaminondas*, who counſelled, commanded, and executed very Wiſely, Valiantly, and with great ſucceſs.

At another time they went with a great number of choſen men before the City of *Orchomene*, where yet they prevailed not, becauſe there was a ſtrong Garriſon of the *Lacedemonians* that ſallied out upon them, and the

Fight

Fight was very ſharp between them: yet, though the *Lacedemonians* were far more in number, the *Thebans* gave them the overthrow, which never happened to them before. For all other Nations thought that they had done excellent well, if with a far greater number they had overcome a ſmall number of the *Lacedemonians*. But this Victory, and an other, which fell out ſhortly after under the conduct of *Pelopidas*, did ſo lift up and encourage the *Thebans*, that they became more famous than ever they were before. The Spartans beaten.

The year following, *Artaxerxes* King of *Perſia*, intending to make War againſt *Ægypt*, and therein to intertain diverſe ſtrangers, laboured to make Peace amongſt the *Grecians*, in hope that they, being at Peace amongſt themſelves would be the more willing to have Souldiers leavied amongſt them. For which end he ſent Ambaſſadours to all the Towns of *Greece*, to perſwade and intreat them to be at Peace amongſt themſelves. The *Greeks* were very willing to harken hereto, being wearied on all ſides with ſuch long Wars, and ſo were eaſily drawn to make Peace; wherein it was eſpecially agreed, and concluded, that all the Cities of *Greece* ſhould be free, and uſe their own Laws: and Commiſſioners were ſent abroad to withdraw all the Garriſons where any were kept. Unto this the *Thebans* only refuſed to agree, that every Town ſhould ſeverally capitulate for it, requeſting that the Towns in the Country of *Bœotia* ſhould be comprehended under the City of *Thebes*: but the *Athenians* mightily oppoſed themſelves againſt this, and *Caliſtratus*, one of their Orators, made a notable Oration about it before all the States of *Greece*. *Epaminondas* on the contrary, made an excellent and vehement ſpeech in defence of the right of the *Thebans*, inſomuch as this controverſie was left undecided, and the Treaty of Peace was univerſally agreed to amongſt all the other *Grecians*, the *Thebans* only excepted, who were not compriſed in it. Peace among the *Greeks*. The *Thebans* are excepted.

At this time the *Athenians*, and *Lacedemonians*, who had long contended amongſt themſelves about the Principality of *Greece*, now agreed, that the one ſhould command by Sea, and the other by Land: And therefore they could not endure that the *Thebans* ſhould aſpire to be chief, which made them ſeek to diſmember the other Towns of *Bœotia* from them, the rather, for that the *Thebans*, being ſtrong and luſty of Body, and much encouraged by their late Victories over the *Lacedemonians*, would now contend with them for their ſuperiority, having a wonderful confidence in the Wiſdom and Proweſs of their Captains, eſpecially of *Epaminondas*.

Matters reſting thus doubtful, the Citizens of *Platæes*, a Town of *Bœotia*, were deſirous to enter into League with the *Athenians*, promiſing that if they would ſend them Souldiers, they would put the Town into their hands: But the Governours of *Bœotia* having intelligence of it, and being deſirous to prevent the *Athenians*, brought a party of Souldiers againſt it, who came before *Platæes* before the Citizens heard any news of them, ſo that part of them were ſurpriſed in the Field by the Horſemen, and the reſt fled into the Town: where having no aid, they were faign to accept of ſuch tearms as it pleaſed the *Thebans* to grant them, which were preſently to depart the Town with bag and baggage, and never to return again into the Country of *Bœotia*. Then did they raze the City to the ground, and ſacked the Town of *Theſpies* which alſo was at enmity with them. *Platæes* deſtroyed.

The Ambaſſadours of *Perſia* again ſolicited the Greeks to a General Peace, and Commiſſioners from every Town were to meet at *Sparta* about it. *Epaminondas* was yet ſcarce known, having laboured to conceal himſelf, and in all his exploits of War, had ever preferred the advancement of his great Friend, and Companion in Arms, *Pelopidas*, before himſelf. He was now choſen by the *Thebans* to go to *Sparta*, where, finding that the other Com-

missioners did much comply with *Agesilaus*, he spake boldly, and plainly,
His Wisdom. not only in behalf of the *Thebans*, but for all *Greece* also: making it evident to all, that War still encreased the greatness of *Sparta* only, which kept all the other Towns of *Greece* under. He therefore advised them to establish a firm Peace, which would last the longer, when all comprized in it, should be equals.

Agesilaus perceiving all the Commissioners to be very attentive to and well pleased with this speech, he asked him a loud, if he thought it just, and e-
His Courage. qual, that all *Bœotia* should be set at liberty. *Epaminondas* presently, and boldly asked him, if he thought it not also just and reasonable that all *Laconia* should be set at liberty? Thereupon *Agesilaus*, in great anger, stood up, and commanded him to answer plainly, if they should not restore all the Towns in *Bœotia* to their Liberty? and *Epaminondas* answered him as before. This so displeased *Agesilaus* (who had an old grudg to the *Thebans*) that immediately he put their Name out of the List of those that should be comprized within the Treaty of Peace, and proclaimed open War against them, and now there was no remedy but the *Thebans* must bear the whole brunt alone, for there was no one Town that durst send them any aid, because they were all sworn to the Peace, insomuch as all judged them to be utterly undone. Friends pitied there estate, and there enemies rejoyced, verily believing that they could never stand before the *Lacedemonians*.

Then did the *Lacedemonians* send King *Cleombrotus* with an Army towards *Thebes*, who being come near to *Chæronea* with ten thousand Foot, and a thousand Horse, he pitched his Camp there staying for his Allies. The *Thebans* being informed of the approach of the enemy, chose *Epaminondas* to be their Captain General, giving him the charge of this War, with six other Counsellers to be assisting to him. Now there came Oracles to *Thebes* from all parts; some promising Victory, and others threatning their overthrow; and *Epaminondas* commanded them to set those on the right hand of the chair for Orations, that promised Victory, and the other on the left hand, which being so disposed of, he gat up into the chair, and said to his Citizens, *If you*
His Prudence. *will be obedient to your Captains, and valiant against your enemies, these Oracles on the right hand belong to you: But if through faintness of heart, ye refuse dangers, those on the left hand shall be your Portion.*

Then did he list the Names of all the *Thebans* which were able to bear Arms, and chose out of some parts of *Bœotia*, such as he thought fittest for the Wars. His Presence exceedingly cheered up his Army, and all the time that he was Captain, the *Thebans* never saw in their Camp any of those which they call *sudden fears*. He used to say, that there was no Death more honest and desirable than to die in the Wars, and that the body of a Souldier should
Fat men cashi-red. be hardened to endure any labour or pains. He could not abide fat men, and therefore cashired a whole Company of them as unprofitable burdens in his Army. He had in all, but six thousand fighting men: and as they marched forwards, they met with some unlucky signs, as many esteemed them: but he valued them not, thinking that a resolution to fight in a good cause, ought to be much stronger, and of more force to raise in him good Hope, than these evil signs that appeared, to make him fear the worst.

As he was marching towards the *Lacedemonians*, they heard it Thunder, and they that were neer him, asked him what that meant. He answered, that it betokened that the Enemies brains were troubled, and beclouded, who, having places of advantage hard by them, yet encamped in the plaines. Indeed the *Lacedemonians* waited there for their Allies, who yet failed them. For all of them, having at leasure considered of the speech of *Epaminondas* at *Sparta*, began to distast the ambition of the *Lacedemonians*. *Epaminondas* see-
His Prudence. ing his advantage, caused his Army to march with speed, and wan the straights

ſtraights by the City of *Coronea*, and encamped there: *Cleombrotus* underſtanding that the *Thebans* had poſſeſſed themſelves of that paſs, deſpairing to recover it, he made his Army to march a great compaſs about the Country of *Phocide*, going along the Sea Coaſt through a dangerous, and troubleſome way, and ſo at the laſt he entered into the Country of *Bœotia*: and as he went, he took in ſome little Towns, and certain Gallies that lay upon the Coaſt, and at the laſt arrived at *Leuctres*, and there ſat down to refreſh his men, who were overwearied with their tedious march. Then did *Epaminondas* preſently advance that way to meet them, and having paſſed over ſome little Mountains, he diſcovered them in the plain of *Leuctres*, where his men were much amazed to ſee ſo great an Army of their Enemies.

The ſix Counſellers came together to conſider whether they ſhould go forward and fight, few againſt many, or elſe retreat, waiting for ſome better advantage. In this Councel, their opinions fell out to be equal. Three judged it beſt to retreat, the other, whereof *Epaminondas* was one, thought it beſt to fight, and with theſe three, *Pelopidas*, who was Captain of the Sacred Band, joyned, whereupon they all agreed to give them Battel. *Epaminondas* ſeeing his Souldiers ſomewhat affrighted at the former ill ſigns, to put courage into them, he ſuborned ſome that were newly come from *Thebes*, to ſcatter a report, that no man could tell at *Thebes* what was become of the Arms that hung up in the Temple of *Hercules*; but it was commonly ſaid, that the Demigods, their Anceſtors, had taken them away, to aid their poſterity, at this preſent time. He cauſed another alſo, who was newly come from *Trophonius* hole, to report; that the God which gives his Oracles therein, commanded him to tell the *Bœotians* that when they had overcome their enemies in the plain of *Leuctres*, they ſhould celebrate yearly Plays to the honour of *Jupiter*: and to gain the more credit to theſe devices, *Leandridas*, a *Spartan*, that was baniſhed out of his own Country, and now was aſſiſting the *Bœotians*, being brought before the Souldiers, he encouraged them to fight valiantly that Day: for he ſwore unto them, that the *Lacedemonians* had many Oracles, bidding them to beware of *Leuctres*. And Policy.

Epaminondas alſo, aſſembling his Army, encouraged them with ſtrong, and lively reaſons, to ſhew their valour, ſo that at laſt the Souldiers being freed from their ſuperſtitious fears, longed for nothing more than to come to blows. *Epaminondas* ever concluded his Orations to them with theſe Words: *O worthy men, embrace ſacred Death: Advance your ſelves to a moſt honorable, and famous Fight for your Country, for the Tombs of your Anceſtors, and for your Holy things.* Juſt at this very time there came to the *Thebans* an aid of five hundred Horſe, and fifteen hundred Foot, all *Theſſalians*, conducted by *Jaſon*. This *Jaſon* endeavored to have made peace with both parties, but could not prevail.

Alſo as *Cleombrotus* retired with his Army out of *Bœotia*, he met a great ſupply of *Lacedemonians*, and their Allies, brought to him by *Archidamus*, the Son of *Ageſilaus*. Theſe he ſent before, thinking to daunt the courage of the *Thebans* with the ſight of them, and himſelf with the reſt of his Army ſuddenly returned into the plain of *Leuctres*, being fully reſolved to fight: and the *Bœotians* for their part ſhrunk not an inch back, and ſo on both ſides they ſet their men in Battel array. *Epaminondas* ordered his Battel after a new faſhion never practiſed by any Captain: For having choſen out of his Army the beſt, and moſt valiant Souldiers, he placed them together in one of the Points of his Battel, where himſelf meant to fight in Perſon, ſeconded by *Pelopidas*, and his three hundred choſen men, called the *Holy Band*: In the other Point he placed his weaker men, commanding them expreſly not to abide the charge of their enemies that ſhould aſſail them in Front, but fair, and ſoftly retire when they ſaw them come near them: and it fell out as he wiſhed: and he

hoped

hoped to determine the Battel by the Virtue, and proweſs of thoſe where he had placed all the flower, and choice of his Army.

A Battel. Now the ſign of Battel being given, the *Lacedemonians* advanced with the two Horns of their Battel, ordered in the form of a Creſcent. On the contrary, one of the wings of the Battel of the *Bœotians* began to give back, and the other with great fury ran to charge the enemy in the Flank, and ſoon they were come to the Swords point. At the firſt, becauſe either ſide fought deſperately, the Victory for a time ſtood doubtful, but at laſt *Epaminondas* his Troop brake in amongſt the *Lacedemonians*, and ſlew moſt of thoſe that were about *Cleombrotus*. Yet while the King was alive, he kept back the *Thebans* from the Victory, being accompanied with all the flower of his Army, who fought very valiantly about him: But after he fell dead to the ground, having received and given an infinite number of wounds, then thronged they together on all ſides, and there was a bloody and cruel fight about his Body, where were heaps of men ſlain one upon another, and though *Epaminondas* did all that poſſibly he could, yet the *Lacedemonians* made ſuch reſiſtance, that at laſt they forced the *Thebans* ſomewhat to give back, whereby they conveyed the Body of the King out of the preſs: But this continued not long: For *Epaminondas* both by his words and example, did ſo raiſe up and encourage the hearts of his men, that they fought like Lions, and gave ſo fierce a

The *Spartans* beaten. ſecond charge upon their enemies, that they wholly routed them and made them flie for life, and *Epaminondas* fiercely purſuing the flying enemy, made a great ſlaughter of them, and obtained the moſt glorious Victory that ever Captain won, having in a pitched Field overcome the moſt Noble, and warlike Nation of all *Greece*, and that with a far ſmaller number of men than his enemies had. He alſo rejoyced more in this, than in all his other Victories, becauſe it happened to him in his Fathers life-time: and he often uſed to ſay, that of all the honeſt and happy Fortunes that befel him, nothing joyed his heart more, than that he vanquiſhed the *Lacedemonians* at *Leuctres*, his Father and Mother living to ſee it: and indeed, he that day, did not only preſerve their lives, but of all his Citizens beſides, the *Lacedemonians* having fully reſolved utterly to deſtroy the *Thebans*.

His Humility. *Epaminondas* uſed at all other times to come abroad fine and neat, and with a pleaſant countenance: but the next day after this Battel, he came out very ſad, heavy, and penſive, and when his Friends asked him, whether he had heard any ill news which occaſioned this poſture, he ſaid, *No: but* (ſaid he) *I perceive by my ſelf yeſterday, that being overjoyed with the Victory I obtained, my heart was more elvated than it ought, and therefore to day I correct that joy, which yeſterday exceeded its due bounds.* He knowing that it was the manner of the *Spartans*, as much as poſſible, to conceal their loſſes, he ſuffered them not to carry away all their dead Bodies together, but every City one after another, by which it appeared that there were four thouſand of them ſlain: But of the *Bœotians* there were not found above three hundred dead. This Battel was fought in the beginning of the ſecond year of the hundred and ſecond *Olympiade*.

The *Lacedemonians* having by this overthrow loſt the greateſt part of their honour, which they had maintained ſo long, yet loſt not their courage; but to keep their youth ſtill in heart, and to take away all fear from ſuch as had eſcaped, they ſent *Ageſilaus*, with an Army into *Arcadia*, who was contented to take a few ſmall Towns of the *Mantineans*, and ſo to return home again. Some ſay that *Lycomedes*, Captain of the *Arcadians*, making an inrode neer to *Orchomene*, ſlew in an encounter, *Politropus*, Captain of the *Lacedemonians*, and two hundred *Spartans* with him, which provoked the *Lacedemonians* againſt them: and thereupon the *Arcadians*, finding themſelves too weak for them, they ſought alliance and aid from the *Thebans*. Sure

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it is that these two States were now at enmity, which occasioned the *Arcadians* and *Thebans* to joyn together, who, with their Allies being led by *Epaminondas* entred into *Laconia*, with an Army of forty thousand men, besides thirty thousand others that followed the Camp. At this time the *Athenians* sent Captain *Iphecrates*, with twelve thousand men, to aid the *Lacedemonians*: But before their coming, *Epaminondas* was entered into *Laconia*, and had sacked all the Country which had not been wasted by any enemy for six hundred years before. He plunders *Laconia*.

The *Spartans* seeing their Country thus plundred, and destroyed, were desirous to have gone out with such Forces as they had, but *Agesilaus* would not suffer them, telling them how dangerous it was for them to leave their City, and to set upon such a potent, and numerous enemy. This made them quiet, and *Epaminondas* in the mean time marched with his Army towards the River *Eurotas*, which at that time was risen very high, because of the Winter rains. He endeavoured all he could, to draw forth *Agesilaus* to a Battel, who beholding *Epaminondas* a great while, marching with his Army in Battel aray along the River side at the Head of his Troops, he wondered at his boldness, and Valour, but would by no means adventure out of his Fort: So that when this Army had plundred all *Laconia*, *Epaminondas* led them back again with a very rich Booty. And though *Agesilaus* was commended for preserving his City in safety; yet *Epaminondas* had by this inrode, and especially by his Victory at *Leuctres*, so impoverished the Country, that *Sparta* could never after recover that loss, nor grow into that reputation and power which it had before. Yea, notwithstanding the aid sent by the *Athenians*, and the skill and experience of *Iphecrates*, *Epaminondas* returned with his Army intire as he came. He braves the *Spartans*.

Epaminondas that he might keep the *Lacedemonians* still underfoot, and heap new troubles upon them, gave Counsel to the *Arcadians*, and their Allies, to reedifie, and repleniſh with People the City of *Messina*, which the *Lacedemonians* had long before destroyed, and when all the whole Councel had given their consents to it, he forthwith, by diligent enquiry sought out all that had been ancient Inhabitants in that City, and in the space of eighty five Days, having repaired the ruined Houses, he raised again one of the most Noble, and ancient Cities of *Greece*, and left there a strong Garrison for their security. This gat him as much, if not more love and honour than any other service which he had ever done. *Messina* reedified.

The *Lacedemonians* being freed from a great fear by his departure, made an agreement with the *Athenians*, leaving to them the chief command by Sea, and reserving to themselves that by Land. And afterwards, by the assistance of the *Athenians* and that aid which came to them out of *Sicily*, by little and little they recovered their Towns again.

The *Arcadians*, to stop their proceedings, assaulted the City of *Pallene* in *Laconia*, and taking it by storm, put all the Garrison therein to the Sword, and then razed the Town, and plundred all the Country there abouts. And expecting that the *Lacedemonians* would seek revenge, they sent for aid to the *Thebans*, who sent *Epaminondas* and the other Counsellers to assist them with six thousand Foot, and five hundred Horse. The *Athenians* having intelligence hereof, sent their Army under the conduct of *Chabrias*, who marched directly to *Corinth*, where he met with a good supply of Souldiers from the *Megarians*, *Pallenians*, and *Corinthians*, so that now he had a Brigade of ten thousand men. These intended to fortifie and stop all the passages and entrances into the Country of *Peloponnesus*. The *Lacedemonians* and their Allies joyning also with them, made up an Army of twenty thousand men: And accordingly, beginning at the City of *Cencrees*, unto the Haven of *Lecheum*, they blocked all the ways from *Pallene* destroyed. *Peloponnesus* fortified.

from one Sea to another with mighty great pieces of Timber laid acroſs, and with a marvellous deep Ditch: and this great work was followed with ſuch ſpeed, both by reaſon of the great multitude of labourers, as alſo through the frowardneſs of them that proſecuted it with ſuch earneſtneſs, that they had quite finiſhed it before the *Bœotians* could arrive there.

Epaminondas when he came thither, viewing this fortification, perceiving that the eaſieſt place to ſtorm it, was that which the *Lacedemonians* themſelves guarded, he ſent to give them defiance though they were thrice as many in number as he was, yet for all this they durſt not come out, but kept cloſe under their fortification: Notwithſtanding he aſſaulted them in it, and at laſt drave them out. In the heat of the fight every one doing his beſt, ſome aſſailing, others defending, *Epaminondas* choſe out the valianteſt men in all his Army, and bravely charging the *Lacedemonians*, he forced them to give back, and in diſpite of them, he entered into *Peloponneſus*, which of all other his Noble exploits, was the moſt wonderful and memorable action. From thence he marched to the Cities of *Epidaure*, and *Trozen*, and ſo pillaged all the Country: But he ſtayed not to take any of the Towns, becauſe they had ſtrong Garriſons in them: Yet he put *Sicyone*, *Phuente*, and ſome other Towns into ſuch fear, that they yielded themſelves to him.

He beats the *Spartans*.

This being done, he went to *Corinth*, and overcame the *Corinthians* in a ſet Battel, and beat them home, even to the Gates of their City: Yea ſome of his men were ſo unadviſed, truſting to their own Valour, that they entered the Gates of their City pel mel with thoſe that fled, which put the *Corinthians* into ſuch a terrible fear, that they ran with all ſpeed poſſible to ſhelter themſelves in their Houſes: But *Chabrias* making head, beat them out again, and ſlew ſome, whereupon he cauſed a token of Triumph to be ſet up, as if he had given the *Thebans* an overthrow, for which *Epaminondas* laughed him to ſcorn. The *Bœotians* brought their Army as neer unto *Corinth* as they could, and *Chabrias* with his Army encamped without the Walls in a very ſtrong Place of advantage, and there were many Skirmiſhes betwixt them, in which *Chabrias* behaved himſelf with ſuch Valour that he gained great reputation even of *Epaminondas* himſelf, who upon a time being asked, whom he thought to be the greateſt Captain, himſelf, *Chabrias*, or *Iphecrates*? *Its hard* (ſaid he) *to judg whilſt we are all alive.*

News was brought to him that the *Athenians* had again ſent an Army into *Peloponneſus*, furniſhed with new Armor: Indeed this Army conſiſted of ten thouſand *Spaniards* and *Gauls*, whom *Dyoniſius* the Tyrant, ſent out of *Sicily* to aid the *Lacedemonians*, having paid them for five months: they did ſome reaſonable ſervice in this War, and at the end of Summer returned home again.

It fell out in theſe laſt encounters that *Epaminondas* having forced the *Lacedemonians* that guarded the fortification before mentioned, had many of them in his power to have ſlain them: but he contented himſelf only with this Glory, that in diſpite of them, he had entered into *Peloponneſus*, ſeeking to do them no more hurt; which gave occaſion to thoſe that envied his Glory, to blame him, and to accuſe him of Treaſon, as having willingly ſpared the enemies, becauſe they ſhould in particular thank him only: But here it will not be improper to take notice how he behaved himſelf amongſt his Citizens, and how wiſely he defended his own Integrity.

His Clemency.

He is envied.

Amongſt all thoſe that envied his Glory and Virtue, there was one *Meneclides*, an Orator, and an eloquent man, but withall, moſt wicked, and very malicious. He finding that *Epaminondas* won ſo much honour

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by the Wars, never left perſwading the *Thebans* to embrace Peace; and prefer it before War, and that becauſe hereby they ſhould not alwavs live under the obedience, and command of one man. But *Epaminondas* one day told him in the open Counſel: Thou wilt (ſaid he) deceive the *Thebans* whilſt thou adviſeſt them to leave the Wars: and highly commended eaſe and Peace, thou goeſt about to put iron bolts upon their Feet. For War begets Peace, which yet cannot hold long but amongſt them that know how to maintain it with the Sword. Then turning himſelf to the Citizens, he ſaid, If you will have the Principality and command of all *Greece*, you muſt ſhroud your ſelves in your Tents, and lie in your Pavillions in the open Fields, and not follow Sports and Paſtimes here at home. For he knew well enough that the *Bœotians* undid themſelves by eaſe and Idleneſs, which made him endeavour continually to keep them in exerciſe and War.

Upon a time when the *Thebans* were to chooſe Captains, they went about to chooſe *Epaminondas*, one of the ſix Counſellours: whereupon he ſaid to them: *My Maſters, pray you conſider of it now you are at leaſure before you chooſe me: For I tell you plainly, If I be choſen your Captain, you muſt to the Wars.* He uſed to call the Country of *Bœotia*, which was a plain, and Champion Country, the Stage of War, ſaying, that it was impoſſible to keep it, unleſs the Inhabitants had their Targets on their Arms, and their Swords in their hands: and this was not, becauſe he did not love Peace, and privacy to ſtudy Philoſophy, or that he was not more careful of them that were under his charge than he was of himſelf, uſing always to watch and forbear his meat, when the *Thebans* were at their Banquets, and Feaſts, giving themſelves over to their pleaſures: but becauſe he knew them well enough, and was never more careful of any thing than to keep his Army from Idleneſs.

Upon a time the *Arcadians* deſired him that ſome of his Companions might come into one of their Towns to lie dry and warm there, all the Winter, but he would by no means yield to it. For (ſaid he to his Souldiers) now they ſee you exerciſing your ſelves in Arms, they wonder at you as brave and valiant men; but if they ſhould ſee you at the Fire ſide parching of Beans, they would eſteem no better of you than of themſelves. Neither could he endure Covetouſneſs: for if at ſometimes he gave his men leave to go a free booting, his meaning was, that whatſoever they got, ſhould be beſtowed in furniſhing them with good Arms: and if any went about to fill his Purſe with money, he judged him unworthy to be a Souldier. Upon a time he underſtood that his Target-bearer had received a great ſum of money for the ranſom of a Priſoner, whereupon he ſaid to him: *Give me my Target, and go thy ways home, and buy thee a Tavern wherein to ſpend the reſt of thy life: for I perceive thou wilt no more, like an honeſt man, put thy ſelf in danger in the Wars, as formerly thou haſt done, becauſe now thou art grown rich and wealthy.*

Though *Epaminondas* was thus virtuous, and unblameable in his life, yet the aforementioned *Meneclides* would never ceaſe contending, and reproaching of him: and one day he went ſo far as to upbraid him becauſe he had no Children, and was not married, and that he magnified himſelf more than ever King *Agamemnon* had done. To this *Epaminondas* anſwered, Thou haſt nothing to do to counſel me to marry, and in this reſpect, there is never a man here whoſe adviſe I would leſs make uſe of than thine, (and this he ſpake becauſe the other was taken notice of to be an Adulterer,) And whereas thou thinkeſt that I envy the fame and renown of *Agamemnon*, thou art fouly deceived. Yet let me tell thee, that whereas he was ten Years in winning one City, I on the contrary, by putting His prudence.

the *Lacedemonians* to flight in one day, have delivered not only our own City, but all *Greece* from their ſlavery. But thanks be to you? My Lords *Thebans* (ſpeaking to all the Aſſembly) by your aſſiſtance I did it, and thereby overthrew the power and government of our inſulting enemies.

He is accuſed and abuſed.

Yet after all his brave deeds, both he and *Pelopidas* were ill rewarded for all their good ſervice, by their ingrateful Citizens: For at their return from *Laconia*, they, with ſome other of the ſix Counſellers, were accuſed, that after the time that their Government was expired, they retained their power four months after the time appointed by the Law. With much ado *Pelopidas* was quitted: But *Epaminondas* willed all his other Companions to lay the fault upon him, who by his Authority forced them to it; and inſtead of excuſing himſelf, he told them all the brave exploits which he had done at that time: Adding withal, that he was willing and ready to die, if they ſo pleaſed, Provided that they wrote upon his Tomb, that *Epaminondas* was put to death, becauſe he had compelled the *Thebans* againſt their wills to burn the Country of *Laconia*, which in five hundred years before had never been plundered. That he had repeopled the City of *Meſſina* with Inhabitants, two hundred and thirty years after it had been laid waſt by the *Lacedemonians*. That he had brought all the People and Towns of *Arcadia* to be as one Body, in League together, and had ſet all the *Greeks* at liberty: and all theſe things (ſaid he) we did in that Journey. The Judges when they heard this worthy and true defence, they all aroſe from their ſeats, and laughed heartily, and would not take up their Balls to Ballot againſt him.

But for the ſecond accuſation, to wit, that he had ſhewed favour to the *Lacedemonians* for his own particular honour, he would make no particular anſwer to it before the People, but riſing out of the Theater, he paſſed through the Aſſembly and went into the Park of Exerciſes. Upon this the People being incenſed againſt him, refuſed to chuſe him into Office as they had wont to do, though there was a great need of him, and created other Counſellers to go into *Theſſaly*: and the more (as they thought) to deſpite him, they commanded him to go that expedition as a private Souldier, which he refuſed not, but went very willingly.

Pelopidas imprisoned by a Tyrant.

Pelopidas being ſent a ſecond time into *Theſſaly* to make peace between the People and *Alexander* the Tyrant of *Pheres*, was by this Tyrant (not regarding that he was an Ambaſſadour, and a *Theban*) committed to Priſon, together with *Iſmenias*. Upon this, the *Thebans* being juſtly offended, ſent an Army of eight thouſand Foot and five hundred Horſe againſt him, howbeit under the conduct of unskilful Captains, who, wanting judgment to uſe their advantages, thought good to return home without doing any thing: But as they went back, *Alexander*, being ſtronger in Horſe than they, preſſed hard upon their Reer, killing ſome, and wounding others; ſo that the *Thebans* knowing neither how to go forward nor backward, were in great diſtreſs; and that which aggravated their miſery was, that their Victuals were almoſt ſpent. Being thus almoſt out of hope ever to get home in ſafety, *Epaminondas* being at that time a common Souldier among the Foot, both the Captains and Souldiers earneſtly intreated him to help to redreſs this diſorder. He thereupon choſe certain Footmen that were light armed, and all the Horſemen, and with theſe putting himſelf into the Rere of the Army, he ſo luſtily repulſed the Enemy, that the reſt of the Army afterwards marched in great ſafety, and ſtill making Head, as occaſion ſerved, and keeping his Troops in good order, he at laſt brought them all well home.

His Policy.

This brave Act Crowned him with new Glory, confounded his enemies,

mies, and made him well ſpoken of every where, and by it he obtained the love and good will of the Citizens, who ſet great Fines upon the heads of thoſe Captains who had behaved themſelves ſo unworthily in that expedition. And now the People ſeeing that by ſo many worthy deeds he had ſtopped the ſlanderous mouths, and confuted the accuſations of his ill willers, they choſe him again their Captain General to conduct a new Army into *Theſſaly*: At his coming all the Country wonderfully rejoyced, only the Tyrant with his Captains, and Friends were exceedingly dejected, and poſſeſſed with fear, being Thunderſtruck with the fame of ſo Noble a Captain, and his Subjects had a good mind to riſe up againſt him, hoping that they ſhould ſhortly ſee the Tyrant fully recompenced for all the wicked and curſed deeds that he had done amongſt them.

Epaminondas when he came into *Theſſaly*, preferred the ſafety and deliverance of his Friend *Pelopidas* before his own Honour and Glory, and fearing leſt *Alexander* when he ſhould ſee himſelf and his State in danger to be overthrown, ſhould in his rage revenge himſelf upon *Pelopidas*, he therefore purpoſely drew this War out in length, marching often about him, but never ſetting upon him in good earneſt, often ſeeming to make preparations, and yet ſtill delaying: and this he did, to mollifie the heart of this Tyrant, and not to provoke (to the danger of his Friend) the inhumane and unbridled paſſion of this cruel Bloud-ſucker. Yet he being a Monſter compounded of cruelty, and cowardlineſs, was ſo afraid of the very name and reputation of *Epaminondas*, that he preſently ſent ſome to him to excuſe his fact, and to crave Peace. But *Epaminondas* was not willing that his *Thebans* ſhould make Peace and Alliance with ſo wicked a man, only he was content to grant him a Truce for thirty Days, upon the delivering to him *Pelopidas* and *Iſmenias*. His Prudence. *Pelopidas* releaſed.

So with them he returned back to *Thebes*, and always continued a faithful Friend to *Pelopidas* ſo long as they lived together: Yet would he never ſhare with him in his Riches, but did ſtill perſevere in his former ſtrict Poverty and Diſcipline. He was very bold, and yet it was mingled with a winning ſweetneſs, and a lively grace, as may appear in ſundry Examples. Beſides his bold ſpeech to *Ageſilaus*, mentioned before: At another time the *Argians* having made a League with the *Thebans*, the *Athenians* ſent their Ambaſſadors into *Arcadia*, to ſee if they could gain the *Arcadians* to be their Friends. And theſe Ambaſſadors began roundly and hotly to charge and accuſe both the one and the other, and *Calliſtratus* ſpeaking for them, reproached them with *Oreſtes*, and *Oedipus*: *Epaminondas* being preſent at that Aſſembly, ſtood up, and ſaid, *My Lords, we confeſs that in times paſt we had a man that killed his Father, and in* Argos, *one that killed his Mother, but as for us now, we have baniſhed all ſuch wicked Murtherers out of our Country, and the* Athenians *have intertained them.* His witty Speeches.

At another time when the *Spartans* had laid many great and grievous imputations to the charge of the *Thebans*, he ſaid, *If they have done nothing elſe, my Lords of* Sparta, *yet at leaſt they have made you forget to ſpeak little.* But that which was moſt excellent, and obſervable in *Epaminondas*, and which indeed did ſtop the mouth of envy it ſelf was his moderation, and temperance, knowing how to uſe any ſtate or condition, and never to rage either againſt himſelf or others, always bearing this mind, that howſoever they took him, and in what place ſoever they ſet him, he was well contented, ſo that he might but advance the good of his Country: As may appear by this Example: on a time his evil-willers, thinking to bring him into diſgrace, and meerly out of ſpite, made him ſuperintendant or overſeer of all the cuſtoms, whilſt others of his inferiors, unworthy to be compared with him, were placed in the moſt honourable Offices: Yet

His Humility. deſpiſed he not this mean Office, but diſcharged it very Faithfully: For (ſaid he) *the Office or Authority ſhews not only what the man is, but alſo the man what the Office is.*

Shortly after *Epaminondas* was returned out of *Theſſaly*, the *Arcadians* were overcome by *Archidamus* and the *Lacedemonians*, who in the fight loſt not a man, and therefore they called this journey the *tearleſs Battel*: and *Epaminondas* foreſeeing that the *Arcadians* would yet have another ſtorm, he gave them counſel to fortifie their Towns, which they did accordingly, and built that City which afterwards was called *Megalopolis*, ſituated in a very convenient place. Whilſt the *Thebans* made War with the *Elians*, their Neighbours, the mind of *Epaminondas* was always lifted up to high enterprizes for the good of his Country, wherefore in an Oration which he made to his Citizens, he perſwaded them to make themſelves ſtrong by Sea, and to endeavour to get the principality, and to make themſelves the Lords thereof. This Oration was full of lively reaſons, whereby he ſhewed and proved unto them, that the enterprize was both honourable, and profitable, which he made out by ſundry Arguments, telling them that it was an eaſie thing for them, who were now the ſtronger by Land, to make themſelves alſo the ſtronger by Sea: and the rather, for that the *Athenians* in the War againſt *Xerxes*, though they had armed and ſet forth two hundred Gallies, armed and well appointed with men, yet they willingly ſubmitted themſelves to the *Lacedemonians*. He alleadged many other reaſons, whereby he prevailed ſo far, that the *Thebans* were willing to undertake the enterprize, and thereupon gave preſent order to build an hundred Gallies, and an Arſenal with ſo many Rooms that they might lay them under covert in the Dock: They ordered alſo to ſend to them of *Rhodes*, and of *Chio*, and of *Byzantium*, to deſire their furtherance in this enterprize: for which end *Epaminondas* was ſent with an Army unto theſe Cities: In his Paſſage he met with *Leches*, a Captain of the *Athenians*, with a number of Ships in his Fleet, who was ſet on purpoſe to hinder this deſign of the *Thebans*: Yet *Epaminondas* ſo affrighted him, that he made him retire back again, and holding on his courſe he brought the aforenamed Cities to enter into League with the *Thebans*. Shortly after the *Thebans* fell out with the City of *Orchomene*, which had done them great hurt, and miſchief, and having won it by aſſault, ſlew all the men that were able to bear Arms, and made all the women and children Slaves.

Megalopolis built.

The *Thebans* build a Navy.

Some time after the death of *Pelopidas*, certain private Perſons of *Mantinea*, fearing to be called to an account for their bad behaviours, and robberies which they had committed, if the *Arcadians* and *Elians* ſhould agree, they ſo brought it about, that they raiſed a new quarrel in the Country, which was divided into two Factions, whereof the *Mantineans* were the chief on the one ſide, and the *Tageates* on the other. This quarrel went ſo far, that the Parties would needs try it by Arms. The *Tageates* ſent to requeſt aid of the *Thebans*, who accordingly choſe *Epaminondas* their Captain General, and ſent him with a good number of men of War to aid the *Tageates*. The *Mantineans* being terrified with this aid that came out of *Bœotia* to their enemies, and at the reputation of their Captain, they immediately ſent to the *Athenians*, and *Lacedemonians*, the greateſt enemies of the *Bœotians*, for their aſſiſtance, which both the Cities granted. Upon this there fell out many and great skirmiſhes in divers parts of *Peloponneſus*: and *Epaminondas* being not far off from *Mantinea*, underſtood by ſome of the Country men, that *Ageſilaus*, and his *Lacedemonians*, were come into the Field, and that they waſted all

New Wars.

all the Territories of the *Tageates*; whereupon, judging that there were but few men left in the City of *Sparta* to defend it, he undertook a great exploit, and dangerous, and had certainly effected it, if the marvelous good Fortune of *Sparta* had not hindred it. His design was this: He departed from *Tegea*, by Night, the *Mantineans* knowing nothing of it, and taking a by way, he had certainly surprised *Sparta* without striking a stroak, had not a Post of *Candia* speedily carried word of it to *Ageſilaus*, who immediately dispatched away an Horse-man to give intelligence to them of *Sparta* to stand upon their guard, and he himself speedily hasted after, and arrived there a little before the coming of the *Thebans*, who being very near the City a little before day, they gave an assault to them that defended it. This made *Ageſilaus* to bestir himself wonderfully, even beyond the strength of so old a man: But his Son *Archidamus*, and *Iſadas*, the Son of *Phœbidas* fought valiantly on all parts. *Epaminondas* seeing how prepared the *Spartans* were to oppose him, began then to suspect that his design was discovered; yet notwithstanding he left not off to force them all he could, though he fought with great disadvantage, considering the places wherein he was: yea, he continued fighting courageously, till the Army of the *Lacedemonians* came on, and till the Night approached, whereupon he sounded a retreat. A notable attempt.

Then being informed that the *Mantineans* came on also with their Forces, he withdrew his Army somewhat farther off from the Town, and there Camped. After which he caused his men to refresh themselves with Victuals, and leaving certain Horsemen in the Camp, he commanded them to make fires in the morning, and in the mean time himself with the rest of his men, went to surprize *Mantinea* before any should discover that he was departed. Yet herein also he failed of his purpose, the prosperity of the *Thebans* being come to its height, and the course of *Epaminondas* his Life drawing neer to an end, whereby *Greece* was deprived of this Noble and Famous Captain, from whom was taken a most notable Victory, and that twice, by strange accidents. Another but frustrated.

For at the second time, when he was come neer to *Mantinea* that was left without guard and defence, just then, on the other side of the Town there arrived six thousand *Athenians*, conducted by their Captain *Hegelecus*, who having put sufficient force into the Town, ordered the rest of his Army in Battel array without the Walls, and immediately also came the *Mantineans*, and *Lacedemonians* together, who prepared to put all to the hazard of a Battel, and therefore sent for their Allies from all parts: and when they were come together they were in all twenty five thousand Foot, and two thousand Horse. The *Arcadians*, *Bœotians*, and their partakers were thirty thousand Foot, and three thousand Horse. When they came to the Battel, first the Horse charged with great Fury, and the Horsemen of the *Athenians* encountering with the *Thebans*, proved too weak for them, not because they were less valiant, or hardy than the other, but because they had not so good Chieftains, and had few Archers amongst their Troops. The *Thebans* on the other side were all excellently well appointed, and had *Theſſalians* amongst them, men very skilful in their Bows, who so plied the *Athenians* that they wholly brake them, and put them to the rout, yet in their flight they did not run amongst their Foot-men, which made them somewhat recover their Honour which they had lost by running away. On the contrary part, as they fled, they met with some Companies of *Negropont*, whom the *Arcadians* had sent to take in certain Hills hard by the plain A Battel.

plain where the Battel was fought, whom they put all to the Sword.

The men at Arms of the *Thebans* seeing them turn their backs, did not pursue them at all, but presently gave charge upon a great Battalion of Foot-men, forcing them all they could to break, and run through them. So the fight was very cruel and sharp, yet in the end the *Athenians* were forced to quit the place: whereupon a Collonel of Horsemen of the *Elians*, who stood as a reserve to guard the Rere, defended them, and encountering with the *Bœotians*, he resisted them, and made them give back, which reinforced the fault of the left point of their Army. But in the right point, after the Horse-men had charged one another, the fight was soon determined: For by reason of the great number of men at Armes of the *Thebans*, and *Thessalians*, the *Mantineans* and their partakers were soon put to rout, and having lost a great number of their men, they sheltered themselves under the Battalion of their Foot-men, and this was the issue of the fight between the Horse-men.

As for the infantry, after they came once to the Sword, it was a marvellous bloody, and cruel fight. For never before that time was there so many Greeks in the Field one against another, nor so great and expert Captains, nor such Valiant Souldiers as were now. The two Nations that at that time bare the Name to be the bravest Foot-men in all the World, to wit, the *Thebans*, and *Lacedemonians*, were now set in Front one against the other, and they began to charge, neither sparing Life nor Limb. The first charge they gave was with their Pikes, which being soon broken with the huge blows they gave each other, then they came to it with their Swords, and lustily laying about them, Body to Body, Death raged in every place, and there was a mighty carnage made: for neither part shrunk back, or gave over with wearinesse, but stood to it like undaunted men. And so continued this dangerous Fight for a long time, by reason of the valiantnesse of either party, the Victory stood doubtful for a great while, and it could not be judged which side was like to have the upper hand. For every one that fought, had this resolution in his heart, not to fear Death whatsoever befel them: But rather desiring to make proof of their utmost Valour, they willingly parted with their lives to lye in the Bed of Honour. By reason whereof, though the fight was sharp and cruel, yet the event remained for a long space so uncertain, that it could not be discerned to which side the Victory should fall.

But at last, *Epaminondas* seeing no other remedy, but that the issue of this doubtful Fight depended upon his own Virtue and Valour, he resolved with himself to adventure his life upon it: and presenty gathering about him all the best, and choisest men of his Army, and of them having compounded a Company of stout and resolute Blades, he ran with great fury into the thickest, and greatest press of all his enemies, marching himself the foremost man in all his Troop, with a Spear in his hand, with the which at the first blow he gave, he slew the Captain of the *Lacedemonians*, and straightway the rest of his Company began to assail their enemies. But *Epaminondas* laying about him like a lion, slew so many in the place where he stood with his own hands, that at last he opened the Battel of the *Lacedemonians*, whom he pursued and laid on them so lustily, that they being unable any longer to defend themselves against the irresistable fury of himself and his followers, were enforced to give back and leave the place to the *Bœotians*, who yet followed them at their heels, beating them down so eagerly, that in a short space

ſpace the whole Field was covered with dead Bodies, lying on heaps one upon another.

But in the end, the *Lacedomonians* ſeeing that they could no way ſave themſelves, gathered courage out of deſpair, and a Company of them joyning together, all ſet upon *Epaminondas* throwing an infinite number of Darts at him, of which ſome he avoided, others he received upon his Target, but yet there were many that ſtuck in his Body which he pulled out, and fought with the ſame Weapons againſt thoſe that had thrown them at him. At laſt, when he had done more than a man, and beyond all humane ſtrength, thereby to win Honour to his Country by gaining them the Victory, a certain *Laconian* called *Anticrates*, thruſt him into the Breaſt with a Dart with ſuch force, as breaking the Wood, he left the Iron Head ſticking in his Body. Having received this deadly wound he fell immediately to the ground: But then was there a more cruel fight about him than ever there was before, which occaſioned great Slaughter on both ſides, till the *Thebans* by fine force made their enemies to flie for their lives, and when they had purſued them a while, they returned back to their Camp that they might keep the dead Bodies in their Power, which was a certain Sign that the Victory was theirs, and then they ſounded a retreat, and ſo the Battel ended. He is deadly wounded.

Both ſides challenged the Victory and made Triumphs for it. The *Lacedemonians* did it, becauſe the *Athenians* had ſlain thoſe of *Negropont* that were ſent to ſeize upon the Hills before mentioned, and kept their bodies in their power. The *Thebans* on the other ſide having overcome the *Spartans*, had the bodies of them that were ſlain in the Battel, in their power, which was by far the greater number, wherefore they ſaid, that they were the Victors. Thus both ſtanding upon their tearms, it was a good while before either would ſend a Trumpet or Herauld to the other for leave to bury their dead. Yet at laſt the *Lacedemonians* ſent firſt, and then they all betook themſelves to give the dead an Honourable Burial. And as for him that had killed *Epaminondas*, he was highly eſteemed and honoured for his Valiant Act, and the *Lacedemonians* gave him many rich Preſents, and made him and his Poſterity free from all publick Taxes and contributions in the Common-wealth. The *Spartans* beaten.

As for *Epaminondas* he was brought yet alive into his Tent; howbeit his Phyſitians, and Surgeons being called together to dreſs his Wounds: they all concluded that ſo ſoon as they plucked the Head of the Dart out of his body, he muſt needs die. And truly he made a moſt noble and worthy end. For firſt he called for his Target-bearer, who was always at his hand in the Battel, and asked him: *Is my Target ſafe?* He brought it ſtraight. Then he asked, *who had the Victory?* The *Bœotians* anſwered, the Target-bearer. Then he commanded them to bring to him *Diophantus* and *Iolidas*: they told him they were both dead: Upon this he adviſed his Citizens to make Peace with their enemies, for that they had not any Captain of skill to lead them to the Wars. *And now* (ſaid he) *it is time for me to die, and therefore pluck the Dart Head out of my Body.* At this word all his Friends that were about him fetched grievous ſighs, and even cryed out for ſorrow: and one of them weeping, ſaid unto him: Alas *Epaminondas*! Thou dieſt now and leaveſt no Children behind thee: *Yea* (ſaid he) *that I do: For I leave two fair Daughters behind me, whereof the one is the Victory at* Leuctres, *and the other this of* Mantinea. So they pulled out the Dart, and immediately he gave up the Ghoſt, without ſhewing any ſign that he was at all troubled at it. His advice to the *Thebans*. His Death.

He

His Character.

He uſed often to ſay, *That War is the Bed of Honour, and that it is a ſweet Death to dye for ones Country.* He was one of the braveſt Captains that ever we read of: For whereas others excelled in ſome one or two Virtues by which they made their Fame great and glorious, he excelled in all the Vertues and good Parts that could be deſired in a Grave, Politick and great Captain, to make him compleat in all things that could be expected in an Heathen. In his time he advanced his Country to the Principality of all *Greece.* But after his Death they ſoon loſt it: and not long after *Alexander* the *Great*, utterly brake them in pieces, made Slaves of thoſe that ſurvived, and razed their City to the very ground. As in his life time he had always deteſted covetouſneſs, ſo after his Death the *Thebans* were faign to bury him at the common charge of the City, becauſe they found no mony in his Houſe to defray the leaſt part of the Funeral expences.

His Poverty.

THE

THE

WICKED LIFE

AND

WOFUL DEATH

OF

HEROD the GREAT,

In whoſe time

Our LORD CHRIST was Born.

HEROD, ſirnamed the *Great*, was the Son of *Antipas*, or *Antipater*, an *Idumæan*, a prime man, both for birth and wealth, amongſt them: His Mothers name was *Cyprus*, born at an eminent place amongſt the *Arabians*, ſo that when this *Herod* acquired the Kingdom of *Judea*, that Propheſie of old *Jacob* was fulfilled, *Gen.* 49. 10. *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, until* Shiloh *come.* *Herods* Pedegree.

This *Antipater*, riding his circuit about the Province of *Judea*, whereof *Julius Cæſar* had made him Governour, repreſſed them who were deſirous of innovation, both by threats and counſel, telling them, that if they would be content with their Prince *Hyrcanus*, (whom *Cæſar* alſo had confirmed in the High-Prieſthood) they might live happily in their own *poſſeſſions*: but if they promiſed themſelves new hopes, and thought that they ſhould gain much by innovations, they ſhould have him a Maſter inſtead of a Governour, and *Hyrcanus* a Tyrant inſtead of a King: and *Cæſar*, and the *Romans*, bitter enemies inſtead of Princes; for that they would by no means ſuffer any thing to be altered from what they had ſetled. But *Antipater* perceiving *Hyrcanus* to be dull and idle, he ſettled the ſtate of the Province as himſelf pleaſed, making his elder Son, *Phaſælus*, Governour of *Jeruſalem*, and the Countries adjoyning; and to *Herod* his ſecond Son, being then a very young man, he committed the care of *Galilee*.

Herod being *Præfect* of *Galilee*, there was one *Eſekias*, a *Jew*, who, aſſociating *Herod* is made Governour of *Galilee*.

to himself many other lewd persons, exercised thievery, and used to make incursions into *Syria* in Troops: These *Herod* pursued, and having taken *Esekias*, he put him to Death; which fact of his, gat him much favour with the *Syrians*, which Province also was then under his Government.

He puts *Esekias* to death.

The violence, and bold nature of *Herod*, who was desirous of the Tyranny, much terrified the Princes of the *Jews*, wherefore they addressed themselves to *Hyrcanus*, and openly accused *Antipater*; but especially they complained of *Herod*, for that he had put to death *Esekias*, with many others, without any Commission from *Hyrcanus*, in contempt of their Laws, by which, no man ought to suffer, though never so wicked, unless he were first condemned by the Judges. The Mothers also of them that were killed, ceased not daily in the Temple to weary both the King and the people with their continual exclamations, desiring that *Herod* might be made to give an account of these his doings before the *Sanhedrim*: whereupon *Hyrcanus*, moved herewith, commanded *Herod* to be called before the Council, and to plead his own cause.

He is cited before the *Sanhedrim*.

Herod, having ordered the affairs of *Galilee*, as he thought best for his own advantage, being fore-warned by his Father, that he should not come into the Council as a Private Person, he took with him a moderate, but yet a sufficient Guard: not too great, lest he should terrifie *Hyrcanus*, nor too little, lest he should expose himself to danger from the Judgment. When *Herod* therefore presented himself before the *Sanhedrim* in his Royal Robes, and his Guard in Arms, they were all astonished, neither durst any one of them that accused him in his absence, now speak a word against him; but all of them kept silence, not knowing what to do. Then one of the Council, called *Sameas*, a just man, being not at all distracted with fear, rose up, and not only accused *Herod* of presumption and violence, but laid the fault upon the Judges, and King himself, who had granted him so great a liberty, and told them, that afterwards, by the just Judgment of God, they should be punished by *Herod* himself; and the event made him a true Prophet. For the Judges of that Council, and *Hyrcanus* himself, were afterwards put to death by *Herod*, when he came to be King. But *Hyrcanus* perceiving that the Judges were inclining to pass sentence of Death upon *Herod*, put off the business till the next day, and privately advised him to shift for himself; and so he departed to *Damascus*, as if he fled from the King, and presenting himself before *Sextus Cæsar*, and having secured his own affairs, he professed openly, that if he were again cited by the Judges, he would not appear; which they took in great disdain, and endeavoured to perswade *Hyrcanus* that all these things tended to his destruction.

Appears with his Guard.

Sameas his boldness.

A prediction.

Herod flyes.

Refused to appear when again cited.

Herod, to increase his power, gave a great sum of money to *Sextus Cæsar*, who thereupon made him Governour of *Cæloſyria*: He, being elated with this advancement, and taking it impatiently that he had been called before the Council, raised an Army, and went against *Hyrcanus*: But his Father *Antipater*, and Brother *Phasælus* meeting him, by their intreaties prevailed, that he should not go against *Jerusalem*, but be content to have affrighted them, adding that it would be dishonourable for him, if he should attempt any thing farther against him that had advanced him to his dignity; hereupon he desisted, judging it sufficient for his future hopes, that he had shewed to that Nation of what power he was.

Is made Governour of *Cæloſyria*.

Cassius and *Marcus*, two *Roman* Generals, coming into *Syria*, after the death of *Julius Cæsar*, confirmed *Herod* in his Government of *Cæloſyria*, and delivered to him great Forces both of Horse and Foot, and Ships at Sea, promising him also the Kingdom of *Judea*, after the War should be ended, which they were waging with *M. Anthony* and young *Cæsar*.

Is confirmed in it.

Not long after, *Antipater* (the Father of *Herod*) was feasted at *Hyrcanus* his

his houſe, at which time, one *Malichus*, corrupting the Kings Butler, poyſoned *Antipater*, and preſently raiſing a band of Souldiers, ſeized upon the Government of the City of *Jeruſalem*. *Phaſælus* and *Herod* being grievouſly offended hereat, charged *Malichus* with their Fathers death, which he ſtifly denied: But *Herod* had a great mind preſently to revenge the murther, and to raiſe an Army for that purpoſe, had not *Phaſælus* interpoſed, who judged it more meet to circumvent *Malichus* by Policy, leſt they ſhould ſeem to be the beginners of a civil War, and accordingly *Phaſælus* made as though he accepted of *Malichus* his juſtification, and believed that he was not guilty of his Fathers Death, and ſo buſied himſelf in building a ſtately Monument for him. *Antipater* poyſoned.

In the mean while, *Herod* coming to *Samaria*, and finding it in a deſperate eſtate, by reaſon of their civil Diſſentions, he appeaſed the diſcords amongſt the Inhabitants, and reſtored it to peace: and not long after, the Feaſt of *Pentecoſt* approaching, he went to *Jeruſalem*, accompanied with ſome Souldiers, of whom *Malichus* being afraid, perſwaded *Hyrcanus* not to ſuffer him to enter; which *Hyrcanus* accordingly did, alledging that amongſt the holy People that came to the Feaſt, it was not lawful to bring in a mix'd multitude of prophane men. But *Herod* making ſmall account of the prohibition, entred the City by night, and thereby mightily terrified *Malichus*; who, thereupon, according to his wonted diſſimulations, openly bewailed with tears the death of *Antipater*, as of his dear Friend: And it was judged meet by *Herods* Friends, that he ſhould take no notice of this diſſimulation, but courteouſly again entertain *Malichus*. *Herod* goes to Jeruſalem.

Herod, by Letters, certified *Caſſius* of his Fathers death, who, very well knowing the temper of *Malichus*, wrote back unto *Herod* to revenge the ſame, and ſecretly alſo gave order to the Tribunes that were at *Tyre*, to be aiding to *Herod* in his ſo juſt undertaking. He is excited to revenge his Fathers death.

Caſſius afterward, having taken the City of *Laodicea*, Governours came from every place, bringing Crowns and Preſents to him: and here *Herod*, expecting that *Malichus* ſhould do the like, intended to have him puniſhed for the Murther of his Father: But *Malichus* had another deſign on foot, purpoſing, that whileſt *Caſſius* was buſie in proſecuting the war againſt *M. Anthony*, to ſtir up the Nation of the *Jews* to revolt from the *Romans*, and to depoſe *Hyrcanus*, and get the Kingdom to himſelf; But *Herod* being politick, and underſtanding of the treachery, invited him and *Hyrcanus*, with ſome other of their companions, to ſupper: At which time he ſent one of his Servants, under pretence of providing for the Banquet, whereas indeed he ſent him to the Tribunes, to deſire them to ſet upon *Malichus* with their weapons, who, being mindful of the commands of *Caſſius*, finding *Malichus*, they ran him through, and ſlew him; at which, *Hyrcanus* being aſtoniſhed, fell into a ſwoun, and being ſcarcely come to himſelf, he asked who had ſlain *Malichus*, and when one of the Tribunes anſwered, that it was done by the command of *Caſſius*, he ſaid, *Truly* Caſſius *hath preſerved me and my Country, in killing him who was a Traitor to both*; but whether herein he ſpake as he thought, or that through fear only he ſeemed to approve the fact, is uncertain. *Malichus* ſlain.

After *Caſſius* was gone out of *Syria*, there aroſe a Sedition at *Jeruſalem*. For *Fælix*, who was left there by *Caſſius* with Souldiers, in revenge of the death of *Malichus*, ſet upon *Phaſælus*, and the people betook themſelves to their Arms. At which time, *Herod* was with *Fabius*, the Governour of *Damaſcus*, and had a mind to help his Brother, but was hindred by a ſudden ſickneſs: Yet did *Phaſælus* get the better of *Fælix*, forcing him into the Town, and afterwards agreeing upon quarter, ſuffered him to go out: But he was very angry with *Hyrcanus*, that after the receipt of ſo many favours from him, he yet favoured *Fælix*, and ſuffered the Brother of *Malichus* to ſeize upon ſome Caſtles, and A ſedition at Jeruſalem.

amongſt the reſt, of the Caſtle of *Maſſada*, which was a moſt ſtrong piece.

Herod's valour. As ſoon as *Herod* was recovered, he went againſt the Brother of *Malichus*, and took from him all the Caſtles that he had ſeized upon, and *Maſſada* alſo, where he took him Priſoner, yet afterwards ſet him at liberty upon compoſition. He alſo recovered three Caſtles that were ſeized upon by *Maſion*, the Tyrant of the *Tyrians* in *Galilee*, but gave Quarter to all the Souldiers, and ſent them home well rewarded; by which means he procured the love of the Citizens, but the greater hatred of the Tyrant.

His Policy.

Shortly after, *Antigonus*, the Son of *Ariſtobulus*, Brother to *Hyrcanus*, invaded *Judea*, being aſſiſted by *Ptolomei*, the ſon of *Menæus*, and *Fabius* the Governour of *Damaſcus*, and *Maſion*, the Tyrant of the *Tyrians*, who adhered to him for the hatred that he bore to *Herod*, whom *Herod* meeting, when they had ſcarce entred the borders of *Judea*, overcame them in Battel, and drave them thence; whereupon *Hyrcanus* honoured him with Crowns, as ſoon as he returned to *Jeruſalem*: For he was already accounted as one of the Family of *Hyrcanus*, being to marry *Mariamne*, or *Mary*, the daughter of *Alexander*, the Son of *Ariſtobulus*, the Brother of *Hyrcanus*, and of *Alexandra*, the daughter of *Hyrcanus*.

He overcomes Antigonus.

M. Anthony having overcome *Brutus* and *Caſſius*, there met him Ambaſſies from all Nations in *Bythinia*, and amongſt the reſt, ſome of the Rulers of the *Jews*, to accuſe *Phaſælus* and *Herod*, alledging that *Hyrcanus* ruled only in ſhew, but in truth, all the power was in the two Brothers: Yet *Anthony* highly honoured *Herod*, who was come thither to wipe of all thoſe objections, whereby it came to paſs, that his Adverſaries were not ſo much as admitted to ſpeak with *Anthony*: and this *Herod* had obtained by his Bribes.

Herod accuſed to Anthony.

Yet not long after, there came an hundred of the moſt honourable amongſt the *Jews*, to *Daphne*, near *Antioch*, in *Syria*, to *Anthony*, to accuſe *Phaſælus* and *Herod*, having choſen out of their whole number the moſt Eloquent, to manage their buſineſs: But *Meſſala* undertook the defence of the two Brothers, with whom alſo *Hyrcanus* joyned, who had betrothed his Granddaughter to *Herod*. Both Parties being heard, *Anthony* asked *Hyrcanus*, whether of the two parties were fitteſt to Govern a Commonwealth? who, ſpeaking for the young men, *Anthony* that loved them for their Fathers ſake, his old Friend, he made them both *Tetrarchs*, leaving to them the Government of all *Judea*, writing his Letters to the ſame purpoſe, and clapped fifteen of their Adverſaries into Priſon, and would have put them to death, had not *Herod* intreated for them. But when the People did nothing but rail upon *Herod*, *Anthony* in diſpleaſure ſlew them all.

But acquitted.

War between Antigonus and Herod.

Antigonus the Son of *Ariſtobulus* hired the *Parthians* to tranſlate the Kingdom from *Hyrcanus* to himſelf and to kill *Herod*, who coming along with him, and ſome *Jews* alſo joyning themſelves to him, he came to *Jeruſalem*, and they ſet upon the Kings Houſe: But *Phaſælus* and *Herod* defended it againſt them; and in the Market place, overcoming them in a fight, forced them to fly into the Temple, where they ſhut them in, and placed ſixty men in ſome adjoyning houſes, to prevent their flight: but the people hating the two brethren, ſet fire on thoſe Houſes, and burnt the men in them, which ſo inraged *Herod*, that he ſlew many of the people: and each laying wait for the other, every day ſome were murdered.

Herod prevails.

The day of *Pentecoſt* being come, many thouſands of men, as well armed as unarmed, gathered together about the Temple, from all parts of the Country, and ſeized upon the Temple, and City, all but the Kings Houſe, which *Herod* kept with a few Souldiers, as *Phaſælus* did the walls. Theſe brothers aſſiſting each other, aſſaulted their enemies, in the Suburbs forced many thouſands

ſands of them to flie, ſome into the City, and ſome into the Temple, and others into a rampire that was near the City.

Hereupon *Antigonus* deſired that *Pacorus*, the General of the *Parthians* might be admitted to make peace between them: which *Phaſælus* aſſented to, and *Pacorus* perſwaded him to go with him as an Ambaſſador to *Barzapharnes* (another General of the *Parthians*) laying an ambuſh for him by the way: *Phaſælus* aſſented, though much againſt the mind of his Brother *Herod*, and was willing to go with *Pacorus*, and took *Hyrcanus* along with him. *Pacorus* leaving two hundred Horſemen with *Herod*, and ten whom they called *Eleutheri*, went along with the Ambaſſadors. And as ſoon as they were come into *Galile*, *Barzapharnes* entertained them with a cheerful countenance, and beſtowed gifts upon them, but watched an opportunity to intrap them: and ſo *Phaſælus* was brought with his Company to a place near the Sea-ſide called *Ecdippon*; where *Ophellus*, a rich *Syrian*, underſtanding of the treachery intended againſt them, offered *Phaſælus* ſome Ships to carry him away: But he unwilling to leave *Hyrcanus*, and his Brother *Herod* in danger, expoſtulated with *Barzapharnes* about the injury offered to them who were Ambaſſadors, who ſwore that theſe things were not true, and preſently went to *Pacorus*. The Parthians falſhood.

No ſooner was he gon, but *Hyrcanus* and *Phaſælus* were clapped up in Priſon, much deteſting the perfidiouſneſs of the *Parthians*: and an Eunuch alſo was ſent to *Herod* with a command to ſurprize him if he could get him out of *Jeruſalem*. *Herod* having intelligence what had happened to his Brother, taking with him ſuch forces as he had in readineſs, and his Mother *Cybele*, his Siſter *Salome*, his Wife *Mariamne*, and his Wives Mother *Alexandra*, the Daughter of *Hyrcanus*, and his yougeſt Brother *Pheroras*, with their Servants, he privately by Night took his flight into *Idumæa*. *Herod* flies from *Jeruſalem*.

In their journey, his Mother, by the overthrow of her Coach, was in great danger of death, and *Herod*, fearing leaſt the enemies ſhould overtake them whileſt they ſtayed there, drew forth his Sword, thinking to kill himſelf: But being reſtrained by thoſe which ſtood by, he went towards *Maſſada*, a very ſtrong place, which is ſeated in *Arabia*, and *Paleſtine*, by the neareſt way that he could poſſible: The *Parthians* firſt, and alſo the *Jews* purſuing him by that he was ſixty furlongs from the City, but he repelled them both in fight. He would have killed himſelf,

The next day after *Herod* had fled from *Jeruſalem*, the *Parthians* plundered the City, and the Kings Houſe; only the Treaſure of *Hyrcanus* which was three hundred Talents, remained untouched. A great part alſo of *Herods* ſubſtance which he had not carried away with him, they ſiezed upon; and not ſatisfied therewith, they harrized all the Country alſo, and razed the rich City of *Mariſſa*. *Jeruſalem* plundered.

Antigonus being thus ſetled in *Judæa* by the *Parthians*, he received into his cuſtody *Hyrcanus*, and *Phaſælus*, who were Priſoners: yet he was much grieved that the Women were got away, whom he had intended to deliver to the *Parthians*, together with the money which he had promiſed to give them. Being afraid alſo leſt *Hyrcanus* ſhould again by the favour of the People be reſtored to his Kingdom and Prieſt-hood, he cut off his ears, thereby rendring him unfit for the Prieſt-hood, the Law forbidding that any one who wanted a member ſhould approach to the Altar. *Lev.* 21.17, &c. *Antigonus* made King of the *Jews*. Cuts off *Hyrcanus* ears.

Phaſælus knowing that his death was determined ſought to lay violent hands upon himſelf, but being hindred by reaſon of his chains, he daſhed out his brains againſt a ſtone: Yet before he was quite dead, hearing by a Woman that his Brother *Herod* was eſcaped, he greatly rejoyced that there was one left to revenge his death. The *Parthians*, though they miſſed of the Women, *Phaſælus* kills himſelf.

Women, which they moſt of all deſired, yet having ſetled all things at *Jeruſalem* with *Antigonus*, when they departed, took *Hyrcanus* along with them Priſoner into *Parthia*.

Herod flies to *Malchus* King of *Arabia*.

Herod not hearing of his Brother *Phaſælus* his death, went to *Malchus*, the King of the *Arabians* [*Nabathæans*] who were obliged to him by many favours he had done them, purpoſing ſo ſoon as poſſibly he could to redeem his Brother for three hundred Talents from the enemy: For which cauſe he carried along with him young *Phaſælus*, his Brothers Son, about ſeven years old, to leave him for a pledg with the *Arabians*: But there met him ſome that were ſent from *Malchus*, to command him to depart from the bounds of his Kingdom, for ſo the *Parthians* had required: Yet he pretended that he did it by the requeſt of his Noble men, purpoſing to cozen him of that great treaſure which his father *Antipater* had committed to his truſt. *Herod* taking this very heavily, turned aſide into a certain Temple, where he had left many of his followers: but the next day, when he came to *Rhinocorura* he heard of his Brothers death.

Is rejected by him.

Malchus, upon ſecond thoughts, repenting of his ingratitude, ſent in all haſt after to *Herod*: but the Meſſengers could not overtake him: for he was gon far on his journey towards *Peluſium*, where the Marriners that were ſailing to *Alexandria*, refuſed to take him in. There, by the Magiſtrates of the City he was honourably intertained, and brought to *Cleopatra*, the Queen, who could not prevail with him to ſtay at that time, becauſe he was haſtening to *Rome*, though the Sea was very tempeſtuous, and as then the affairs in *Italy* were in no very good condition. As he ſailed from *Alexandria* towards *Pamphilia*; he met with a very great ſtorm, which made him caſt overboard much of his ſubſtance, and ſcarcely got he to *Rhodes*.

Herod goes into *Egypt*.

From thence into *Italy*.

He comes to *Rhodes*.

At *Rhodes* two of his greateſt Friends met him, *Sappinas*, and *Ptolomæus*, and finding that the City had ſuffered much in the War againſt *Caſſius*, he could not be reſtrained, no not by his preſent poverty, but that he would do ſomething for it, even beyond his ability: After which he cauſed a Frigot to be built, and embarking himſelf with his Friends in it, he arrived at *Brunduſium* in *Italy*, and ſom thence went to *Rome*, declaring unto *M. Anthony* thoſe things that had happened to himſelf and his Family, and that thorough many tempeſts, and dangers he had retired unto him, as his only refuge, in whom all his hope lay.

So into *Italy*.

Anthony favours him.

This Narration moved compaſſion in *Anthony*, remembring alſo his Fathers friendſhip towards him, but that which prevailed moſt, was the promiſe of a great ſum ofmony if he would help him to the Kingdom: *Anthony* alſo hated *Antigonus* as a man of a turbulent Spirit, and an enemy to the *Romans*. *Cæſar* alſo partly for that *Antipater* [*Herods* Father] had been fellow Souldier with his Father in *Ægypt*, and for other curteſies which he had ſhewed him, and partly to gratifie *Anthony*, whom he ſaw to be well affected to *Herod*, was willing to promote his deſigns: whereupon the Senate being aſſembled, *Meſſala*, and *Atpatinus*, brought in *Herod*, and after they had praiſed him, reckoning up the love, and ſervices that both he, and his Father had done for the *Romans*, and accuſing *Antigonus* both for former crimes, and for that newly he had received the Kingdom of the *Jews* from the *Parthians* in contempt of the *Romans*: and when *Anthony* alſo had declared to the Senate how much conducing it was to the *Parthian* War, then in hand, that *Herod* ſhould be made King: *Antigonus* was declared an enemy, and the Kingly Title was devolved upon *Herod* by their general ſuffrage.

And *Cæſar*.

The Senate make him King.

Whileſt theſe things were tranſacting at *Rome*, *Ventidius*, the *Roman* General eaſily recovered *Paleſtine*, *Antigonus*, the King thereof, being much afraid of him, and he exacted great ſums of money from all men, but eſpecially from *Antigonus*, who in *Herods* abſence had beſieged his Family in *Maſſada*, which

Herods Family beſieged.

which place, though it abounded with all other kinds of proviſion, yet it wanted water, ſo that *Joſeph*, *Herods* Brother, who commanded in chief there, with two hundred of his Friends intented to flie to the *Arabians*; for that he heard that *Malchus* now repented him of his former ingratitude towards *Herod*: But the very Night a great ſhore of Rain falling filled their Ciſterns, which made him change his purpoſe, and the next morning, making a gallant ſalley forth, they killed many of *Antigonus* his men. A ſpecial providence.

Ventidius encamped near to *Jeruſalem*, and drew from *Antigonus* a ſufficient ſum of money, and to the intent that his fraudulent dealing ſhould not be diſcovered, he left one *Silo* there, with part of his Forces under a pretence of helping *Joſeph*, who alſo was to be feed by *Antigonus*, leſt he ſhould raiſe him ſome new troubles; which *Antigonus* ſubmitted to, hoping that the *Parthians* would ſhortly come to his aid.

After the Senate was diſmiſſed, *Anthony*, and *Cæſar* went out, leading *Herod* between them, who was alſo accompanied with the Conſuls, and other Magiſtrates, and ſo they went all together up into the *Capitol*, to ſacrifice to the Gods, and to place there the Decree of the Senate: and the New King, the firſt day of his Reign, was Feaſted by *Anthony*, and within ſeven days after he was by *Anthony* diſmiſſed out of *Italy*, honoured with this unexpected felicity. He returns homeward.

Shortly after *Anthony* being to go to the *Parthian* War, had all his Acts, as well paſt as to come, confirmed by the Senate, whereupon he ſent to ſome Kings by his own authority to pay certain Tributes to him, and he made *Herod* King both of the *Idumæans*, and *Samaritans*. *Herods* Kingdom enlarged.

Herod being returned out of *Italy* to *Ptolemais*, quickly gathered ſtore of Souldiers, both of ſuch as he hired, as alſo of his own Countrymen, paſſing through *Galile* againſt *Antigonus*: being aided by *Silo*, and *Ventidius*, who were commanded by *Anthony* to conduct him into his Kingdom; and as he went on, his Forces daily increaſed, and all *Galile*, except a few, ſided with him.

As *Herod* was marching towards *Maſſada*, where he was neceſſarily to relieve his Kindred, *Joppa* would not let him paſs, wherefore he was to reduce it, leſt he ſhould leave ſo ſtrong a place behind him in his paſſage to *Jeruſalem*: which occaſion *Silo* taking hold on (for he was not yet come to *Herod*) diſlodged his Army from about *Jeruſalem*, whom the *Jews* purſued, but *Herod* meeting him with a ſmall party ſaved *Silo*, who fought very cowardly. *Herod* relieves *Silo*.

After he had taken *Joppa*, he haſted to *Maſſada* to raiſe the Siege, and his Army encreaſed daily, many of the Country people joyning with him: and having relieved his Friends in *Maſſada*, he haſted towards *Jeruſalem*; and though *Antigonus* had laid ambuſhments for him in divers places, yet he drew near to the City, *Silo* following, and the *Jews* being terrified with his power. When he had encamped on the Weſt ſide of the City, they upon the Walls ſhot at him with Darts and Arrows: others alſo ſallying out in Troops, beat up ſome of his quarters. Then did *Herod* by an Herald proclaim round about the Walls, that he came for the publick good, and to preſerve the City from ruin, and withal, he promiſed pardon for all former actings. On the other ſide *Antigonus*, directing his Speech to *Silo*, and the *Romans*, told them, that it was unjuſtly done of the Senate to give the Kingdom to *Herod*, a private man, and an *Idumæan*, and ſo but an half-Jew, whereas by cuſtom it was to be given to one of the High-Prieſts line. His men alſo ſhooting valiantly from the Towers, drave the enemy from the Walls: and *Silo* (who was beforehand bribed by *Antigonus*) ſuborned ſome of his Souldiers to demand of *Herod* more proviſions, and larger pay, and to be withdrawn into commodious Winter-quarters. The Army being thus troubled, and beginning to diſlodg, *Herod* intreated the Captains, and Souldiers of *Silo*'s Army, that they would not now forſake him, he being ſent both by *Anthony*, *Cæſar*, and the Senate, to take poſſeſſion He takes *Joppa*. Beſieges *Jeruſalem*.

poſſeſſion of the Kingdom; and withal he ſent into all the Country, and brought in ſuch ſtore of proviſions, that there was no occaſion for *Silo*, and his Army to complain. He commanded his Friends alſo that inhabited about *Samaria*, that they ſhould bring to *Jericho* Corn, Wine, Oyl, Cattle, and other neceſſaries, that the Souldiers for the future might have plenty.

Antigonus having intelligence hereof, ſent forth ſome to intercept the Victualers: but *Herod* taking with him ſome Cohorts, *viz.* five of the *Romans* and as many of the *Jews*, with ſome forreign Souldiers, and a few Horſe mixed with them, flew out to *Jericho*, and found the City forſaken of the Inhabitants, and five hundred Families of them were fled to the tops of the Hills, whom he took, and diſmiſſed in ſafety: But the *Romans* entring the City, plundered it, where they found all ſorts of precious movables. *Herod* leaving a Garriſon there, returned to his Camp before *Jeruſalem*, and then diſmiſſed the *Romans*, ſending them into Winter-quarters in *Idumæa*, *Samaria*, and *Galile*, which Countries were lately ſurrendred to them: But *Antigonus* by bribes obtained of *Silo*, that part of the *Roman* Army ſhould be quartered in *Lydda*, currying thereby favour with *Anthony*: and thus the *Romans* lived in plenty, and without bearing Arms.

Herod takes *Jericho*.

His activity.

But *Herod* could not be idle: For ſending his Brother *Joſeph* into *Idumæa*, with a thouſand Foot, and four hundred Horſe, himſelf went into *Samaria*, and there ſetled his Mother, and the reſt of his kindred, whom he had drawn out of *Maſſada*: Then did he march into *Galile*, where he ſurprized ſome places which were yet held by *Antigonus* his Garriſons: and when he came to *Sephorus* in ſnowy weather, *Antigonus* his men fled away, and there he found great ſtore of neceſſaries. From thence he ſent a Troop of Horſe, and three Companies of Foot againſt ſome Thieves that dwelt in Caves, not far from the Village *Arbela*, by which means he kept them from doing miſchief. Then he marched with his whole Army, whom the enemy met, and encountred reſolutely, inſo much as *Herods* left wing began to waver, till himſelf coming on with the main body, encouraged his own men to ſtand their ground, and cauſed the enemy to flee, whom he followed as far as *Jordan*: by which Victory he brought all *Galile* into his ſubjection, except thoſe that dwelt in the Caves: and ſo giving to every one of his Souldiers a hundred and fifty *Drachmes*, and more to his Captains, he diſmiſſed them into their Winter-quarters.

He purſues the Thieves.

Subdues *Galile*.

There came *Silo* to him with his Captains who had wintered with *Antigonus*, and who now would maintain them no longer, commanding the Inhabitants thereabout to ſpoil the Country of all Victuals, and to retire to the mountains that the *Romans* might periſh through famine: But *Herod* committed the charge of proviſions to his Brother *Pheroras*, and withal, commanded him to rebuild *Alexandrium*, who in a ſhort time furniſhed the Souldiers with abundance of all neceſſaries, and built again *Alexandrium* that had formerly been diſmantled.

Alexandrium rebuilt.

Ventidius in *Syria* ſent for *Silo* to aſſiſt him againſt the *Parthians*, but commanded him firſt to aſſiſt *Herod*, and to bring *Herod*, and the reſt of the Auxiliaries of thoſe Provinces along with him: But *Herod* ſending *Silo* to him, went himſelf with his Souldiers againſt the Thieves that lived in Caves; and in the mean time made *Ptolomy* Governour of the Country, which fell out ill for him; for being ſet upon by thoſe who had formerly diſturbed the Country, he was ſlain by them, after which they retired into Fens, and inacceſſible places, infeſting with their inrodes, and robberies all the Country: But when *Herod* returned, he made them pay dear for their Thieveries: for ſome of them he killed, others flying to their fortified places he purſued, and having taken them, put them to death, and razed their ſtrong holds, and fined the Cities in an hundred Talents.

Ptolomy ſlain.

Herod beats the Thieves.

About this time *Anthony* commanded *Ventidius* to ſend *Macharas* to aid *Herod* with two Legions, and a thouſand Horſe; but when he came, being corrupted

corrupted by *Antigonus* with money, he would needs go to him, againſt *Herods* mind, under a colour of obſerving his actions: but *Antigonus* ſuſpecting him, denied him admittance, and drave him away with ſlings, whereby he found that *Herod* had given him good counſel, and blamed himſelf for not following of it: whereupon he retired to *Emmaus*, and in his march killed all the *Jews* that came to hand, without diſtinction of Friend or Foe, being provoked by *Antigonus* his dealing: At which cruelty *Herod* was much grieved, intending to go to *Anthony*, and ſaying, that he needed other manner of men than thoſe who did him more hurt than his enemies, whereas of himſelf he was able to ſubdue *Antigonus*: but *Macheras* overtaking him, intreated him to ſtay, or if he was reſolved to go on, yet at leaſt that he would leave with him his Brother *Joſeph*, that with their united Forces they might make war upon *Antigonus*. Thus, after much intreaty, he was reconciled to *Macheras*, and ſo leaving his brother *Joſeph* with his Army, he commanded him in his abſence, that he ſhould not put all to the hazard of a Battel; but himſelf haſted to *Anthony*, whom he found beſieging *Samoſata*, a City near to the River *Euphrates*, and carried along with him ſome Auxiliaries both of Horſe and Foot. *Anthony* entertained him very honourably, and much praiſed him for his valour.

Macheras his cruelty.

Herod goes to *Anthony*.

Joſeph, unmindful of his Brothers command, taking with him his own Forces, and five *Roman* Cohorts that were given him by *Macheras*, went towards *Jericho*, purpoſing to reap the enemies Corn, now that it was ripe, and encamped in the mountains, becauſe the *Roman* Cohorts were raw Souldiers, moſt of them being lately taken up in *Syria*: yet there he was circumvented by the enemy, in the midſt of thoſe faſtneſſes, and having loſt ſix Cohorts, he himſelf valiantly fighting, was ſlain: *Antigonus* being in a rage, cauſed the dead body of *Joſeph* to be whipped, though *Pheroras*, his Brother, offered fifty Talents to have redeemed it: After this loſs, the *Galileans* revolting from their Governours, drowned thoſe that were of *Herods* party in the Lake: In *Idumea* alſo there were many innovations.

Joſeph is ſlain.

Anthony having made peace with his enemy, commanded *Caius Soſius* to aſſiſt *Herod* againſt *Antigonus*, with two Cohorts: When *Herod* came to *Daphne*, the Suburbs of *Antioch*, he heard of his Brother *Joſephs* death, which cauſed him to haſten his journey, and coming to Mount *Libanus*, he took thence with him eight hundred men, and one Cohort of the *Romans*, and ſo came to *Ptolemais*, from whence in the night he paſſed with his Army through *Galilee*: Here his enemies met him, whom he overcame in fight, and forced them into the Caſtle, from whence they had iſſued the day before: Them he aſſaulted, but was compelled to deſiſt, by reaſon of the extremity of the weather, and to retreat into ſome neighbouring Villages: but upon the coming of another Cohort from *Anthony*, they in the Caſtle were ſo affrighted, that they forſook the ſame by night: *Herod* then haſtned to *Jericho*, purpoſing to revenge his Brothers death: and being come thither, he feaſted his Nobles, and the feaſt being ended, and his gueſts diſmiſſed, he retired into his chamber, and preſently the room wherein they had ſupped, being now empty of company fell down without hurting any, which made many to think, that ſurely *Herod* was beloved of God, who had ſo miraculouſly preſerved him.

Herod overcomes his enemies.

A ſpecial providence.

The next day, ſix thouſand of the enemies came down from the Mountains to fight with him, and their forlorn-hope with darts and ſtones ſo terrified the *Romans*, and ſome of *Herods* Souldiers, that they fled, and *Herod* himſelf received a wound in his ſide.

Antigonus, deſiring to have his ſtrength ſeem greater than it was, ſent one of his Captains, named *Pappus*, with ſome forces into *Samaria*, whilſt himſelf went againſt *Macheras*. In the mean time *Herod* took in five Towns, and therein put two thouſand of the Garriſon Souldiers to the ſword; and ſetting

the Towns on fire, he went againſt *Pappus*, and was ſtrengthened by many that came to him out of *Jericho* and *Judea*: yet was the enemy ſo confident, that he would joyn battel with him; but in fight, *Herod* overcame them; and being inflamed with a deſire to revenge his Brothers death, he purſued them that fled, ſlew many of them, and followed them into a Village, and there ſlew many more of them, who retreated into houſes, the reſt fled: After which Victory, *Herod* had preſently gone to *Jeruſalem*, and put an end to the war, had not the ſharpneſs of the Winter hindred him; for now *Antigonus* bethought himſelf to leave the City, and fly elſewhere for ſafety.

Herod beats his enemies.

A ſpecial providence.

Herod in the evening, when he had diſmiſſed his Friends to refreſh themſelves, as yet hot in his Armour, went into a chamber, attended with one only ſervant, to waſh himſelf, wherein ſome of his enemies armed, whom fear had forced thither, were hidden; and whilſt he was naked, and waſhing himſelf, firſt one, and then a ſecond, and a third, ran out armed with naked ſwords in their hands, ſo aſtoniſhed, that they were glad to ſave themſelves, without profering the leaſt hurt to the King. The next day, *Herod*, amongſt others, cut off *Pappus* his head, and ſent it by way of revenge for his Brothers death, to his Brother *Pheroras*; for it was *Pappus* that with his own hand had ſlain *Joſeph*.

Pappus ſlain.

Herod beſieges *Jeruſalem*.

Herod, in the beginning of the third year after he had been declared King at *Rome*, coming with an Army to *Jeruſalem*, encamped near the City, and from thence removing to that place where the Walls were fitteſt to be aſſaulted, he pitched his Tents before the Temple, intending to attempt them, as *Pompey* had done in times paſt: and having encompaſſed the place with three Bulworks, by the help of many workmen he raiſed his batteries; fetching materials from all places thereabouts, and appointing fit men to overſee the work; and then himſelf went to *Samaria* to ſolemnize his Marriage with *Mariamne*, the Daughter of *Alexander*, the Son of *Ariſtobulus*, who was formerly betrothed to him.

Marries *Mariamne*.

The Marriage ceremony being over, *Soſius* came with an Army of Horſe and Foot, being ſent by *Anthony* to the aid of *Herod*, and *Herod* alſo took a great party with him from *Samaria* to *Jeruſalem*; ſo that the whole Army being come together, conſiſted of eleven Legions of Foot, and ſix thouſand Horſe, beſides the *Syrian* Auxiliaries, which were very many, and ſo they pitched on the North-ſide of the City. Over this great Army were two Generals, *Soſius* and *Herod*, who purpoſed to diſplace *Antigonus*, as an enemy to the people of *Rome*, and to eſtabliſh *Herod* in the Kingdom, according to the Decree of the Senate.

Herods great Army.

The *Jews* being gathered together out of the whole Countrey, and ſhut up within the Walls, made a valiant reſiſtance, boaſting much of *the Temple of the Lord*, and ſaying, that the Lord would not forſake his people in the time of danger. By ſecret ſallies alſo they burnt up, and ſpoiled all proviſion without the City both for Man and Horſe, whereby the Beſiegers began to be pinched: but *Herod* provided againſt their excurſions, by placing ambuſhments in convenient places, and ſending parties to fetch in proviſion from afar off, ſo that in a ſhort time the Army was well furniſhed with all neceſſaries.

The *Jews* fight valiantly.

By reaſon of the multitude of Workmen, the three bulworks were ſoon finiſhed, it being Summer time, ſo that no untemperateneſs of weather hindred them: and with his Engines *Herod* often battered the Walls, and left nothing unaſſayed: but the beſieged fought valiantly, and were every way as active and ſubtile to make void his endeavours; often ſallying forth, and firing their Works, both thoſe that were finiſhed, and others that were but begun, and coming to handiſtrokes with the *Romans*, they were nothing inferiour to them, but only in Martial skill.

The

The *Sabbatical* year now coming, brought a Famine upon the beſieged *Jews*, notwithſtanding which, they built a new Wall within that which was beaten down by the battering *Rams*, and ſo countermined the Enemies mines, that many times they came to Handyſtrokes under ground, and making uſe of deſpair inſtead of courage, they held it out unto the laſt, though *Pollio*, the *Phariſee*, and *Samias* his Diſciple, adviſed them to receive *Herod* into the City, ſaying, *that they could not avoid his being their King by reaſon of their ſins.* A Famine in *Jeruſalem.*

They held out the ſiege for five moneths ſpace, though there was ſo great an Army before the City: but at length twenty of *Herods* choiceſt Souldiers got upon the Wall, and after them the Centurions of *Soſius*. So that the firſt Wall was taken on the forti'th day, and the ſecond on the fiftieth, and ſome Galleries about the Temple were burnt down, which *Herod* charged (though falſly) upon *Antigonus*, thereby to bring him into hatred with the people. When the outward part of the Temple was taken, and the lower City, the *Jews* fled into the inward part of the Temple, and the upper City: and fearing leſt they ſhould be hindred from offering their daily Sacrifices unto God, they ſent Ambaſſadours unto *Herod*, to deſire leave, that ſuch Beaſts only might be brought in which were to be ſacrificed: This requeſt *Herod* eaſily granted, hoping that by this means they would leave their obſtinacy, and ſubmit to him. But perceiving that this courteſie prevailed not, and that they were ſtill reſolute to continue the Sovereignty in *Antigonus*, he gave a general aſſault and won the City, on the Kalends of *January*, on the ſecond moneth, *Ciſlu*, being the day on which the *Jews* were wont to celebrate a Faſt in commemoration of the holy Rowl that was burnt by *Jehoiakim.* *Jeruſalem* taken by *Herod.*

The City being taken by aſſault, all places were filled with murthers: the *Romans* being incenſed againſt the *Jews* for holding out ſo long; and the *Herodian Jews* endeavouring to extirpate the contrary faction; ſo that there were continual ſlaughters in the Porches and Houſes; yea, the reverence of the Temple, not ſaving the ſuppliants: They ſpared neither age nor ſex, nor ſo much as the little children: and though the Conquerour *Herod* beſought, and intreated them to forbear, yet none would hear, or obey him, but as if they had been mad, they proceeded in their cruelty. Cruelty.

Antigonus coming down from the upper City, fell at *Soſius* his feet, who nothing pittying his miſerable condition, inſulting over him, calling him *Madam Antigonuus*, and withall caſt him into priſon, and ſet keepers about him. *Antigonus* impriſoned.

And whereas a multitude of Strangers, that *Herod* had hired, came ruſhing in, not into the Temple only, but even into the Sanctuary, ſome he thought to reſtrain by intreaty, others by threats, and ſome by force, judging his Victory worſe than if he had been overthrown, if any of thoſe things which were not lawful to be ſeen, were expoſed to the view of the prophane multitude. He reſtrained alſo the plundering of the City, as much as in him lay; intreating *Soſius* to do the like, asking, if the *Romans* would make him King of a Wilderneſs, the City being ſo waſted by rapines and murthers: *Soſius* anſwered, that the Souldiers deſired the plunder of the City, in regard of their hard ſervice in the ſiege: To which *Herod* replied, that he would recompence every man out of his own Treaſury; and making good his promiſe, he freed the City from further miſery: For he beſtowed gifts liberally upon the Souldiers, and proportionably upon the Commanders, and bountifully upon *Soſius*: whereupon, *Soſius* offering a Crown of Gold unto GOD, withdrew out of the City, leading *Antigonus* a Priſoner along with him to *Anthony*. *Herod* ſaves the City. Rewards the *Romans.*

Herod being thus ſetled in *Jeruſalem*, he advanced thoſe of his own faction, and daily put to death them of the contrary: Amongſt whom, he ſlew all *Herod's* cruelty.

thoſe of the *Sanhedrim*, who had accuſed him of a capital crime, before he was King, ſparing only *Pollio* the *Phariſee*, and *Samias*, his Diſciple, whom he highly honoured.

Then did he gather together all the Regal Ornaments, and much ſilver and gold, which he exacted from rich men, all which he gave to *Anthony* and his Souldiers. He put to death alſo forty and five of *Antigonus* his chief Noble men, ſetting watches at their doors, that none of them might be carried out under pretence of being dead: and what gold or ſilver ſoever was found, was all carried to *Herod*, ſo that there was no end of the peoples miſeries, the covetouſneſs of the needy Conquerours conſuming all their eſtates. The fields alſo lay untilled, becauſe it was the *Sabbatical* year, in which it was unlawful to ſow the ground.

Who were ſpectators of it,

Of theſe miſerable times, amongſt others, were ſpectators, *Zacharias* the Prieſt, with his Wife *Elizabeth*: Of the relicts of *Davids* ſtock, *Hely* and *Joſeph*: *Anna* alſo the Propheteſs of the Tribe of *Aſer*, and *Simeon* the juſt, who received an anſwer from the Holy Ghoſt, that *he ſhould not ſee death, till he had ſeen the Lord Chriſt*. Luk. 2.26.

Anthony being thus poſſeſſed of *Antigonus*, intended to keep him Priſoner to adorn his Triumph; but *Herod* feared, that if *Antigonus* was brought to *Rome* by *Anthony*, he might there contend with him before the Senate for the Kingdom: conſidering alſo how the Nation of the *Jews* hated him, and favoured *Antigonus*; he thereupon gave great ſums of money to *Anthony*, to cut off his head, which accordingly he did at *Antioch*: *Antigonus* being the firſt King that was thus put to death by the *Romans*: and in him ended the Principality of the *Haſmonæans*: It being from the Captainſhip of *Judas Maccabæus* to the death of *Antigonus*, an hundred twenty ſix years, and two or three moneths; and by this means, *Herod*, a ſtranger, got the Kingdom, and was totally freed from his fears.

Anthony ſlew *Antigonus*.

Hyrcanus, (as we heard before) being carried Priſoner to *Phraates* King of the *Parthians*; he intreated him courteouſly for the Nobility of his Deſcent, and after a time, freeing him from Priſon, he ſuffered him to live in *Babylon*, where were great ſtore of *Jews*, who honoured him no leſs than as their King and High-Prieſt: and not only they of *Babylon*, but all the reſt of the Nation of the *Jews* did the like; who in old time had been carried captive beyond the River *Euphrates*, by the *Aſſyrians*, of whom there were many millions. But *Hyrcanus* hearing that *Herod* was made King of the *Jews*, he began to caſt his hopes that wayes, expecting favour from *Herod*, whoſe life he had ſaved, when he was called in queſtion before the *Sanhedrim*. He conſulted therefore with the *Jews* that came to viſit him, about his return into *Judea*, who by all means diſſwaded him from it, yet could they not prevail with him. Beſides, *Herod* deſired by all means to get the poor old man into his clutches, and thereupon wrote to him to get leave of *Phraates* and the *Jews*, that he might return, and that they would not envy him the joynt rule with his Son in Law, the time being now come, wherein he could requite the favours that *Hyrcanus* had ſhewed him, in being his nouriſher and preſerver. He ſent alſo his Ambaſſadour to *Phraates* with great Preſents, intreating him that he would not hinder him from being thankful to him that had deſerved ſo well of him. *Hyrcanus* being forward of himſelf, diſmiſſed by the *Parthians*, and honourably furniſhed by the *Jews* for the expences of his journey, he came at laſt to *Herod*, who entertained him with all honour, gave him the upper hand in all Aſſemblies, and the more honourable place at all Feaſts, calling him *Father*, hereby to delude him, leſt he ſhould ſuſpect any treachery.

Hyrcanus honoured in *Babylon*.

Herods ſubtilty.

Herod providing that none of the Nobility ſhould be created High-Prieſt, ſent to *Babylon* for a Prieſt of baſe Parentage, whom formerly he had been acquainted with, of the race of thoſe Prieſts that had been carried away beyond

Hananeel made High-Prieſt.

Eu-

Euphrates, whoſe name was *Ananelius*, or *Hananeel*, and to him he gave the High-Prieſthood.

This *Alexandra* the Daughter of *Hyrcanus*, the Wife of *Alexander*, the Son of *Ariſtobulus*, and Mother-in-Law of *Herod*, took in ill part; for that *Ariſtobulus* her Son, and Brother of *Mariamne*, was neglected, and another from a ſtrange place ſhould be made High-Prieſt: whereupon ſhe wrote to *Cleopatra* Queen of *Egypt*, and *Anthonies* darling, that ſhe would procure the High-Prieſthood of *Anthony* for her Son. *Cleopatra* neglected her requeſt; but ſhortly after, *Dellius*, a friend of *Anthonies*, coming into *Iudea*, perſwaded her to ſend the Pictures of her Son *Ariſtobulus*, and of her Daughter *Mariamne* to *Anthony*, who then would deny her nothing: This ſhe aſſented to, and ſent them by *Dellius*, who told *Anthony*, that they ſeemed rather to be of a Divine, than of a humane race. *Alexandra* takes it ill.

Anthony was much inflamed herewith, yet thought it undecent to ſend for a Lady that was married to *Herod*, ſhunning alſo the jealouſie of *Cleopatra*: whereupon he wrote to *Alexandra*, to ſend her Son to him, under ſome honeſt pretence: But theſe things coming to the ears of *Herod*, he thought it not ſafe that *Ariſtobulus*, now in the flower of his age, being but ſixteen, ſhould be ſent to *Anthony*, the moſt potent man amongſt the *Romans*, and very much given to his Luſts. Wherefore he wrote back, that if the youth did but ſtep out of the Kingdom, all the Country would be up in Arms; the *Iews* hoping for ſome innovations under a new King, and by this means he ſatisfied *Anthony*. *Anthony* ſends for *Ariſtobulus*.

Herod being continually moleſted with the intreaties of his Wife *Mariamne*, that he would give the High-Prieſthood to her Brother *Ariſtobulus*, it being his right, he called a Council of his Friends, to whom he inveighed againſt his Mother-in-Law *Alexandra*, as if ſhe had privately wrought Treaſon againſt his Kingdom, and had endeavoured by *Cleopatra*'s means to tranſlate it to young *Ariſtobulus*; yet, leſt he ſhould ſeem to neglect both his piety to her, and the reſt of that Kindred, he told them, he would now reſtore the Prieſthood to her Son, which hitherto *Ananelius* had ſupplied, by reaſon of the young mans tender years: *Alexandra* being herewith overjoyed, and withall grieved that ſhe was ſuſpected, fell a weeping, clearing her ſelf of thoſe acculations, and gave him many thanks for her Sons honour, promiſing that hereafter ſhe would be moſt obedient unto him. And thus *Herod*, in the life-time of *Ananelius*, gave the High-Prieſthood to *Ariſtobulus*, being then but ſeventeen years old. *Ariſtobulus* made High-Prieſt.

Yet *Herod*, fearing leſt his Mother-in-Law *Alexandra* ſhould ſeek occaſion to raiſe new troubles, confined her to the Palace, and commanded her to do nothing by her own authority: yea, he ſet ſo ſtrict a guard over her, that nothing was concealed from him of all ſhe did, to the very expences of her Table. This ſhe took very heavily, and wrote to *Cleopatra*, complaining of her hard condition, and deſired her to yield her aſſiſtance: *Cleopatra* adviſed her with her Son to fly to her into *Egypt*, which ſhe liked, and therefore provided two Coffins, the one for her ſelf, the other for her Son, commanding her ſervants, that were privy to the plot, to carry them out by night, and to convey them to a ſhip that was ready prepared to carry them into *Egypt*. This buſineſs *Æſopus*, one of her ſervants, blabbed to *Sabbation*, a friend of *Alexanders*, ſuppoſing that he had known all before: which, as ſoon as *Sabbation* knew, though hitherto he was an enemy of *Herods*, as being ſuſpected to have been in the plot of poyſoning his Father *Antipater*, he took this occaſion of being reconciled to the King, by diſcovering the matter, *Herod* being thus informed of the plot, diſſembled the matter till it was in execution, and then ſurprized her in her flight, and brought her back: Yet did he pardon her fault, not indeed daring to puniſh her, leſt thereby he ſhould *Alexandra* confined. She complains to *Cleopatra*. She is ſurprized by *Herod*.

ſhould diſcontent *Cleopatra*, that was willing to take any occaſion againſt him: wherefore, under a colour of a magnanimous ſpirit, he made ſhew as if he pardoned her out of meer clemency.

The Feaſt of *Tabernacles* being now come, the new High-Prieſt *Ariſtobulus*, being juſt paſt ſeventeen years old, was to offer Sacrifice according to the Law, and being clad in his Pontifical attire, he came to the Altar, and performed the Ceremony with all Decency, whoſe excellent beauty and ſtature, being higher than was uſual for his age, and carrying in his countenance the honour of his Lineage, drew the eyes, and love of all the multitude upon him; every one calling to mind the worthy and memorable actions of his Grand-father *Ariſtobulus*; and therefore, as overcome with affections towards him, they were ſo over-joyed, that they could not contain themſelves, but openly prayed for him, and wiſhed him all joy, and that more freely than was meet in thoſe jealous times, under ſuch a King, proclaiming openly, both the memory, and thanks they owed to the Family, for all the benefits they had received from it.

Ariſtobulus highly honoured.

As ſoon as the Feaſt was ended, *Ariſtobulus* was entertained at a Banquet by his Mother *Alexandra*: *Herod* alſo pretended favour to him, and enticed him into a convenient place to ſport with him after the manner of young men, and when they were hot and weary, and left their ſport, they walked out to the Fiſh-ponds, which were near the Court, to take the freſh air, where alſo they beheld ſome of the ſervants that were ſwimming: At laſt, by the perſwaſion of *Herod*, *Ariſtobulus* undreſt himſelf, and went in amongſt them: Then they, who were ſuborned by *Herod*, as it were in ſport and jeſt, ducked him as he was ſwimming, holding him under water, and never left off till they had drowned him. This was the end of *Ariſtobulus*, in the eighteenth year of his age, and in the firſt year of his High-Prieſthood, which immediately returned to *Ananelus*.

He is drowned.

The report of theſe things coming to the Women, they were all on an uprore, and did nothing but weep, and howl over the body of the young man: Yea, ſorrow overſpread the whole City, every one bewailing the calamity, as if it had been his own: But *Herod* endeavoured by all means to make the people believe, as if it had faln out by chance, without his privity, not only feigning ſorrow, but tears and grief alſo: and that he might the more comfort the Women, he buried the body in a moſt magnificent manner, being liberal in prodigality, in adorning his Monument, and in perfumes, and other precious things.

Herods ſubtilty.

But his Mother *Alexandra* knowing the Treaſon, though ſhe was oft ready to lay violent hands upon her ſelf, yet repreſſed her paſſion, ſeeming not to be ſuſpicious, till an opportunity of revenge might offer it ſelf.

And ſhortly after, ſhe wrote to *Cleopatra* of the treachery of *Herod*, and of the lamentable death of her Son. *Cleopatra* pitying her misfortune, took a particular care of this buſineſs, as if it had been her own, and never reſted from perſwading *Anthony* to revenge the young mans death; telling him that it was an unpardonable crime, that he, who by his help, enjoyed a Kingdom that was anothers right, ſhould rage ſo inſolently againſt the Family of the lawful Kings. *Anthony* being prevailed with hereby, when he came to *Laodicea* in *Syria*, ſent for *Herod* to come before him, to anſwer what ſhould be objected againſt him about the death of *Ariſtobulus*.

Alexandra complains to *Cleopatra*.

Herod, during the time of his abſence, committed the care of his Kingdom to his Unkle *Ioſeph*, privately commanding him, that if *Anthony* ſhould do him any miſchief, he ſhould preſently put his Wife *Mariamne* to death; pretending that he ſo loved her, that he ſhould eſteem it a great wrong, if any but himſelf ſhould enjoy her beauty, yea, though it was after his Death.

Herod queſtioned by *Anthony*.

When

When *Herod* came to *Anthony*, he ſo appeaſed him with rich Preſents, that he brought on purpoſe with him from *Ieruſalem*, and by his frequent conferences with him, that afterwards *Cleopatra's* inſtigations prevailed little: For *Anthony* ſaid, that it was not fit that a King ſhould be accountable for his actions, otherwiſe he would ceaſe to be a King: For having once given him the honour, the free exerciſe of his Kingly power was to be admitted unto him. He told *Cleopatra* alſo, that it was not fit for her too much to meddle with other mens matters. But cleared by his Bribes.

During *Herods* abſence, *Ioſeph* Governing the Kingdom, he had occaſion many times to converſe with *Mariamne*, partly upon buſineſs, and partly to do her honour; and in their diſcourſes there was often mention made how much *Herod* loved her, which diſcourſe was laughed at by the Ladies, eſpecially by *Alexandra*; But he was carried on with ſuch a deſire of proving the Kings love to them, that he told them what private command the King had given him, ſuppoſing this was an infallible argument of his love, becauſe he could neither endure to live without her, nor in death to be disjoyned from her: but the Ladies were not of his mind, rather abhorring the Tyranny of *Herod*, who, though he were dead, yet would he ſeek their lives.

Preſently after, a rumour was ſpread about the City, that *Anthony* had put *Herod* to death, which much troubled all the Court, eſpecially the Ladies: whereupon *Alexandra* perſwaded *Ioſeph*, that, taking them along with him, he ſhould fly to the *Roman* Legions that lay before the City, under the command of the Tribune *Iulius*, ſo that if any trouble aroſe in the City, they might be ſecured by the *Romans*; adding, that ſhe hoped if *Mariamne* came but once to the ſight of *Anthony*, ſhe might obtain any thing of him, yea, even the Kingdom, with whatſoever belonged to the Royal Family.

Whilſt theſe things were under debate, there came Letters from *Herod*, which daſhed all, ſignifying how *Anthony* had honoured him, both in the publick Aſſemblies, and inviting him to his Feaſts, and that, during the accuſations of *Cleopatra*: ſo that he feared her not for the time to come, but hoped ſhortly to return to them, *Anthony* having given *Cæloſyria* unto *Cleopatra* inſtead of *Iudea*, upon condition that ſhe ſhould not hereafter demand *Iudea*, nor trouble him any further about that buſineſs.

As ſoon as theſe Letters were received, the ſpeech about flying to the *Romans* vaniſhed, but yet their debate about it was not hid: For as ſoon as *Herod* had brought *Anthony* part of his way againſt the *Parthians*, he returned into *Iudea*, and immediately his Siſter *Salome*, and his Mother *Cyprus* told him what *Alexandra's* counſel was; neither was ſhe herewith contented, but ſhe accuſed her Husband *Ioſeph*, as if he had been too familiar with *Mariamne*: and this ſhe did out of an old grudge, becauſe the Queen (a woman of an high ſpirit) in their womanly brabbles, had upbraided her with her obſcure birth. *Herods* return.

Mariamne by her Oath aſſured *Herod* of her chaſtity, who told her again, how much he loved her; but ſhe replied, that it was not the part of a lover, to command that if he died, ſhe ſhould be put to death alſo. *Herod* judging that this ſecret could never be known, except ſhe had committed adultery with *Ioſeph*, had much ado to refrain from killing her immediately: but love overcoming his paſſion, he refrained; yed did he command *Ioſeph* to be put to death, without ſuffering him to plead for himſelf, *Alexandra* alſo he caſt into priſon, as the cauſe of all theſe evils. *Ioſeph* put to death.

Cleopatra having brought *Anthony* part of his way towards *Parthia*, returned towards *Egypt*, and by the way, was entertained by *Herod*, who aſſured unto her that part of *Arabia* which was granted unto her by *Anthony*, to which he added the revenues of *Iericho*, where are great ſtore of the beſt Date Trees, and where Balſom grows, which being a precious Oyntment only grows there, in two Gardens, both which are the Kings, the one of twenty acres, the other of leſs. Gardens of Balſom.

By

By this means *Herod* grew into great familiarity with *Cleopatra*, who ſought to allure him to her Luſt, either through her great intemperance, or becauſe ſhe ſought by this means to betray him; but though ſhe pretended love to him, yet *Herod* refuſed, and held a conſultation with his Friends about killing her, who diſſwaded him from it, and therefore having appeaſed her by great Preſents, and all manner of obſequiouſneſs, he accompanied her as far as *Peluſium*: yet fearing both her, and the People of the *Jews*, he reſerved the Caſtle as a refuge for himſelf, laying in as many Arms there, as were ſufficient for ten thouſand men.

Herod payed duely to *Cleopatra* the Tributes of *Judea* and *Arabia*, which *Anthony* had given to her, not thinking it ſafe to give her any occaſion of diſguſt againſt him.

Herod being now free from troubles, and having taken *Hyrcanium*, a Town which hitherto a Siſter of *Antigonus* had kept, the *Actian* War brake forth, between *Auguſtus Cæſar* and *Mark Anthony*, whereupon *Herod* made great preparation for the aſſiſting of *Anthony*, but he freed him from the trouble, telling him that he needed them not, and ſo diſmiſſing him, *Herod* returned home with a well-furniſhed Army, wherewith he invaded *Arabia*, going as far as *Dioſpolis*, at which place the *Arabians* met him, and after a fierce conflict, the *Jews* got the Victory.

Herod prepares to aſſiſt *Anthony*.

After this, *Herod* made many inrodes into *Arabia*, in the ſeventh year of his Reign, after the death of *Antigonus*, at which time the *Actian* War being begun, *Judea* was ſhaken with ſuch an Earthquake as never was the like before, in which ten thouſand men were overwhelmed, by the ruins of the houſes, yet the Souldiers received no dammage, becauſe they lay in the open fields. This being much aggravated by report, ſo emboldened the *Arabians*, that they laid hold on the Ambaſſadours of the *Iews*, who, in this their affliction came to demand peace, and ſlew them, and preſently prepared for War with all earneſtneſs.

A great Earthquake.

Herod hearing hereof, encouraged his men, offered Sacrifice according to the cuſtome, and ſo in all haſte marched with his Army over *Iordan*, and having incamped at *Philadelphia*, there the fight began, about the taking of a Caſtle that lay between him and the *Arabians*, in which the *Iews* got the better, and after continual skirmiſhes, forced the *Arabians* to flight, who in their haſte, treading upon one another, they loſt in all five thouſand men: the reſt were beſieged in their Camp, and extreamly wanting water, they ſent Ambaſſadours to *Herod*, who would not admit of them, and was more eager upon them, for offering but fifty Talents for their freedom: They being parched with continual thirſt, came out of their Camp by great companies, offering themſelves to the *Iews*, by which means they took five thouſand of them in five dayes; and at laſt, the reſt in the Camp came out to fight; but deſpairing of any good ſucceſs, there fell of them in the firſt conflict about ſeven thouſand more. By this overthrow the courage of the *Arabians* was tamed, and *Herod* was declared Governour of that Nation, and ſo returned home with great Glory.

Herod overcomes the *Arabians*.

The *Actian* War being finiſhed, wherein *Cæſar* finally overthrew *Anthony*, *Alexandra* hoped that *Herod* ſhould be ſeverely puniſhed by *Cæſar*, for aſſiſting *Anthony* againſt him; whereupon ſhe ſollicited her Father *Hyrcanus*, not any longer to ſuffer the affliction of their Family, but rather to reſerve himſelf for better times: For which end ſhe adviſed him to ſeek for protection and entertainment of *Malchus* the King of *Arabia*. Theſe ſollicitations her Father at firſt repulſed, but at laſt being overcome by her Womaniſh importunity, he ſent Letters to *Malchus*, by one *Doſitheus* a Friend of his, deſiring him to ſend ſome Horſemen to convey him to the Lake *Aſphaltitis*, which is diſtant from *Ieruſalem* about three hundred furlongs. This *Doſitheus* was Kinſman

Alexandra's reſtleſneſs.

to

to *Joseph*, whom *Herod* had put to death, yet, to curry favour with the King, he shewed him the Letters: *Herod* thanked him, and withal desired one curtesie more, that he would seal up the Letters, and give them to *Malchus*, and bring his answer to him. This he did, and the *Arabian* sent back word, that he was ready to entertain *Hyrcanus* and his Family, and all the *Jews* that were of his Party, and that he would send a band of Souldiers to conduct them in safety, who should be obedient to *Hyrcanus* in all things. *Herod* having received this answer, called *Hyrcanus* and asked him if he had any confederacy with *Malchus*? who denying it, he produced the Letters in the Councel of the *Sanhedrim*, and commaded him to be put to death.

Herod having thus dispatched *Hyrcanus*, resolved to post unto *Cæsar*, and expecting no good from him, because of his great Friendship to *Anthony*, he was very jealous of *Alexandra*, lest, taking this opportunity, she should stir up the people to rebel, and so fill the Kingdom with domestical seditions. Wherefore committing the care of his Kingdom to his Brother *Pheroras*, he left his Mother *Cyprus*, and his Sister *Salome*, and all his kindred in the strong Castle of *Massada*: And commanded his Brother, that if any thing befel him otherwise than well, he should retain the Government of the Kingdom in his own hands: and because his Wife *Mariamne*, by reason of some differences, could not live with his Mother, he placed her with her Mother *Alexandra* in *Alexandrion*, committing the custody of them to his Treasurer *Joseph*, and to *Sohemus*, an *Iturian*, under a colour of doing them honour, but yet he gave them this command, that if they should certainly know that any sinister hap befel him, they should presently put both the Ladies to death, and to the uttermost of their power, keep the Kingdom for his Children, and his Brother *Pheroras*.

Herod goes to Cæsar.

His cruel command.

Herod having thus setled his affairs at home, posted to *Rhodes* to meet with *Cæsar* there, whither when he was come, laying only his Crown aside, but retaining other his Princely Ornaments, he was admitted into *Cæsars* presence, where, with great constancy, and magnanimity of Spirit, he freely confessed the love he bore to *Anthony*, as also the supplies he had sent him of Corn, and Money: adding moreover that he was ready with the same Faith to keep Friendship with *Cæsar*. This *Cæsar* exhorted him to, and restoring his Crown to him, exceedingly honoured him. Thus beyond all expectation, is *Herod* again confirmed in his Kingdom, both by the free gift of *Cæsar*, and also by a Decree of the Senate, which *Cæsar* procured for him: and *Herod* gave great Presents both to *Cæsar* himself, and to all his Friends about him, even above his ability, to shew the greatness of his mind.

Cæsar honours him.

During his absence, his Wife *Mariamne*, and his Mother *Alexandra*, took it very ill that they were shut up in that Castle as in a Prison, so that they could neither enjoy their own, nor make use of other mens goods: especially when by their feminine flatteries they had fished out of *Sohemus*, what *Herod* had commanded concerning them: She then began to wish that he might never return home, supposing that she should live a most intollerable life with him: all which she afterwards dissembled not, but openly confessed what it was that did afflict her. For *Herod* returning beyond all expectation, and relating to *Mariamne* what successes he had, she seemed not to regard them, and at all the caresses that he made her, she would sigh, so that *Herod* plainly perceived the hatred of his Wife against him, insomuch that himself was wavering between love, and hatred towards her.

His Wife and Mother are full of discontents.

Not long after *Cæsar* passing through *Syria* towards *Egypt*, *Herod* intertained him with all Royal magnificence at *Ptolemais*, and shewed all hospitality

Herods bounty to Cæsar, and his Army.

tality towards his Army, giving them plenty of all ſorts of Victuals, by which means he was counted one of *Cæſars* chiefeſt Friends, and uſed to ride about with him when he muſtred his Army. He preſented him alſo and his Friends with a hundred and fifty Men, all clad in moſt ſumptuous, and rich apparel, yea, he ſuffered them to want nothing in their march to *Peluſium*, through barren places, and ſuch as wanted water, yet did he provide plentifully for them, with which the Souldiers were much delighted. He alſo preſented *Cæſar* with eight hundred Talents: yea, he gave ſuch ſatisfaction to all, that they confeſſed that it was greater than the Kingdom could afford.

Herod is jealous of his Wife.

Herod wavering between love and hatred towards his Wife *Mariamne*, was continually incenſed againſt her by the falſe accuſations of his Siſter *Salome*, and his Mother *Cypros*, who laboured to kindle his hatred and jealouſie againſt her: whereupon, probably he had proceeded rigorouſly with her, but that news came ſeaſonably that *Anthony* and *Cleopatra* were both dead, and that *Cæſar* had won *Egypt*, and was coming back, whom in all haſt he went to meet, and ſo left his Family as it was. At his departure he commended *Sohemus* to *Mariamne*, profeſſing that he owed him much reſpect for the care he had had of her: and gave to him alſo the Government of a part of *Iudea*.

He meets *Cæſar*.

Cæſar enlarges his Government.

Herod meeting with *Cæſar* before he was come out of *Egypt*, in confidence of his Friendſhip, ſpake freely to him, and was highly honoured by him: For he beſtowed upon him the four hundred *Galatians*, who were formerly of *Cleopatra*'s Guard, to be his Guard, and reſtored to him that part of his Country which *Cleopatra* had ſeized upon, and added to his Kingdom *Gadara*, and *Hippon*, and *Samaria*; and by the Sea-ſide, *Gaza*, and *Anthedon*, and *Ioppa*, and the Tower of *Straton*, which added much ſplendour to his Kingdom.

Herods ſuſpicions of his Wife are encreaſed.

In *Cæſars* return through *Syria*, *Herod* conducted him as far as *Antioch*. At his return, for the ſpace of a whole year, ſuſpicions increaſed daily between him and his Wife *Mariamne*, ſhe neglecting his caraſſes, and oft upbraiding him either with the death of her Grand-father *Hyrcanus*, or her Father *Ariſtobulus*, ſo that *Herod* could ſcarce refrain from ſtriking her, and *Salome* by the noiſe, perceiving that *Herod* was much moved, ſhe ſent in the Butler, whom long before ſhe had ſuborned for that end, who told *Herod* that he was ſolicited by *Mariamne* to deliver him a love potion, which he had by him, but what it was he knew not. *Herod* hereupon examined the moſt faithful ſervant of *Mariamne* by torture, being aſſured that ſhe would attempt nothing without his privity, who not enduring the torments, confeſſed that ſhe was offended for ſomething that *Sohemus* had declared unto her, which when the King heard, he cryed out, that *Sohemus* had declared unto her, which when the King heard, he cryed out, that *Sohemus*, who had ever been moſt faithful both to him, and the Kingdom, would never have ſpoken of theſe things, had there not been ſome more ſecret familiarity between them than was fitting; and thereupon he commanded *Sohemus* to be apprehended and put to death; and having called his Friends to Counſel, he accuſed his Wife for practiſing to poyſon him, which he ſo aggravated, that all that were preſent perceived that he had a mind that ſhe ſhould be condemned, which was accordingly done by the general conſent of them all: and whereas they thought that the execution ſhould not be over ſpeedy, but rather that ſhe ſhould be ſecured in ſome of the Kings Caſtles, *Salome* exceedingly urged the King that ſhe ſhould preſently be put to death, for fear leſt there ſhould be ſome commotion among the People ſhe being alive and in Priſon: and thus was *Mariamne* brought to her death.

Mariamne condemned to death.

When

When her Mother *Alexandra* ſaw her going to execution, and conſidered that ſhe muſt look for the ſame at *Herods* hands, that ſhe might not ſeem to be guilty of the ſame crime, ſhe began to upbraid her Daughter as being wicked and ingrateful towards her Husband, ſaying, *that ſhe deſerved death who durſt attempt ſo hainous an act.* Whilſt ſhe counterfeited theſe things, and made as if ſhe would have pulled her Daughter by the hair, they that were preſent condemned her hypocriſie; but ſhe that was led to death returned her no anſwer, but refelled the falſe accuſation, with a reſolute countenance, and mind, and underwent her death without fear.

Her Mothers Hypocriſie.

Mariamnes Death.

She being dead, *Herod* began to be more inflamed with love towards her, often calling upon her Name, and lamenting her death beyond decency; and although he ſought to divert his grief by pleaſures, feaſtings, and drinking, yet all availed nothing. Whereupon he caſt off the care of his Kingdom, and ſo far gave up himſelf to ſorrow, that he would bid his Servants call *Mariamne*, as though ſhe were yet living.

Herods exceſſive grief for her.

As *Herod* was thus tormenting himſelf, there came a great Plague, which ſwept away a great part both of the Nobility, and Commons, every one judging that this Plague was ſent by God for the unjuſt death of the Queen. The Kings diſcontents being increaſed hereby, he at laſt hid himſelf in a ſolitary Wilderneſs under a pretence of hunting; where ſtill afflicting himſelf, he fell into a great ſickneſs, which was accompanied with an inflammation and great pain in his Neck, ſo that he began to rave; neither could any applications eaſe him, but rather made the diſeaſe more painful, ſo that thoſe about him began to deſpair of his life: and his Phyſicians, partly becauſe of the ſtubborneſs of the diſeaſe, and partly becauſe in ſo great danger there was not any free election of diet, they gave him leave to eat whatſoever he would.

A great Plague follows.

Herods Melancholy and ſickneſs.

Herod lying thus ſick in *Samaria*, and *Alexandra* being at *Jeruſalem*, ſhe endeavoured to get the two Caſtles of the City into her hands, the one adjoyning to the Temple, the other ſituate in the City: For which end ſhe ſollicited the Governours of them to deliver them up unto her, and to the Children of her and *Mariamne*, leſt that *Herod* being dead, they ſhould be ſeized upon by others: But they who had ever been faithful to *Herod*, were now much more diligent in their Office, both out of an hatred of *Alexandra*, and becauſe they thought it a great offence to deſpair of the recovery of their Prince. Hereupon they preſently ſent Meſſengers to *Herod*, to acquaint him with *Alexandra's* attempt, who thereupon commanded her to be ſlain. At length overcoming his diſeaſe, he recovered his ſtrength both of body and mind, but grew ſo cruel, that upon the leaſt occaſion he was ready to put any one to Death.

Alexandra's Treaſon and Death.

Herod grows cruel.

Salome, *Herods* Siſter, having been married to *Coſſaborus* an *Idumean*, a difference now ariſing betwixt them, ſhe, contrary to the cuſtom of the *Jews*, ſent him a Bill of Divorce, and came away to her Brother *Herod*, telling him that ſhe preferred his love before her tye to her Husband: the reaſon which ſhe pretended was, that *Coſſaborus* had practiſed ſome innovations with *Lyſimachus*, *Antipater*, and *Doſitheus*, confirming it from this, becauſe he had privily kept in his Country the Children of *Bebas*, now for the ſpace of twelve years from *Herods* taking of *Ieruſalem*: As ſoon as *Herod* heard this, he ſent ſome to their hiding places, and killed them, with many others, to the intent that none ſhould remain of the kindred of *Hyrcanus*: He alſo took out of the way all ſuch as excelled in any dignity, that he might do whatſoever ſeemed him good, there being none to reſiſt him.

Salome leaves her Husband and comes to *Herod*.

Herods cruelty.

Herod by theſe practiſes growing more ſecure, he began to degenerate more and more from his Country faſhions, violating them by foreign inventions.

He instituted Games to the discontent of the *Jews*.

For first he instituted Wrestlings every fifth year in the honour of *Cæsar*, for the exhibiting of which, he began to build a Theatre in *Ierusalem*, and an *Amphitheatre* in the plain, both of them very sumptuous for the Workmanship, but clean contrary to the *Iewish* customs: Yea he would have this solemnity to be inrolled, and to be proclaimed in the neighbouring Countries, and to remoter Nations, and by propounding greater rewards, he invited, not only those those were skilful Wrestlers, but also excellent Musicians, and such as Played on several Instruments. Yet that which above all troubled the *Iews*, were the Trophees, which being covered with Armour, they thought to be Images, forbidden by their Law; but *Herod* to satisfie them, commanded the Armour to be taken off, and shewed them that they were meer stocks of Wood, whereupon all their anger was turned into laughter.

A conspiracy against *Herod*.

Herod having many ways provoked the *Jews*, ten Citizens of *Jerusalem* made a Conspiracy against him, amongst whom one was blind, who made one, not because he could do any thing, but to shew how ready he was to suffer with those that defended their Country rights: *Herod* had appointed secret spies to discover such plots; one of which had fished this matter out, and acquainted *Herod* with it, who caused them to be apprehended, and when they were brought before him, with undaunted countenances they drew out their Weapons from under their Garments, protesting, that, not out of any private respect, but in the behalf of the publick weal, they had undertaken this conspiracy. Then were they led away, and put to death with all manner of tortures. Not long after, their accuser being hated of all men, was slain by some, and being cut in pieces, was thrown to the Dogs. Yet were the authors hereof concealed, till after long, and wearisome inquisitions, it was by torture wrung out from some silly Women who were privy to it. When *Herod* had thus found out the Authors, he punished them with death, and their whole Families.

The Conspirators are put to Death.

Herods cruelty.

He fortified *Samaria*, and built a Temple there.

Herod the better to secure himself from the seditions of the tumultuous people, in the thirteenth year of his Reign, began to fortifie *Samaria*, which was a days journey from *Jerusalem*, and called it *Sebaste* (or *Augusta*,) The circuit of it was twenty furlongs, in the midst whereof he built a Temple of a furlong and an half, which he wonderfully adorned, and so ordered, that many of the Souldiers, and of the neighbouring Nations came and dwelt there.

He built several Castles.

Herod also built another Cidadel to be as a bridle to the whole Nation, namely the Tower of *Straton*: Also in the great plain he built a Castle, and chose of his Horsemen by lot, to keep it. Another he built in *Galile*, and one in *Peræa*: which Castles being so conveniently disposed in several parts of the Country, took away from the people all opportunity of rebellion.

Plague, and Famine.

About this time very grievous calamities befel the Nation of the *Jews*. First there was a long Drought, after which followed a Famine: After the Famine, by reason of their ill diet, there came divers Sicknesses, and the Plague; and *Herod*, having not wherewithal to supply the publick wants, was forced to melt the Gold and Silver that was in his Pallace, not sparing any thing for the curiosity of the Workmanship: no not so much as the Vessels which were for his own daily use. These being turned into money, he sent to buy provisions into *Ægypt*, where *Petronius* was Governour under *Cæsar*, who though he was pestered with multitudes that repaired to him upon the like necessity, yet being *Herods* Friend, he gave his Servants leave to export Corn, and was assisting to them, both in the buying, and carriage of it.

Herods care to provide for the People.

When the Corn was brought to *Herod*, he was very careful to see it divided,

divided, firſt to ſuch as had moſt need, and then becauſe there were many who by reaſon of old age, or ſome other weakneſs, were unable to dreſs it themſelves, he appointed them certain Bakers to provide their food for them: By this means he procured the good will of the people, and the praiſe of a prudent and provident Prince.

He provided alſo for his Subjects againſt the ſharpneſs of the Winter, taking care that none ſhould want clothing, their Cattel being dead, and Wool, and other materials failing. And when he had made proviſion for his own People, he took care alſo for the neighbouring Cities of the *Syrians*, to whom he allowed Seed for ſowing of their ground: and the Caſtles, and Cities; and thoſe of the common People, who had great Families, coming to him for ſuccour, he found a remedy for them alſo: Inſomuch that he gave to thoſe that were not his Subjects ten thouſand Cores of Corn, each Core containing ten *Athenian* buſhels. His bounty to ſtrangers.

As ſoon as the Corn was ripe for harveſt, *Herod* diſmiſſed fifty thouſand Men, whom he had fed in the time of Famine, into their own Countries: by which diligence he reſtored the almoſt ruined eſtate of his own Subjects, and did not a little relieve his Neighbours, who groaned under the ſame calamities.

At the ſame time alſo he ſent aid to *Cæſar*, to wit, five hundred choſen Men of his own Guard, whom *Ælius Gallus* led into the *Arabian* Wars, where they did moſt excellent ſervice. He ſends aid to *Cæſar*.

Herod alſo built himſelf a Pallace in *Sidon*, in which he built two very large and ſtately Houſes, with which the Temple it ſelf could in no wiſe compare, and called one of them by the name of *Cæſar*, and the other by the name of *Agrippa*. He built himſelf a Pallace.

Herod having removed from the Prieſthood *Jeſus* the Son of *Phales*, made *Simon* (a Prieſt of *Jeruſalem*, the Son of *Boethus* of *Alexandria*) Prieſt in his room, and took alſo his Daughter *Mariamne* to Wife, that was the moſt beautiful Virgin of that age. He makes a new High Prieſt: and marries *Mariamne*.

The marriage ſolemnities being over, he began to build another new Pallace, unto which he adjoyned a Town, which he called *Herodian*, in a place diſtant from *Jeruſalem*, about ſixty furlongs towards *Arabia*, in the place where he had overcome the *Jews* when he was thruſt out by the Arms of *Antigonus*. He built another Pallace.

He built alſo *Sebaſte*, and having finiſhed that, he began to build another moſt magnificent City in a place by the Sea-ſide, where *Straton* ſtood, which he called *Cæſaria*, and added to it an Haven of admirable work, equal in bigneſs to the Haven *Piræus*: all which he finiſhed in twelve years ſpace, ſparing neither labour nor coſt about them. And *Sebaſte*, and a ſtately Haven.

Then did he ſend his two Sons, *Alexander*, and *Ariſtobulus*, (whom he had by *Mariamne* the *Aſmonæan*) to *Rome* to *Cæſar*, to be there educated under him, for whom Lodgings were prepared at the Houſe of *Pollio*, *Herods* great Friend: *Cæſar* intertained the young men very courteouſly, and gave *Herod* power to make which of his Sons he pleaſed the heir of his Kingdom: he added alſo to his Government *Trachonitis*, *Batunæa*, and *Auranitis*. He ſent his Sons to *Cæſar*. *Cæſar* enlarged his Kingdom.

When *Herod* had received *Trachonitis*, he took guides, and went to the Den of the Thieves, reſtraining their Villanies, whereby the people lived in quiet: But *Zenodorus*, the former Governour, being moved, partly thorough envy, and partly with the loſs of his Government, went to *Rome*, to accuſe *Herod*, but could effect nothing. He repreſented the Thieves.

About this time *Herod* went to *Mytelene*, to ſalute his chiefeſt Friend *Agrippa*, and ſo returned into *Judæa*: and preſently after ſome Citizens of *Gadara* went to *Agrippa* to accuſe *Herod*, whom he vouchſafed not ſo much as to hear, but ſent them bound to *Herod*: Yet did he ſpare them: for though he He went to *Agrippa*.

he was inexorable towards his own People, yet did he willingly contemn, and forgive injuries received from ſtrangers.

Zenodorus had ſolemnly ſworn to the *Gadarens*, that he would do his utmoſt with *Cæſar* to get them freed from the juriſdiction of *Herod*, and to be annexed to the Province of *Cæſar*: Many of themſelves alſo exclaimed againſt *Herod*, calling him cruel Tyrant, complaining to *Cæſar* of his violence and rapines, and for raſing, and robbing their Temple: Yet was *Herod* nothing herewith terrified, being ready to anſwer for himſelf: But *Cæſar* uſed him curteouſly, and was nothing alienated from him for all theſe tumultuous complaints: The *Gadarens* therefore perceiving the inclination of *Cæſar* and his Friends towards *Herod*, deſpairing of good ſucceſs, and fearing to be delivered into *Herods* hands, ſome of them cut their own Throats, others fearing torments brake their own Necks, or drowned themſelves in the River, and thus; ſeeming to forejudg themſelves; *Cæſar* abſolved *Herod* from all their accuſations.

accuſar.

Zenodorus alſo having his bowels burſt, through much blood that came from him, ended his life at *Antioch* in *Syria*; whereupon *Auguſtus Cæſar* gave his Tetrarchy to *Herod*: he made him alſo one of the Governours of *Syria*, commanding the reſt of the Governours of that Province, to do nothing without his advice.

Cæſar ſtill enlarged his Dominions.

Herod beſtowed upon his Brother *Pheroras* a hundred Talents out of the revenues of his Kingdom, and begged a Tetrarchy for him of *Cæſar*, to the intent that if himſelf ſhould happen to die, *Pheroras* eſtate might be ſecure, and not ſubject to *Herods* Children.

Cæſar coming into the Eaſt, having ſetled his affairs there, *Herod* conducted him to the Sea-ſide, and ſo returned into his own Kingdom, where he built a goodly Temple in honour of *Cæſar*, all of white Marble, near to *Panion*, at the foot of which mountain were the ſpring-heads of *Jordan*: He alſo remitted to his Subjects ſome part of their Tribute, under pretence that he would eaſe them after the great dearth, but indeed to appeaſe the minds of his Subjects, who were offended at his vaſt works, which ſeemed to tend to the deſtruction of Religion and good manners, as was commonly talked. As alſo to prevent theſe reports, he forbad all private meetings in the City, and to frequent Feaſtings: He had ſpies alſo who would mingle themſelves in all Companies, and mark what People ſaid: yea himſelf would go about in the Night in the habit of a private Perſon, and mingle himſelf in the company of People to hear what they thought of him: and ſuch as peremptorily diſliked his doings, he would puniſh without all mercy: the reſt of the multitude he bound to him by Oath, requiring that they ſhould not depart from their fidelity, and duty: Yea he required this Oath of many of the *Phariſees*, as of *Pollio*, and *Sameas*, &c. which though he could not get them to take, yet did he not puniſh them as he did others, in regard of that reſpect that he bore to *Pollio*: Neither did he impoſe it upon the *Eſſeans*, whom he much eſteemed for one *Manaherus* ſake, who was a Prophet, and when *Herod* was but a Boy, he ſaluted him King of the *Jews*, and foretold that he ſhould Reign above thirty years.

Herod built a Temple and eaſed his Subjects.

His jealouſies.

Herod in the eighteenth year of his Reign, propounded to the *Jews* his building the Temple at *Jeruſalem*, whom when he ſaw troubled leaſt, when he had pulled down the old, he ſhould not be able to finiſh a new one, he told them, that the old Temple ſhould remain whole as it was, till all the materials neceſſary for the new Fabrick, ſhould be fully prepared: neither did he deceive them for he provided a thouſand Wagons to carry ſtones, and he choſe out of all the Artificers ten thouſand

He rebuilt the Temple at *Jeruſalem*.

thouſand that were the moſt exquiſite Work-men, and a thouſand Prieſts, clothed in their Prieſtly Garments at his coſt, who were not altogether ignorant of the Maſons, and Carpenters Art, to overſee them.

All neceſſary materials for this ſtately work being provided in the ſpace of two years, *Herod* began to build the Temple at *Jeruſalem*, forty ſix years before the firſt Paſſover of the Miniſtry of Chriſt and therefore that Text, *Joh.* 11. 20. ſhould be thus tranſlated, *This Temple hath been built forty ſix years* hitherto: So the learned Primate of *Ireland*, and our Country-man *Lydiat*, read it.

Indeed the building of the Temple under *Zorobabel* began in the firſt year of the Monarchy of *Cyrus*, and after ſome interruptions, was finiſhed in twenty years ſpace, *viz.* in the ſixth year of *Darius Hyſtaſpes*: but the magnificent building of it, begun by *Herod* at this time was finiſhed in nine years ſpace and an half: and truly the riches of *Herod* alone, were not ſufficient to perfect ſo magnificent a ſtructure, but all the holy treaſures of many ages, that were ſent to them from all the parts of the World to *Jeruſalem*, were ſpent about it. Nine years it was in building.

Not long after *Herod* ſet ſail for *Italy*, to ſalute *Cæſar*, and to ſee his Children at *Rome*, and as he paſſed through *Greece*, he was, not only preſent at, but Judg of the *Olympick* exerciſes, where, obſerving that they did not anſwer the reſort that was to them, through the poverty of the *Elienſes*, he beſtowed towards them a yearly revenew, that ſo their Sacrifices might be made the more ſplendid, as alſo other things that tended to the gracing of ſo great a meeting: For which bounty he was declared perpetual Judg of thoſe exerciſes. He goes into *Italy*. His bounty.

When he came to *Rome*, *Cæſar* intertained him courteouſly, and delivered to him his Sons ſufficiently inſtructed in the Liberal Sciences, and ſo from thence he went into *Galatia*.

At *Jeruſalem*, by the diligence of the Prieſts, the building of the Temple properly ſo called, that contained the Holy, and the Holy of Holies, was finiſhed in a year and a half; during which time, it is reported that it never rained in the day time, but only in the Nights: and in the eight years following, the Porches, the Ranges, and the reſt of the buildings about the Temple were all finiſhed.

When *Alexander*, and *Ariſtobulus* were returned into *Judea*, and had gained all mens love, *Salome* the Siſter of *Herod*, and her Faction, fearing that at ſome time or other they would revenge their Mothers death, caſt out a rumour amongſt the people, that they hated their Father, becauſe he had cauſed their Mother to be ſlain: But *Herod* as yet ſuſpecting no ill, uſed them with all Honour, as they deſerved: and becauſe they were now grown to mens eſtate, he provided them Wives: for *Alexander*, *Bernice*, the Daughter of *Salome*, and for *Ariſtobulus*, *Glaphira*, the Daughter of *Archelaus*, the King of the *Cappadocians*. *Herods* Sons married.

Then *Herod* hearing that *Agrippa* was again come into *Aſia*, he went to him, and begged of him that he would come into his Kingdom as to his Friend, and Gueſt; and as he came, he entertained him in all the Cities that he had newly built, ſhewing him the publick buildings, and preſenting, both to himſelf and friends all kind of delights which might ſet forth his magnificence, at *Sebaſte*, and the Port of *Cæſarea*, and in the Caſtles of *Alexandrion*, *Herodion*, and *Hyrcania*. He brought him alſo into the City of *Jeruſalem*, where all the People met him in their beſt, and Feſtival attire, and with acclamations of joy: *Agrippa* alſo ſacrificed an *Hecatombe* to God, and feaſted the People; and though he would willingly have ſtayed longer there, yet, fearing ſtorms, the Winter now drawing *Herod* entertains *Agrippa*.

on,

on, he hasted to sail into *Jonia*, both he and his Friends having been honoured with great presents by *Herod*.

As soon as the Spring came, *Herod* hearing that *Agrippa* was going with an Army to *Bosphorus*, made hast to meet him, and taking his way by *Rhodes*, and *Chios*, he came to *Lesbos*, thinking there to find him: But *Agrippa* being driven back by contrary North-winds *Herod* stayed at *Chios*, to whom many came privately to salute him, upon whom he bestowed many princely gifts, and when he perceived that the Gate of the City that was thrown down in the War against *Methridates*, as yet lay buryed in its ruins, and that by reason of the poverty of the Inhabitants, it could not by them be restored to its former beauty and greatness, he bestowed upon them so much mony as would abundantly suffice to finish it, and exhorted them to hasten the restoring of their City to its former beauty, and grandure.

Herods great bounty.

As soon, as the wind served, he left *Chios*, and sailed to *Mytilene*, and from thence to *Byzantium*, and there understanding that *Agrippa* had already passed the *Cyanian* Rock, he followed him with all speed, and overtook him at *Sinopi*, a City in *Pontus*, where, beyond *Agrippa*'s expectation, he arrived with his Navy: His coming was very grateful to him, and they embraced each other with singular affection, *Agrippa* looking upon it as an evident argument of his fidelity and friendship, that leaving his manifold occasions, he would come to him in so seasonable a time. Wherefore *Herod* still abode with him in the Army, was Companion with him in his labours, and partaker of his counsels: He was also present with him when he went to be merry, and was the only man that he used in difficult matters, for the love that he bore unto him.

His love to *Agrippa*.

Agrippa having forced the *Bosphorans* to lay down their Arms, in his whole journey thorough many Countries and Cities, he gratified *Herod* in many things, and at his intreaty, relieved the necessities of many: If any one needed an Intercessor to *Agrippa*, *Herod* was the only man, by whom he could obtain his suit, and assisted many in whatsoever they had need of.

Agrippa's love to him.

When they were come into *Jonia*, a great multitude of *Jews* that inhabited that Country, complained of the great injuries that they suffered from the *Jonians*, who would not permit them to live after their own Laws, but that upon their Festival days, they haled them before their Tribunals, and forbad them to send holy money to *Jerusalem*, which also they perverted to secular affairs, contrary to the priviledges granted them by the *Romans*: *Herod* took care that *Agrippa* should hear their complaints, and allowed them *Nicholas Damascene*, one of his Friends, to plead their cause, which when he had largely performed before *Agrippa* (many honourable *Romans*, and some Kings and Princes being present) the *Grecians* denyed the thing, excusing themselves that the *Jews* were troublesom to them: But they on the contrary proved that they were free-born Citizens, and that they lived according to their own Laws without injuring of any; wherefore *Agrippa* answered that both for his Friend *Herod*'s sake, as also because that which they demanded was just, he would gratifie them therein: He ordered therefore that the priviledges which were formerly granted them, should remain inviolable, and that none should molest them for living after their Country Laws. Then *Herod* rose up, and gave him thanks in the name of them all: and so after mutual embraces, they took their leave each of other, and departed from *Lesbos*.

Herods favour to the *Jews* in *Jonia*.

Herod in a few days after, having a prosperous Gale, arrived at *Cæsarea*, and from thence went to *Jerusalem*, where, calling all the People together, he

he gave them an account of his Journey, and told them what immunities he had procured for the *Jews* in *Aſia*; and to win them the more to his friendſhip, he profeſſed that he would remit to them the fourth part of his Tribute; with which bounty they being exceedingly taken, wiſhed him all happineſs, and departed with great joy. *Herod* ingratiates himſelf with the *Jews*.

Preſently after his return, he was greatly incenſed by the falſe accuſations and artifices of his Siſter *Salome*, and his Brother *Pheroras*, againſt his two Sons that he had by *Mariamne*, *Alexander*, and *Ariſtobulus*: whereupon to take down their ſpirits, he began to uſe them more hardly, and publickly he put hopes of the Kingdom into his Son *Antipater*, whom he begat when he was a private man, his Mother alſo being a woman of mean Parentage, whom formerly he had baniſhed the City in favour to his two other Sons, and writing often unto *Cæſar* for him privately, he gave him great commendations: and at the intreaties of *Antipater*, he recalled alſo his Mother *Doris*, whom he had put away when he married *Mariamne*. He is incenſed againſt his Sons.

Agrippa after his ten years Government in *Aſia*, being now to depart, *Herod* ſailed to ſalute him; taking with him of all his Sons only *Antipater*, whom he delivered to *Agrippa* with many gifts, to be carried to *Rome*, and to be brought into *Cæſars* favour. He viſits *Agrippa*.

Antipater was much honoured at *Rome*, being commended to all his Friends by his Fathers letters: and though he was abſent, yet deſiſted he not by writing to incenſe his Father againſt the Sons of *Mariamne*, pretending his great care of his Fathers ſafety, but in truth, to make way for his ſucceſſion in the Kingdom. About this time *Agrippa* died, and being brought into the Market-place of *Rome*, *Auguſtus* commended him in a Funeral Oration. *Antipaters* ſubtility.

Herod being now incenſed againſt his Sons, *Alexander* and *Ariſtobulus*, he ſailed with them to *Rome* to accuſe them before *Auguſtus*, and not finding him there, he followed him as far as *Aquileia*, before whom he accuſed them of treachery againſt him; but the young men ſatisfied all that were preſent by their Apology for themſelves mixed with prayers and tears, ſo that they were reconciled to their Father: After which, giving thanks unto *Cæſar*, they departed together, and with them *Antipater* alſo, who pretended much joy that they were received into favour again. *Herod* accuſeth his Sons.

A few days after *Herod* gave *Cæſar* three hundred Talents, and again *Cæſar* gave him half the revenues of the mettal Mines in *Cyprus*, and the other half alſo he committed to his overſight, and having honoured him with other gifts of Hoſpitality, he gave him leave to chooſe which of his Sons he pleaſed to be his ſucceſſor, or if he liked it better to divide his Kingdom amongſt them, which when he vvas about to do, *Cæſar* told him that he vvould not ſuffer but that he ſhould have his Kingdom during his life in his ovvn povver, as vvell as his Sons. *Cæſars* favours to *Herod*.

In *Herods* abſence there vvas a rumour ſpread in *Judea* that he vvas dead, vvhereupon the *Trachonites* revolting, fell to their old trade of Thieving; but by the diligence of his Captains that he had left in his Kingdom, they vvere ſubdued, and forty of the chief of them, being terrified by the puniſhment of thoſe that vvere taken, left their Country and fled into *Arabia Nabathæa*, vvhere they vvere entertained by *Silæus* (vvho vvas an enemy to *Herod*, becauſe he had denyed him his Siſter *Salome* to Wife) vvho gave them a place to dvvell in that vvas vvell fortified. Thieves ſubdued.

Herod and his Sons ſailing homvvard, arrived at *Sebaſte* in *Cilicia*, vvhere they met vvith *Archelaus* King of *Cappadocia*, vvho courteouſly entertained *Herod*, much rejoycing that his Sons vvere reconciled to him, and that *Alexander* had fairly anſvvered the crimes that vvere objected againſt him: and ſo giving royal gifts each to other they parted. *Herod* returns with his Sons.

Herod being returned into *Iudea*, called the people together, and told them what he had done in his Voyage, and declared to them, that his Sons ſhould Reign after him, firſt, *Antipater*, and then *Alexander* and *Ariſtobulus*, that he had by *Mariamne*.

Agrippa born. About this time, in the year of the world 3994, *Agrippa*, the firſt King of the *Iews* of that name, was born, who dyed when he was fifty four years old, being ſtruck by an Angel, *Act.* 12. 23. Alſo that lame man was now born, who being above forty years old, was healed by *Peter*, at the Beautiful Gate of the Temple, *Act.* 4. 22.

Herod having finiſhed *Cæſarea Stratonis*, in the twenty eighth year of his Reign, he dedicated it with great ſolemnity, and many ſports and paſtimes: *Herods* great buildings. After which, he began to build another Town in a field called *Capharſala*, which he called *Antipatris*, after his Fathers name; and a Caſtle alſo, which he called *Cyprus*, after his Mothers name. In honour alſo of his dead Brother, he built in *Ieruſalem* a very fair Tower, not inferiour to the *Egyptian Pharos*, and called it *Phaſælus*: and afterwards he built a Town of the ſame name in the Valley of *Iericho*, from whence the Countrey thereabouts is called *Phaſælus*.

Herod, having waſted his wealth by his great Prodigality, and now wanting mony, after the example of *John* Hyrcanus, in the night, without the knowledg of the people, he opened *Davids* Sepulchre, where, though he found no mo- He robs *Davids* Sepulchre. ney, yet he found great ſtore of precious things, and ornaments of gold, which he took away: for the expiation of which fact, he afterwards built a moſt ſumptuous Monument of white Marble at the entrance of the Sepulchre.

Antipaters ſubtilty. *Antipater*, ſuborning other men falſly to accuſe his Brethren, *Alexander* and *Ariſtobulus*, takes upon him their defence, that making a ſhew of good will to them, he might the eaſier oppreſs them: and by theſe ſubtilties he ſo wrought upon his Father, that he thought him to be his only preſerver. Hereupon *Herod* commended his Steward *Ptolomy* unto *Antipater*, and communicated all his Counſels with his Mother *Doris*, ſo that all things were done as they pleaſed, and ſtill the King was imbittered againſt thoſe, whom it was their profit that he ſhould be angry with.

About this time *Pheroras* (*Herods* Brother) fell ſo madly in love with his own ſervant, that he refuſed marriage with *Cypros*, the Kings Daughter, that was offered him by his Brother: He alſo accuſed *Herod* to his Son *Alexander*, as if he had been greatly in love with his Wife *Glaphyra*: for both which, *Herod* was highly diſpleaſed with him.

In the year of the world 3996, he began to be diſeaſed, who, lying at the Pool of *Betheſda*, was, after thirty eight years, reſtored to health by Chriſt, *Joh.* 5. 5.

Alexander reconciled to his Father. *Alexander*, by the ſubtilties of his adverſaries, being even driven to deſperation, was at this time reconciled to his Father, by *Archelaus*, King of the *Cappadocians*, who came to *Ieruſalem* to viſit *Herod*, and being accounted one of *Herods* chief Friends, received great gifts from him, and when he departed, *Herod* brought him as far as *Antioch*.

Herod goes again to *Rome*. Not long after, *Herod* went a third time to *Rome* to viſit *Cæſar*, in whoſe abſence thoſe Thieves of *Trachonis*, whom *Syllæus* had entertained, with their inrodes infeſted not only *Judæa*, but all *Cœloſyria*; *Syllæus* affording them both impunity and ſecurity.

He returns and dedicates the Temple. *Herod* being returned from *Rome*, celebrated the Dedication of the Temple, re-edified by him in the ſpace of nine years and a half, on the very Birth-day of his Kingdom, which he was wont to celebrate with great joy, at which time he Sacrificed unto God three hundred Oxen, and other of the people offered an innumerable company of Sacrifices, every one according to his ability.

He-

Herod finding that in his abſence his People had ſuſtained much dammage by thoſe Thieves of *Trachonis*, and ſeeing he could not ſubdue them, being under the protection of the *Arabian*, he therefore entred *Trachonis*, and deſtroyed their Families, which yet did but incenſe them the more; ſo that contemning all dangers, they moleſted *Herods* Countries with continual excurſions, driving, and carrying away the peoples Goods. Thieves do much miſchief.

Herod, hereupon ſent to the Preſidents of *Syria*, *Saturninus* and *Volumnius*, deſiring that he might have the puniſhing of the Thieves of *Trachonis*, who by their incurſions had often waſted his Country. They, when they heard hereof, being increaſed to the number of a thouſand, began to waſte both Fields and Villages, cutting the throats of all that fell into their hands; wherefore *Herod* demanded thoſe Thieves to be delivered over to him, and withall, required the ſixty Talents that he had lent *Obodas*, upon *Syllæus* his ſecurity, who had thruſt *Obodas* from the Government, and now ruled all himſelf: But *Syllæus* denied that the Thieves were in *Arabia*, and deferred alſo to pay the money; whereupon the buſineſs was debated before *Saturninus* and *Volumnius*, and in concluſion it was determined by them; that within thirty dayes ſpace, both the money ſhould be repaid, and the runawayes of both Countries ſhould be delivered up, and *Syllæus* ſwore by the *Fortune* of *Cæſar*, before the Preſidents of *Syria*, that he would perform what was enjoyned.

But when the time was expired, *Syllæus* being unwilling to ſtand to the agreement, went to *Rome*: and in the mean time *Herod*, by the permiſſion of *Saturninus* and *Volumnius*, to puniſh thoſe obſtinate people, raiſed an Army, entred *Arabia*, and marched as far in three dayes as they uſed to do in ſeven; and when he came to the Caſtle where the Thieves kept, he took it at the firſt aſſault, and demoliſhed a Fortreſs alſo called *Raeptu*: and when a Captain of the *Arabians* came to their aid, they joyned Battel, in which few of the *Herodians* were ſlain, but there dyed twenty five of the *Arabians*, together with their Captain, whereupon the reſt fled. Being thus revenged of the Thieves, he brought three thouſand *Idumæans* into *Trachona*, to reſtrain the Thieveries committed there, and certified the *Roman* Generals, that he had only uſed that power which they had granted, againſt thoſe obſtinate *Arabians*, which, upon enquiry, they found to be true. *Herod* deſtroys the Thieves.

There were Letters poſted away to *Rome*, to *Syllæus*, that related mattters far otherwiſe, aggravating every thing after their manner, by which Lyes *Cæſar* was ſo much incenſed againſt *Herod*, that he wrote threatning Letters to him, becauſe he had marched with an Army out of his own Kingdom without his leave: and he was ſo far provoked, that he would not hear his Ambaſſadours, but diſmiſſed them without an anſwer. *Cæſar* incenſed againſt him.

The *Trachonites* and *Arabians* taking hold of this occaſion, moleſted the Gariſon of the *Idumæans*, that *Herod* had ſet over them; but *Herod* being affrighted with *Cæſars* anger, was fain to connive at it.

About this time *Obodas*, King of *Arabia Nabathæa*, dyed, and one *Æneas* ſucceeded him, who changed his name into *Aretas*; which *Syllæus* hearing of at *Rome*, endeavoured by falſe accuſations to have him thruſt from the Kingdom, and to get it to himſelf, beſtowing much money upon the Courtiers, and promiſing great things unto *Cæſar*, whom he knew to be offended with *Aretas*, for aſſuming the Kingdom without his conſent. In the mean while, *Aretas* ſent Letters, and rich preſents unto *Cæſar*, and amongſt them, a Crown worth many Talents: But *Cæſar* would not hear his Ambaſſadours, and ſcorned his Preſents, and diſmiſſed them without any thing done.

Herod, being continually vexed with the inſolencies of the *Arabians*, ſent

Nicholas Damaſcene to *Rome*, to ſee, if by the mediation of his Friends, he could get Juſtice from *Cæſar*: But in the mean time the diſcord with his Sons that he had by *Mariamne*, was greatly heightned by the artifices of *Eurichus* a *Lacedemonian*, which occaſioned *Herod*, to find out their ſuppoſed Treachery, to put to death by various torments, many both of his own, and of his Sons Friends, yet could he find no other evil by them; but ſome too free complaints of improvident young men, concerning their Fathers immoderate cruelty, and his too eaſie hearkning to baſe pick-thanks, of the wicked deceits of their Brother *Antipater*, and of the faction that was combined againſt them, and that, to free themſelves from theſe miſchiefs, they were ſaid to think of flying to *Archelaus*, King of *Cappadocia*, which thing indeed they did not deny: Hereupon *Herod* caſt them into Priſon, as if they had been convicted of Treaſon againſt their Father, reſolving to puniſh them according as his affairs went at *Rome*: and concerning this buſineſs he ſent Letters to *Cæſar* by *Volumnius* the *Roman* General, and *Olympius*, his Friend.

Herod falls out with his Sons, and impriſons them.

At *Rome*, *Nicholas Damaſcene* joyned himſelf to the *Arabians*, that came to accuſe *Syllæus*, profeſſing that he was his accuſer alſo before *Auguſtus*, and not *Herods* defender, and this he did, leſt he ſhould be repulſed as others had been before him. When by this means he had gotten acceſs into *Cæſars* preſence, he indeed laid open many of *Syllæus* his crimes, and withall added, that *Cæſar* was circumvented with his lyes in the cauſe of *Herod*, which he confirmed by certain authentick records: This ſo prevailed with *Cæſar*, that he condemned *Syllæus*, and remanded him into the Province, that when he had ſatisfied the debt he might be puniſhed.

From this time *Auguſtus* was reconciled to *Aretas*, and *Herod*, and then received the Preſents that before he had ſo often rejected, and confirmed the Kingdom of the *Arabians* to *Aretas*. He adviſed *Herod* alſo by his Letters, to call a Council of his Friends at *Berytus*, and joyning the Preſidents of *Syria* with *Archelaus* the King of *Cappadocia*, by their joynt advice to determine of the buſineſs about his Sons.

Cæſar is reconciled to *Herod*.

About this time the Angel *Gabriel* (who long before had foretold to *Daniel* the coming of the *Meſſias* by a certain number of Weeks) appeared at the right ſide of the Altar of incenſe to *Zachary* the Prieſt, of the courſe of *Abia*, telling him, that there ſhould be born to him now in his old age, his Wife *Elizabeth* alſo being well ſtricken in years, and barren, a Son called *John*, a *Nazarite*, and the forerunner of the Lord, in the ſpirit and power of *Elias*: which he not believing, was made dumb, *Luk.* 1. 5. 22.

An Angel appears to *Zachary*.

Herod having received *Auguſtus* his Letters, rejoyced exceedingly, both becauſe he was returned into his favour, and for that he had granted him power to do what he would with his Sons, and hereupon he convened by meſſengers all thoſe that *Cæſar* had appointed, to *Berythus*, except only *Archelaus*, and kept his Sons not far from the place, in a City of the *Sidonians*: and the Caſe being opened, *Saturninus*, one that had been Conſul, delivered his opinion, but moderated with circumſtances, that *Herods* Sons were to be condemned, but not to be put to death: After him, his three Sons that were his Lieutenants, delivered their opinions to the ſame purpoſe: But *Voluminus* pronounced, that they were to be puniſhed with death, whoſe opinion the *major* part followed: and ſo the Council being ended, *Herod* took his Sons with him, and meeting with *Nicholas Damaſcene* at *Tyrus*, they went together to *Cæſarea*.

Herod procures his Sons to be condemned.

Here, whenas a certain old Souldier named *Tyro*, had ſmartly reprehended *Herod* for his wickedneſs determined againſt his Sons, and told him that three hundred more of his Captains were of the ſame opinion, *Herod* commanded him to be caſt into Priſon: *Trypho* the Kings Barber, taking this occaſion, accuſed *Tyro* for that he had often ſollicited him to cut the Kings throat with his

Herods cruelty.

his razor, as he was trimming him, and immediatly both *Tyro* and his Son, and the Barber were tortured: and *Herod* bringing thoſe three hundred Captains, and *Tyro* and his Son, and the Barber, accuſed them before the People, againſt whom the people throwing any thing that came next to hand, ſlew them every one.

Then were *Alexander* and *Ariſtobulus* led to *Sebaſte*, and there ſtrangled by their Fathers command, and their bodies were buried in the Caſtle of *Alexandrion*, where *Alexander*, their Grandfather by the Mothers ſide, and many of their Progenitors had been buried. *Herods* Sons ſtrangled.

Antipater, when his Brethren were now dead, intended to remove his Father alſo out of the way: and knowing that he was hated by many in the Kingdom, he endeavoured by Bribes to get the good will of his Fathers Friends, both at *Rome* and in *Judea*; but eſpecially of *Saturninus*, the Preſident of *Syria*, and of *Pheroras*, and *Salome*, the Brother and Siſter of *Herod*. *Antipaters* Treaſon.

At this time *Herod* ſent home *Glaphira*, the Widow of his Son *Alexander*, to her Father *Archelaus* the King of *Cappadocia*, and gave her a Dowry out of his Treaſury, leſt ſome controverſie ſhould ariſe concerning it, and withall, he took great care of the young children of *Alexander* and *Ariſtobulus*, which *Antipater* took very heavily, fearing, leſt when they ſhould come to age, they would hinder his deſigns: he ſought therefore their deſtruction: and he ſo overcame *Herod* by his flatteries, that he ſuffered him to marry the daughter of *Ariſtobulus*, and his Son to marry the daughter of his Unkle *Pheroras*.

About this time *Herod* invited *Zamaris*, a *Babylonian Jew*, and gave him a Countrey in *Trachonis* to inhabit, and this he did, that he might be a guard to that Countrey againſt Thieves: and *Zamaris* coming with five hundred Horſe, and an hundred of his Kinſmen, erected Caſtles in divers places of that Country, by which means he ſecured the *Jews* that came from *Babylon* to the Feaſts at *Jeruſalem*, from the Thieves.

Antipater working Treaſon againſt his Father, drew in his Unkle *Pheroras* and ſome of the Kings women, that were moſt addicted to the Sect of the *Phariſees*, except *Salome*, who conſtantly adhered to her Brother *Herod*. Theſe *Phariſees* were a crafty people, arrogant, and enemies to Kings, and they only of the whole Nation of the *Jews*, refuſed to ſwear allegiance to *Herod* and *Ceſar*, and were about ſix thouſand. For which cauſe *Herod* fined them, and the Wife of *Pheroras* paid their fine for them, to whom, by way of requital, they foretold that the Kingdom ſhould be taken from *Herod* and his children, and be transferred upon her Husband, and Her, and their children: theſe things *Salome* made known to *Herod*, who, examining the buſineſs, put ſome of the *Phariſees* to death, and with them, the Eunuch *Dagoras*, and his darling *Carus*, who was commended to him for his handſomneſs; and beſides theſe, all the reſt of his Family whom he found to have conſpired with the *Phariſees*. Of the *Phariſees*, *Herod* ſlew ſome of them.

Herod having puniſhed the *Phariſees*, called a Council of his Friends, and before them began an accuſation againſt the Wife of his Brother *Pheroras*, and when *Pheroras*, though to gratifie his Brother, would not forſake her, he forbad *Antipater Pheroras* his company: and *Antipater*, that he might remove all ſuſpition from himſelf, procured by his Friends, that his Father ſhould ſend him immediately to *Auguſtus*: and accordingly *Herod* ſent him with great Preſents, and his *will*, in which he declared, that *Antipater* ſhould ſucceed him in the Kingdom: But if he died before him, then his Son that he had by *Mariamne*, the Daughter of *Simon* the High Prieſt. *Herod* ſends his Son to *Ceſar*.

In the ſixth moneth after *John* was conceived, the Angel *Gabriel* was ſent to The Angel appears to *Mary*.

to *Nazareth* in *Galilee*, to the bleſſed Virgin *Mary* betrothed to *Joſeph*, of the ſame Tribe with her: *viz.* of the ſtock of *David*, and declared to her that ſhe ſhould bring forth the Son of God, and call his name *Jeſus*, and ſhe being more fully taught of his admirable conception by the power of the Holy Ghoſt overſhadowing her, with great Faith, ſaid, *Be it to the Handmaid of the Lord according to thy word*, Luk. 1. 26, 38. and preſently after ſhe went into the Hill-Countrey, into a City of *Judah*, (*viz. Hebron*, a City of the Prieſts, ſcituated in the mountains of *Judea*, *Joſh.* 21. 10, 11.) where, when ſhe entred into the Houſe of *Zachary*, and ſaluted her Couſin *Elizabeth*, the Babe ſprang in her womb, and ſhe, being filled with the Holy Ghoſt, declared that *Mary* was bleſſed, *&c. Luk.* 1. 39, 56.

Herod baniſheth his Brother.

Herod baniſhed his Brother *Pheroras* into his *Tetrarchy*, becauſe he would not part with his Wife, who ſwore that he would never return till he heard of *Herods* death, ſo that a little after, *Herod* falling ſick, and often ſending for him to receive ſome private inſtructions, he refuſed to come for his Oaths-ſake.

John Baptiſt is born.

When *Elizabeths* time was come, ſhe brought forth a Son, who was called *John*, and *Zacharies* ſpeech being reſtored to him, he propheſied, ſaying, *Bleſſed be the Lord God of Iſrael*, &c. *Luk.* 1. 57, 58. and *Joſeph* finding his betrothed wife to be with child, thought of putting her away privily, but being warned by God in a dream, he took her to wife, *Mat.* 1. 24.

Pheroras dieth.

Pheroras falling ſick, and *Herod*, beyond expectation, being recovered, went to viſit him, and very kindly ſought help for him, but he died within a few dayes after, whoſe Body was brought to *Jeruſalem*, and interred by *Herod*, who honoured him with publick mourning.

At this time, two of *Pheroras*'s freed men declared to *Herod*, how he was killed by poyſon, given him by *Doris*, the Mother of *Antipater*, which, whilſt *Herod* enquired into, by little and little he found out greater Villanies, and the manifeſt Treaſons of his Son *Antipater*; who, when he went to *Rome*, had delivered a deadly poyſon to *Pheroras*, that was ſent him out of *Egypt* from his Unkle *Theodore*, the Brother of *Doris*, wherewithall to make away his Father, that ſo the ſuſpition of the Parricide ſhould not lye upon him, being ſo far abſent.

Antipaters Treaſon.

Hereupon, *Herod* put *Doris* out of the Palace, and took from her Jewels that were worth many Talents: He alſo put from him his Wife *Mariamne*, the Daughter of the High Prieſt, as a Partner of all theſe ſecrets, and blotted her Son out of his *will*, and deprived her Father of the High Prieſthood, and ſubſtituted in his room *Matthias*, the Son of *Theophilus*, that was born at *Jeruſalem*.

Preſently after came *Bathillus*, *Antipaters* freed man, from *Rome*, who being tortured, confeſſed, that formerly he had brought poyſon, and given it to *Doris* and *Pheroras*, that if the firſt proved too weak, they ſhould be ſure to diſpatch *Herod* with the ſecond. There came alſo Letters from his Friends at *Rome*, to the King, written by the entreaty of *Antipater*, in which *Archelaus* and *Philip*, *Herods* Sons, were accuſed, for often complaining of the death of *Alexander* and *Ariſtobulus*, pitying the misfortune of their murthered Brethren: For theſe young men were ſtudying at *Rome*, and their Father had now commanded their return: whereupon *Antipater* by great gifts corrupted thoſe Friends, that by their Letters they might make the young men ſuſpected to their Father, who, if they lived, might be an hindrance to his hopes.

Antipaters Craft.

Chriſt is born.

About this time, *Auguſtus* taxing all the *Roman* world, our Lord Chriſt was born, *Luk.* 2. 4, 5.

Shortly after, there came Wiſe men from the Eaſt, the Star being their guide, to *Herod* at *Jeruſalem*, and there, being taught that the birth-place of Chriſt was *Bethlehem* of *Judea*, thither they went, and entring into the houſe, which

which was ſhewed them by the Star that ſtood over it, they found the Child, and fell down and worſhipped him, &c. *Mat.*2.1.12.

After the Angel of the Lord appeared unto *Joſeph* in a dream, warning him to fly into *Egypt*, where he remained till the death of *Herod*, *Mat.* 2. 13, 14, 15. *Joſeph* flyes into *Egypt*.

Herod thinking that the Child was ſtill at *Bethlehem*, that he might deſtroy him amongſt the reſt, killed all the children which were in *Bethlehem*, and in all the Coaſts thereof, from two years old and under, according to the time (of the Star firſt ſeen in the Eaſt) that he had enquired of the Wiſe men, *Mat.* 2. 16. *Herod* kills the children.

Herod receiving Letters from *Antipater* from *Rome*, in which he ſignified, that having diſpatched all his buſineſs according to his own mind, he would ſhortly return into his own Countrey; he wrote back to him again, diſſembling his anger, that he ſhould make haſte, leſt any thing ſhould befall him in his abſence, that he ſhould not like of; and alſo gently complaining of his Mother, he promiſed that he would remit all differences at his return. *Herod* ſends for his Son.

Antipater heard no news all this while either of the death of *Pheroras*, or of thoſe things that were on foot againſt him, though there were ſeven months ſpace between the wickedneſs proved againſt him, and his return. For in his journey, at *Tarentum* he met with a Letter of the death of *Pheroras*, and in *Cilicia*, thoſe Letters of his Father that called him back ſo haſtily; and when he came to *Celenderis*, a Town of *Cilicia*, he began to doubt of his return, hearing of, and being extream ſorrowful for the diſgrace of his Mother, yet ſailing forwards, he came to *Sebaſte*, a Port of *Cæſarea*, where, being ſaluted by none, he went to *Jeruſalem*. *Antipaters* return.

It happened that *Quintilius Varus* was the ſame time at *Jeruſalem*, being ſent as Succeſſor to *Saturninus* into *Syria*, and then called thither by *Herod* to aſſiſt him with his Counſel in thoſe his weighty affairs. As they were ſitting both together, in comes *Antipater*, not knowing any thing, and in his purple Garment that he uſed to wear, entring the Palace; but himſelf being entred, the Guards ſuffered none of his followers to come in with him: As he was coming near, his Father thruſt him from him, reproaching him with the murther of his Brethren, and his intention of poyſoning his Father, telling him that the next day *Varus* ſhould hear, and determine all things betwixt them; and accordingly the next day, *Varus* and the King ſitting in Judgment, his Father himſelf firſt began the accuſation, and left the proſecution and confirmation thereof, to his old Friend *Nicholas Damaſcene*, one that knew all the buſineſs; and when *Antipater* could not clear himſelf from the crimes objected againſt him, *Varus* commanded the poyſon that he had prepared for his Father to be brought forth, which being given to a condemned man, killed him immediately: after which, *Varus* roſe from the Council, and the next day went to *Antiochia*: but *Herod* caſt his Son into Priſon, and ſignified ſo much by Letters to *Cæſar*: ſending alſo meſſengers, who by word of mouth might acquaint him with the curſed Treaſon of *Antipater*. *Antipater* accuſed by his Father.

As theſe Meſſengers were poſting to *Rome*, *Herod* fell ſick, and made his *will*, leaving his Kingdom to his youngeſt Son, *Herod Antipas*, being exaſperated againſt his two elder Sons, *Archelaus* and *Philip*, by the falſe accuſations of *Antipater*. *Herods* ſickneſs.

Judas the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, two of the moſt Learned of the *Jews*, and beſt Interpreters of the Law, knowing that the Kings ſickneſs was incurable, perſwaded ſome young men, that were their Scholars, to throw down the Golden Eagle that was ſet up by *Herod*, over the great gate of the Temple; who accordingly, going up at noon day, pulled, and hewed down with their axes, the Eagle, a great multitude being in the Temple, and beholding it: which, as ſoon as it was told the Captain, he came with The Golden Eagle hewn down.

with a ſtrong Band of Souldiers, and laid hold upon ſome forty of the young men, together with their Maſters, and brought them to *Herod*: Theſe conſtantly defending what they had done, *Herod* commanded them to be bound, and ſent them to *Jericho*: Then calling for the Rulers of the *Jews*, into whoſe Aſſembly he was brought in a Litter, by reaſon of his weakneſs, he complained to them, not ſo much of the injury done to himſelf, as to God (as he ſaid.) Theſe denying that it was done by their order, ſomewhat pacified him, only he took away the High-Prieſthood from *Matthias*, whom he ſuſpected not to be a ſtranger to that fact, and made his Succeſſor *Jazer*, the Brother of his Wife *Mariamne*, the Daughter of *Simon* the High Prieſt; but he burned alive the other *Matthias*, that was the author of this ſedition, and his companions.

Herod puts them to death.

His ſickneſs encreaſeth.

Herods diſeaſe began now to grow worſe: for he was burned with a ſlow fire, which was not perceived ſo much by the outward touch, as by the inward effects of it, which burnt up his very Bowels: He had alſo the diſeaſe called the *Bulemia*, or Dog-like appetite, which provoked him to a continual deſire of eating, and yet nothing would ſatisfie him: He was alſo continually tormented with ulcers in his Bowels, and pains of the Cholick: His feet ſwelled with a moiſt phlegm, and his thighs alſo: His members rotted, and were full of worms, which occaſioned an intolerable ſtink: He was no leſs troubled with a *Priapiſme*: and moreover was vexed with grievous convulſions, and difficulty of breathing.

All means of cure fail him.

And though he was ſo grievouſly tormented, that every one judged that he could not be able to endure it long, yet he hoped that he ſhould break through it, being very careful to ſend for the ableſt *Phyſicians*, and ſought medicines from every place: He went alſo beyond *Jordan*, to the Hot Baths at *Callirhoe*, which run into the *Aſphaltite* Lake, which, beſide the medicinal virtue, are pleaſant, and good to be drunk: There being, by the advice of his *Phyſicians*, ſet into a Bathing tub of oyl, he ſeemed to them to be giving up the Ghoſt, yet by the ſudden crying out, and lamentations of his Friends, he came to himſelf again, and now ſeeing no hope of recovery, he commanded fifty *Drachmaes* to be given to every Souldier, and having ſhewed much liberality to his Captains and Friends, he returned again to *Iericho*.

Auguſtus being told, that amongſt the Children which *Herod* had cauſed to be ſlain at *Bethlehem*, there was a Son alſo of his own ſlain, He ſaid, *That it was better to be* Herods *Hog than his Son.*

Herod by an Edict called together to *Iericho* all the moſt Noble of the *Jews*, and when they came, he ſhut them all up together in a place called the *Hippodrome*, giving command to his Siſter *Salome*, and her Husband *Alexus*, that as ſoon as He was dead, they ſhould cauſe his Souldiers to ſlay them all, that ſo the people might have cauſe of ſorrow, who otherwiſe (he feared) would rejoyce at his death.

His cruelty.

At this time Letters came from *Rome*, from the Ambaſſadours whom He had ſent to *Cæſar*, wherein they certified him, that the Emperour left *Antipater* to his Fathers pleaſure, either to baniſh, or to put him to death. *Herod* hearing this, was a little cheared: but preſently his torments returning, and being greedy of meat, He called for an apple, and a knife to pare it, intending with the knife to have ſtabbed himſelf, which alſo he attempted: but *Archelaus*, his Nephew, prevented him, and holding his right Hand, called for help. This accident cauſed much ſorrow, fear, and tumult through the whole Palace, as if *Herod* had been dead.

He attempts to murther himſelf.

Antipater perceiving the noiſe, thought verily that his Father was dead, and thereupon began to tamper with his Keeper about letting him out, promiſing him great Rewards, both for the preſent, and for the future, when it would lye in his power amply to reward him: This his practice the Keeper told

told to the King, who, for indignation cryed, and though he was ſo near death yet did he raiſe up himſelf on his Bed, and commanded one of his Guard to go preſently and kill *Antipater*, and to bury him in the Caſtle of *Hyrcanion*, without any honour, which was done accordingly. *Antipater* ſlain.

Then did He make a new Teſtament: for *Antipas*, whom before he had made Succeſſor to his Kingdom, he made *Tetrarch* of *Galilee* and *Petrea*: To his Son *Philip* he aſſigned the Regions of *Gaulanitis*, *Trachonitis*, *Batanæa* and *Pancada*, the name of a Tetrarchy; but he gave the Kingdom to his Son *Archelaus*: To his Siſter *Salome* he gave *Jamnia*, *Azotus*, and *Thaſelis*, with five hundred thouſand *Drachmaes*: To the reſt of his Kindred he gave money and yearly Penſions. To *Cæſar* he gave ten Millions of *Drachmaes* of ſilver, and all his Plate, as well of Gold as of Silver, and a great quantity of precious moveables: and to *Livia*, *Cæſars* Wife, and ſome certain Friends, he gave five Millions of *Drachmaes*. *Herods* Will.

Having thus ordered theſe things, five dayes after *Antipater* was put to death, he dyed himſelf, having enjoyed the Kingdom 34 years after the death of *Antigonus*: but from the time that he was declared King by the *Romans* 37 years, about the 25th of our *November*, in the year of the world 4001, and after the Birth of Chriſt, about two years. His Death.

THE

LIFE and DEATH

OF

HANNIBAL

THE

GREAT,

Hannibal chosen General.

HANNIBAL, the Son of *Amilcar* was about twenty six years old, when he was choſen General of the *Carthaginian* Forces in *Spain*. He was elected by the Army as ſoon as *Aſdrubal* (their late General) was dead, and the election was approved, and confirmed by the Senate of *Carthage*, wherewith *Hanno*, and his faction was nothing pleaſed. This was now the third of the *Barchine* Family (ſo called of *Amilcar*, whoſe ſurname was *Barcas*) that commanded in chief over the men of War. *Hanno* therefore and his Partizans, being neither able to tax the Virtue of their enemies, nor to perform the like ſervices to the Common-wealth, had nothing left whereby to value themſelves, excepting the general reprehenſions of War, and cautelous adviſe of not provoking the *Romans*: but they were little regarded. For the *Carthaginians* ſaw apparently, that the Oath of the *Romans* to the Articles of Peace, was like to hold no longer, than till the *Romans* could find ſome good advantage to renew the War. It was therefore rather deſired by the *Carthaginians*, that whilſt they were in a fit condition, the War ſhould begin, rather than in ſome unhappy time of Famine or Peſtilence, or after ſome great loſs in their Army or Fleet, they ſhould be driven to yield to the impudent demands of their inſulting enemies.

This diſpoſition of his Citizens *Hannibal* well enough underſtood. Neither was he ignorant that in making War with the *Romans* it was no ſmall advantage to get the ſtart of them. Could he but bring his Army into

Italy,

Italy, he hoped to find Friends and assistance, even from those People, that helped to encrease the Armies of the *Romans*. But his design must be carried privately, or else it would be prevented. He resolved therefore to lay Siege to *Saguntum* in *Spain*, where he now was with his Army, which might seem not greatly to concern the *Romans*, and would highly please the *Carthaginians*.

Having resolved hereupon, nevertheless he went orderly to work, beginning with those that lay next in his way. First therefore he entered into the Territory of the *Olcades*, and besieging *Althæa*, in a few days he became Master, not only of it, but of all the other Towns in their Country; and the Winter coming on, he rest his Army in *New Carthage*, or *Carthagena*, imparting liberally to his Souldiers of the Spoils that he had gotten in his late Conquests. He besieges, and takes many Towns.

In the Spring he made War upon the *Vaccæi*, and with little difficulty wan, first *Salamanca*, and after it *Arbucala*, though not without a long Siege and much difficulty: But in his return he was put to the height both of his Valour, and Prudence. For all such of the *Vaccæi* that could bear Arms, being made desperate by the spoil of their Country, with divers others that had escaped in the late overthrow, joyning with the *Toletans*, made up an Army of one hundred thousand able men, waiting for *Hannibal* on the Banks of the River *Tagus*. They knew that he was very adventurous, and had never turned his back upon any enemy, and therefore hoped, that having him at such an advantage, they should easily have foiled him. But at this time our Great Man of War, knew as well how to dissemble his Courage, as at other times to make good use of it. For he withdrew himself from the River side, as seeming fearful to pass over it, aiming thereby to draw over that great multitude from their Banks of advantage. The *Spaniards*, as *Hannibal* expected and desired, thinking that he retreated out of fear, thrust themselves in a disordered manner into the River, to pursue him. But when *Hannibal* saw them well near over, he turned back his Elephants to entertain them at their landing, and thrust his Horsemen, both above and beneath them into the River, who by the advantage of their Weapons slew almost all of those in the River without resistance, and then pursued the rest, who being amazed, fled, and so he made a very great slaughter of them. His Valour, and Policy. His Victory.

The *Saguntines* perceiving the storm drawing near to them, hastened their Ambassadours to *Rome*, who complained that they were like to be undone, only for their Friendship to the *Romans*. This so moved the Senate, that some would have War presently proclaimed, both by Sea, and Land, and the Consuls sent with Armies, one into *Spain*, the other into *Africk*: But others went more soberly to work (according to the *Roman* gravity) whereby it was concluded, that Ambassadours should be sent into *Spain*, to view the State of their Confederates.

These Ambassadours found *Hannibal* at *Carthagena*, where they had Conference with him, who carried himself so reservedly, that they departed, as doubtful as they came. But whilst they were passing to and fro, *Hannibal* prepared, not only his Forces, but some *Roman* pretences against *Saguntum*. For the *Tudetani*, who were Neighbours to the *Saguntines*, complained to him of sundry wrongs that they had received from them of *Saguntum*: Probably *Hannibal* himself had hatched some of them. Having therefore such an occasion, he sat down with his whole Army before *Saguntum*. The *Romans* were glad of the Quarrel, as hoping that *Carthage*, with all belonging thereto, would in short space become their own. Yet were they not hasty to threaten before they were ready to strike; but meant to temporize until they had an Army in readiness to be He besieges *Saguntum*.

ſent into *Spain*, where they intended to make *Saguntum*, the ſeat of War.

In the beginning of *Hannibals* Siege, his *Carthaginians* were much diſcouraged by reaſon of the brave Sallies which the *Saguntines* made upon them, in one of which *Hannibal* himſelf received a dangerous wound in the Thigh that made him unable to ſtir for many days. Yet in the mean time he was not unmindful of his buſineſs, but gave order to build certain movable Towers that might equal thoſe upon the City Walls, and to prepare to batter the Curtains, and to make a breach. Theſe being finiſhed and applied, had ſoon wrought their deſired effect. A large breach was made by the fall of ſome Towers, whereat a hot aſſault was given: But it was ſo gallantly defended by the beſieged, that the *Carthaginians* were not only beaten from the breach, and out of ſome ground within the City, which in the firſt fury they had wan, but they were purſued even to their own Trenches and Camp. Yet at length the *Carthaginian* Army (wherein were one hundred and fifty thouſand men) did ſo tire out the Townſmen by their continual Allarms, that at length it gat into the Town, and had been Maſters of it, but that they were hindred by ſome Counter-works which the beſieged had raiſed.

In this extremity there was one *Alcon*, that came out of the City to treat with *Hannibal*, who would give no other terms but theſe hard ones, That they ſhould deliver up to him all the Gold, Silver, and Plate, and other Riches which they had in the City; That the Citizens ſhould leave the City, and take up ſuch other habitations as he ſhould appoint them; neither ſhould they carry any more out with them, ſave the cloaths on their back. Theſe terms ſeemed ſo unreaſonable to *Alcon*, that he durſt not return into the City to propound them to the Citizens. Yet might they far better have ſubmitted thereto, how hard ſoever, becauſe thereby they might have ſaved their lives, and the honour of their Wives and Daughters, whereas, the City being ſhortly after taken by ſtorm, they ſaw their Wives and Daughters defloured before their Faces, and all put to the Sword that were above fourteen years of age. The Treaſures found in *Saguntum*, which were very great, *Hannibal* reſerved, therewith to pay his Army. The Slaves, and other booty, he divided amongſt his Souldiers, reſerving ſome choiſe things, wherewith to preſent his Friends at *Carthage*, to encourage them to the War.

Saguntum taken.

Roman Ambaſſadors ſent to *Carthage*.

This news exceedingly vexed the *Romans*, being angry at their own ſlowneſs to ſend help to *Saguntum*, which held out eight Months, looking ſtill for ſuccour but in vain. Then did the *Romans* ſend Ambaſſadors to *Carthage*, to demand whether this act were done by their conſents, or whether it were *Hannibals* preſumption alone? If they granted the former, they were to give them defiance. Anſwer was made them in the Senate of *Carthage* by one of the Senators, to this effect. That by this Meſſage the Commonwealth of *Carthage*, was urged to plead Guilty, or nor Guilty: That it belonged to them to call their own Commanders in queſtion, and to puniſh them according to their Faults; but to the *Romans* to challenge them if they had done any thing contrary to their late League and Covenant. *Its true* (ſaid this Speaker) *that in our negotiations with* Luctatius *your Ambaſſador, the Allies of both Nations were comprehended, but the* Saguntines *were not then your Allies, and therefore no parties to the Peace then made: For of your Allies for the future, or of ours, there was no queſtion: As for the laſt agreement between you and* Aſdrubal, *wherein you will ſay that the* Saguntines *were comprehended, its you that have taught us how to anſwer that particular. For whatſoever you found in the Treaty between us and* Luctatius, *to your diſadvantage, you ſaid it was his preſumption, as promiſing thoſe things for which he had*

The *Carthaginians* anſwer.

had not Commiſſion from your Senate : If then it be lawful for you to diſavow the Actions of your Ambaſſadors and Commanders, concluding any thing without preciſe Warrant from you ; the ſame liberty may we alſo aſſume, and hold our ſelves no way bound in honour to perform the contract that Aſdrubal *made for us, without our Command, and Conſent.*

In concluſion, the *Carthaginian* Senate moved the *Romane* Ambaſſadors to tell them plainly the purpoſes of thoſe that ſent them? whereupon *Q. Fabius*, gathering up the skirt of his Gown, as if ſomething had been in the hallow thereof, made this ſhort reply, *I have here in my Gown-skirt both Peace and War; Make you (my Maſters of the Senate) election which you will have.* All anſwered, even which of them you have a fancy to offer us. Then (quoth *Fabius*) *take War, and ſhare it amongſt you.* Which all the Aſſembly willingly accepted. War denounced by the *Romans.*

War being thus proclaimed, *Hannibal* reſolved not to put up his Sword which he had drawn againſt the *Saguntines*, till he had therewith opened his paſſage to the Gates of *Rome*. So began the ſecond *Punick* War ; indeed ſecond to none that ever the People of *Rome* met with. *Hannibal* wintered at *Carthagena*, giving licenſe to his *Spaniſh* Souldiers to viſit their Friends, and refreſh themſelves againſt the Spring. In the mean while he gave Inſtructions to his Brother *Aſdrubal* for the Government of *Spain* in his abſence. He alſo took order to ſend many Troops of *Spaniards* into *Africk*, to ſupply the rooms of thoſe *Africans* which he had drawn into *Spain*, as alſo that the one Nation might remain as Pledges for the other. He ſelected alſo four thouſand Foot, all young Men, and Perſons of Quallity, out of the beſt Cities of *Spain*, which were to be Garriſoned in *Carthage* it ſelf, not ſo much to ſtrengthen it, as that they might ſerve for Hoſtages. He alſo left with his Brother, to guard the Coaſts, and Ports, fifty ſeven Gallies, whereof thirty ſeven were ready Armed. Of *Africans* and other Nations, Strangers, he left with him above twelve thouſand Foot, and two thouſand Horſe, beſides one and twenty Elephants. *Hannibal* prepares for *Italy.*

Having thus taken order for the defence of *Spain* and *Africk*, he ſent ſome to diſcover the Paſſages of the *Pyrenaan* Mountains that part *Spain* from *France* ; and of the *Alps*, that part *France* from *Italy*. He ſent Ambaſſadors to the Inhabitants of the *Pyrenes*, and to the *Gauls* to obtain a quiet paſſage, that he might bring his Army intire into *Italy*. Theſe being returned with good ſatisfaction : In the beginning of the Spring he paſſed over the River of *Iberus* with an Army of ninety thouſand Foot, and twelve thouſand Horſe.

All thoſe parts of *Spain* which had not before been entered, he now ſubdued ; and appointed one *Hanno* to Govern *Spain* on the eaſt ſide of *Iberus*, with whom he left ten thouſand Foot, and one thouſand Horſe. When he came to the borders of *Spain*, ſome of his *Spaniſh* Souldiers returned home without asking leave ; which, that others alſo might not attempt, he courteouſly diſmiſſed ſuch as were willing to be gone : Hereby the Journey ſeemed the leſs tedious to ſuch as accompanied him voluntarily. With the reſt of his Army, conſiſting now but of fifty thouſand Foot, and nine thouſand Horſe, he paſſed the *Pyrenes*, and entered into *Gaul* (now *France*:) But he found the *Gauls* bounding upon *Spain* ready in Arms, to forbid his entrance into their Country : but with gentle Speech, and rich Preſents, which he ſent to their Leaders, he wan them to favour his expedition. So without any other moleſtation, he came to the Banks of *Rhodanus*, where dwelt on each ſide of the River a People called *Volcæ*. Theſe being unacquainted with the cauſe of his coming, ſought to ſtop his paſſage over the Water : But he was greatly aſſiſted by thoſe of *Vivarets*, and *Lionois* : for though many of them had tranſported themſelves, He Conquers much of *Spain.* His paſſage through *France.*

and

and their goods into *Daulphine*, thinking to defend the Banks againſt him; yet ſuch as remained, being willing to free their Countrey from ſuch unwelcome Gueſts, they helped him to make Boats: informed him of a better paſſage higher up the River, and ſent him Guides.

He is oppoſed. When his Boats were ready, he ſent *Hanno* the Son of *Bomilcar*, up the River, to the Ford, and himſelf in the mean time made a ſhew of entring the Ford below, that *Hanno* charging the *Gauls* on their own ſide, and himſelf at the ſame time paſſing the River in their faces, might win the further Bank, which was done accordingly, though with ſome difficulty, and thereby the enemies were diſperſed.

His Victory in *France*. Having paſſed this firſt brunt, and overcome both the rage of the River, and thoſe that defended it, he was viſited by the Princes of the *Ciſalpine-Gauls*, that inhabited *Piemont* and *Milan*, who had lately revolted from the *Romans*.

Some *Gauls* incourage him. Theſe informed him that the paſſage over the *Alps* was not ſo difficult as report made it, and gave him Guides, with many other encouragements. Yet found he himſelf extremly incumbred by the *Savoyards*, and loſt more of his Carriages and *Carthaginians* than he could well ſpare. For he was twice ſtrongly aſſaulted by them before he could recover the Plains on the other ſide.

He paſſeth the *Alps*. He was fifteen dayes paſſing over the *Alps*, wherein, beſides the trouble of his enemies, he was much aſſaulted by foul weather, and Snow, it being now the beginning of Winter. But the fair and fertile plains which they now were entring into, with the aſſiſtance and encouragement of the *Ciſalpine Gauls*, gave them much comfort, having nothing elſe of difficulty remaining, but that which from the beginning they made account to overcome by their proper Valour and Reſolution, namely, the *Roman* Armies and reſiſtance.

The *Roman* Ambaſſadours who had denounced War at *Carthage*, in their return homewards, took *Spain* in their way, with a purpoſe to draw into their Alliance as many Cities and Princes as they could. The firſt that they attempted were the *Volcians*, from whom they received this anſwer: that they would never joyn with them who had forſaken the *Saguntines* in their greateſt need; and that themſelves had found the *Carthaginians* ſuch good Neighbours, that they meant ſtill to adhere to them. From *Spain* the Ambaſſadours paſſed through *Gaul*, perſwading them not to ſuffer *Hannibal* to paſs through their Countrey, and gloried much in their own ſtrength: But the *Gauls* laughed them to ſcorn, and had ſcarce patience to hear them ſpeak: telling them that they meant not to ſet their own Houſes on fire, to ſave the *Romans* from burning; that the *Carthaginians* had never offended them as the *Romans* had done, who had already forced ſome of them out of their habitations, and made others Tributaries, who were as free as themſelves.

With theſe unpleaſing anſwers the Ambaſſadours returned home; carrying no good news of Friends like to help them, but rather that the *Gauls* intended to take part with their enemies.

The *Gauls* riſe againſt the *Romans*. And accordingly when the *Ciſalpine-Gauls* heard that the *Carthaginians* had paſſed *Iberus*, and were marching towards *Rome*, the *Boij*, and *Inſubrians* roſe up againſt the *Romans*: Their quarrel was the late planting of *Roman* Colonies at *Cremona*, and *Placentia*, within their Territories. Relying therefore upon the *Carthaginian* ſuccour, which they thought to be at hand, laying aſide all regard of thoſe Hoſtages, that they had lately given to the *Romans*, they fell upon thoſe Colonies. The Towns they could not win, but they forced the *Roman* Commiſſioners which were abroad, to fly into *Modena*, where they beſieged them.

They beſiege *Modena*. But the *Gauls*, having little skill in beſieging Cities, grew weary, and were deſirous of Peace: This they did on purpoſe to draw on ſome meeting, that laying hands on the *Roman* Deputies, they might with them redeem their Hoſtages; and it fell

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out in part according to their wiſh: For Ambaſſadours coming to them from *Rome* to treat with them, they made them Priſoners. *Manlius* the *Prætor* hearing of this outrage, marched with his Army to relieve the Beſieged. But the *Gauls* laid an Ambuſh in his way, that falling upon him, utterly routed him, and ſlew moſt of his Army, except a few that eſcaped into a defenſible place upon the River *Po*. This being heard of at *Rome*, *C. Atilius*, the other *Prætor*, haſted with another Army to relieve the beſieged.

The *Romans* ſend an Army into *Spain*.

But as the *Gauls* were too haſty, ſo the *Romans* were too ſlow in the beginning of this War. For they could not believe that *Carthage*, which had almoſt ſervilely endured ſo many indignities from them in the late peace, durſt be ſo bold on a ſudden, as to attempt the Conqueſt of *Italy* it ſelf. Wherefore they appointed one of their Conſuls to make War in *Spain*, and the other in *Africk*. *Titus Sempronius* went into *Africk* with one hundred and ſixty Gallies of five to an Oar, which preparations ſeemed to threaten *Carthage* her ſelf. *P. Cornelius Scipio*, the other Conſul, haſted towards *Spain*, and by the way, touching at *Maſſilia*, he was there informed, that *Hannibal* had paſſed the River *Rhodanus*, whom he had thought to have found buſie in *Spain*. *Hannibal* alſo heard of the Conſuls arrival, with whom he meant to have nothing to do. Yet both ſent forth Scouts, *Hannibal* ſent out five hundred *Numidians*, and *Scipio* three hundred of his beſt Horſe. They met, and fought, and the *Romans* had the better of it. But when *Scipio* drew near, thinking to have met with the *Carthaginians*, he found that they were gone three dayes before, with an intent to ſee the Walls of *Rome*.

Scipio hereupon ſent his Brother *Cn. Cornelius Scipio* into *Spain*, with the greateſt part of the Army, againſt *Aſdrubal*, and himſelf with the choiceſt returned back, and landing at *Piſa*, he marched through *Tuſcany* and *Lumbardy*, where he drew together the broken Bands of *Manlius* and *Atilius*, who were lately beaten by the *Gauls*, intending therewith to oppoſe the enemy, thinking to find them tired with their long Journey.

Hannibals loſſes in his march.

Five moneths *Hannibal* had ſpent in that tedious march from *Carthagena*. When he had paſſed *Rhodanus*, he had in his Army but thirty eight thouſand Foot, and eight thouſand Horſe, the reſt having periſhed with Diſeaſes, Enemies, Rivers, and Mountains. Having newly paſſed the *Alps*, and ſcarce refreſhed his wearied Army in *Piemont*, he ſought the Friendſhip of the *Taurini*, who being at this time in War with the *Inſubrians*, (his good Friends) the *Taurini* refuſed it; whereupon he beſieged their chief Town, and in three dayes wan it, the ſpoil whereof did much encourage his Army, and the others Calamity terrified their Neighbours. Moſt of thoſe parts would willingly have joyned with *Hannibal*, but when the Conſul *Scipio* came amongſt them, they began to be better adviſed. This wavering affection amongſt the People, made the Generals to haſten to a Battel. Their meeting was at *Ticinum* [now *Pavia*] where each of them wondred at the others expedition.

The Senate at *Rome* were much amazed at *Hannibals* arrival in *Italy*: wherefore they ſent preſently to *Sempronius* and the other Conſul, now in *Sicily*, to give him notice of it, and to require him ſpeedily to return with his Army for the ſafeguard of *Italy*, which accordingly he did. *Scipio* and *Hannibal* were now ſo near, that fight they muſt e're they could part, and therefore each of them encouraged their Souldiers by the beſt Arguments they had: *Hannibal* aſſuring his men, that there was no mean betwixt *Victory* and *Death*.

Hannibal prepares to fight.

When the Armies approached near each to other, *Scipio* ſent forth his Horſemen of the *Gauls* to begin the fight, lining them with his Darters for their aſſiſtance; himſelf, with his men at Arms followed ſlowly in good order. The *Gauls*, being in their Generals ſight, behaved themſelves gallantly,

A Battel.

ly, and were as bravely oppoſed; but their Darters at the very firſt, ran cowardly away without caſting a Dart, for fear of being trodden down by the enemies Horſe. Yet did the *Gauls* maintain it ſtoutly, and did more hurt than they received: neither was *Scipio* unmindful to relieve them; wherefore he adventured himſelf ſo far, that he received a dangerous wound, and had there periſhed, if his Son (afterwards called *Africanus*) had not brought him off. Whilſt the *Romans* were buſie in helping their Conſul, an unexpected ſtorm aſſailed them at their backs: *Hannibal* had appointed his *Numidian* Horſemen to charge the *Romans* in their Flank, ſo and to compaſs them about, whilſt he, with his men at Arms, ſuſtained their charge, and met them in the face. The *Numidians* performed it well, cutting in pieces the ſcattered Foot that ran away at the firſt encounter, and then falling on the backs of thoſe that charged *Hannibal*, by this impreſſion the *Romans* were ſhuffled together, and routed, betaking themſelves to their heels, and leaving to their enemies the honour of the day.

The *Romans* beaten.

Scipio perceiving how things were like to go, almoſt ſtole the Retreat with moſt of his Footmen yet unbroken, and recovered the Bridge over *Ticinus*: but notwithſtanding his haſt, he loſt ſix hundred of his men which brought up his Rear, and ſhould have broken down the Bridge. It was two dayes after, e're *Hannibal* could paſs the River: *Scipio* in the mean time refreſhing his men, and eaſing himſelf of his wound in *Placentia*: But when *Hannibal* preſented them Battel again, and they durſt not accept of it; the *Gauls* which before aſſiſted the *Romans* out of fear, took courage, and left them; and thinking that now the time was come for the recovery of their Liberty, that night they fell upon the *Roman* Camp, wounded, and ſlew many, eſpecially of thoſe that kept the Guard, with whoſe Heads in their hands they fled over to the *Carthaginians*, and preſented their ſervice: *Hannibal* received them exceeding courteouſly, and ſent them to their own homes, that they might perſwade the reſt of the Nation to become his Confederates.

The *Gauls* forſake the *Romans*.

The ſame night the Conſul ſtole a retreat, as he had done before, but not with the like ſucceſs: For *Hannibal* had an eye upon him, and e're he was gone far, he ſent his *Numidians* after him, and himſelf followed with the Body of his Army. Then had the *Romans* received a great blow, but the *Numidians*, greedy of prey, fell to ranſacking their Camp, and thereby gave them liberty of eſcaping, only ſome in the Rear were either ſlain, or taken Priſoners. *Scipio* being unable to travel by reaſon of his wound, and judging it meet to ſtay for the coming of his fellow Conſul, intrenched himſelf ſtrongly upon the Banks of the River *Trebia*; which ſo diminiſhed his Reputation, that every day more of the *Gauls* fell to *Hannibal*; amongſt whom came in the *Boij*, that brought with them the *Roman* Commiſſioners: Hitherto they had kept them as Pledges, wherewith to recover their own Hoſtages; but now they delivered them to *Hannibal* as tokens of their affection to him. *Hannibal* being in great want of Victuals he attempted the taking of *Claſtidium*, wherein the *Romans* had laid all their Store and Ammunition, and a *Brunduſian* that had the keeping of it, ſurrendred it to him for a little money.

Hannibal beats the Conſul.

He wins *Claſtidium*.

The news of theſe diſaſters coming to *Rome*, filled the Senate and People with a deſire of revenge, their Foot wherein their greateſt ſtrength lay, being yet entire: they therefore haſted away *Sempronius* with his Army, who, by ſpeedy marches came to *Scipio*, upon the Banks of *Trebia*. The Conſuls took Counſel what was fitteſt to be done, now that their Armies were conjoyned: *Sempronius* was eager to fight before *Scipio* recovered of his wound, that he might get the whole glory of the Victory: He alſo feared the election of new Conſuls, his time being almoſt expired: But *Scipio* perſwaded the contrary, by many arguments: yet would not *Sempronius* be taken off, wherewith *Hannibal* was exceedingly pleaſed, who feared nothing ſo much

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as delays. To further the desire of *Sempronius*, the *Gauls* that inhabited near to *Trebia*, complained of injuries done to them by the *Carthaginians*. Indeed they neglected to supply *Hannibal* with necessaries, and therefore he was bold to be his own Carver. Hereupon *Sempronius* sent forth a thousand Horse, which coming unlooked for upon *Hannibals* Forragers, who were heavy laden, they cut many of them in pieces, and chased the rest even to their Camp. This indignity made the *Carthaginians* to sally out, who caused them to retire faster than they came: *Sempronius* relieved his own men, and *Hannibal* did the like: So that at length the *Roman* Army was drawn forth, and Battel offered, if the *Carthaginians* had not refused it. *Hannibals* Forrages beaten.

This Victory (for so the Consul would name it) made the *Romans* very desirous to try it out in open Field, notwithstanding *Scipios* diswasion from it. This *Hannibal* was informed of by the *Gauls* that were in the *Roman* Camp: therefore he resolved to secure the Victory by adding a Stratagem to his Forces. He found in a hallow place overgrown with Reeds, a fit Trench to cover an Ambush: Therein he cast his Brother *Mago* with a thousand choise Horse, and as many Foot. The rest of his Army, when he had well fed, and refreshed them, he led into the Field and marched towards the Consuls. Early in the morning he had sent over the River some *Numidian* Horsemen to brave the enemy, and draw him forth to a bad Dinner before he had broken his Fast. *Sempronius* readily embraced the opportunity of fighting, and forthwith sent over the River in a miserable cold day, his Footmen, who were almost to the Arm-holes, which together with the want of Food, did much enfeeble them: The *Romans* were strong in Foot, having in all thirty six thousand: The Mass of those were ranged in a gross Battalion, guarded on the Flanks with three thousand Horse, thrusting their light armed and Darters in loose Companies before the rest in the nature of a Vaunt-guard. The *Carthaginians* equalled them in Foot, and exceeded them in Horse: when therefore the *Roman* Horse were broken by the *Numidians*: when their Foot were charged, both in Front and Flank, by the *Spaniards*, *Gauls*, and Elephants, and when all were pressed in the Rear by *Mago* and his Men out of the Ambush, then fell the *Romans* by heaps under their Enemies Swords, and were beaten down as well fighting as flying, so that of thirty six thousand, there escaped no more than ten thousand of all sorts. Another Battel. The *Romans* beaten.

The remainder of this broken Army was collected by *Scipio*, who got therewith into *Placentia*, stealing away the same Night, which was very rainy. *Sempronius* escaped with great danger, and fled to *Rome*, where he did his Office in choosing new Consuls for the year following, and then returned to his Province with a fresh supply against *Hannibal*.

The Winter proved very sharp, and unfit for service, which well pleased the *Romans*, who lay warm in *Placentia*, and *Cremona*. Yet did not *Hannibal* suffer them to lie very quiet, but vexed them with continual Alarms, assaulting divers places, and taking some. He also wan the *Lygurians* to him, who, to testifie their faithful love, presented him with two *Roman Questors*, [Treasurers,] two Collonels, and five young Gentlemen, the Sons of Senators. These and all his other Prisoners, *Hannibal* held in streight places, loaden with Irons, and miserably fed. But there followers he intreated courteously, and sent them to their own Countries without ransome, protesting that he undertook the War in *Italy* to free them from the oppression of the *Romans*. By these means he drew many to his party, and assistance. But some of the *Gauls*, fearing that their Country should be made the seat of War, conspired against his Life: others discovered the danger to him, who yet, soon after, were ready to practice the same; which enforced *Hannibal* *Hannibals* Policy. Treacheries against him.

nibal to uſe Perukes and falſe Beards the better to conceal himſelf from them.

At length when Summer was come, he reſolved to leave theſe giddy Companions and ſo paſſed the *Appenine* Hills that he might approach nearer to *Rome*. So away he went having his Army much recruted with *Ligurians* and *Gauls*; and to prevent the obſtructions in the ordinary way, he choſe to travel through the *Fennes* of *Tuſcany*. In thoſe Marſhes and Bogs he loſt all his Elephants ſave one, with one of his own eyes, through the moiſtneſs of the Air, and by lodging on the cold Ground: Yet at laſt with much ado, he recovered the firm and fertile Plains, and Quartered about *Arretium*, where he ſomewhat refreſhed his weary Army, and heard news of the *Roman* Conſuls.

His dangerous march.

C. Flaminius and *Cn. Servilius*, were newly choſen Conſuls for this year: The firſt a tractable man, wholly governed by the Senate; the other a hot-headed man, who fearing ſome obſtruction, gat him out of the City before the day of Election, that he might, as ſoon as he was choſen, take poſſeſſion of his Office: fearing leſt he ſhould loſe his Honour, which he hoped to gain in the War. The Senators were ſo diſpleaſed at this, that they ſent for him back; but he neglected their Command, and haſted to meet with the *Carthaginians*, whom he found at *Arretium*.

Hannibal was well pleaſed with the fiery diſpoſition of this Conſul, and therefore provoked him by many indignities, hoping thereby to draw him to fight, ere *Servilius* came with the reſt of the Army. For which end he put to Fire and Sword all the Country round about him, even under the Conſuls Noſe. By this *Flaminius* thought his Honour to be much impaired, and therefore advanced towards the Enemy. Many adviſed him to ſtay for his Colleague, but he would not be perſwaded: Then he commanded the Army to march.

All the Territory of *Cortona* as far as to the Lake of *Thraſymene* was on a light Fire, which, whilſt *Flaminius* thought to quench with his enemies blood, he purſued *Hannibal* ſo unadviſedly, that he fell, with his whole Army into an Ambuſh: from thence he was charged unaware from all ſides, ſo that he knew not which way to turn, nor how to make reſiſtance. There was he ſlain in that place, accompanied with the Carcaſſes of fifteen thouſand of his Countrymen: About ſix thouſand of his Vantguard took courage out of deſparation, and breaking through their Enemies, they recovered the tops of the Mountains: but being diſcovered there, *Maharbal* was ſent after them, who overtook them by Night in a Village, and ſurrounded them with his Horſe, and ſo they yielded, rendring up their Arms upon promiſe of life and liberty. This accord *Hannibal* refuſed to confirm, and ſo made them all Priſoners.

The *Romans* beaten again.

At this time he had about fifteen thouſand Priſoners: all that were not *Romans* he ſet free without ranſome, ſtill proteſting, that for their ſakes he came into *Italy*: But the *Romans* he kept in ſtreight Priſon, and held them to hard meat.

Preſently after the Battel of *Thraſymene*, *C. Sempronius*, with four thouſand Horſe came neer to *Hannibals* Camp. He was ſent from *Ariminum* by *Servilius*, the other Conſul, to encreaſe the ſtrength of *Flaminius*, but coming too late, he only encreaſed the miſadventure. *Hannibal* ſent out *Maharbal* to intercept him, who finding them amazed at the ill news of the late loſs, charged, and brake them, killing almoſt half of them, and drew the reſt ſimply to yield to mercy. *Servilius* hearing of the overthrow and death of his Colleague, haſted to *Rome* for the defence of it.

The *Romans* beaten.

Great fear at *Rome*.

Greatly were the *Romans* amazed at theſe diſaſters, and their approaching

ing danger. Wherefore they had recourſe to a remedy which had been long out of uſe, and that was, to chooſe a *Dictator*, whoſe power was above the Conſuls, and ſcarcely ſubject to the Control of the whole City: And now they choſe *Q. Fabius Maximus*, the beſt reputed Man of War in the City, and *Fabius* choſe *M. Minutius Rufus*, Maſter of the Horſe, who was as the *Dictators* Lieutenant. A *Dictator* choſen.

The firſt act of *Fabius* was the reformation of ſomewhat that was amiſs in matter of Religion: then were the Walls and Towers of *Rome* repaired, and fortified, the Bridges upon Rivers were broken down, and all care taken for the defence of *Rome* it ſelf. Four Legions the *Dictator* raiſed in haſt, and from *Ariminum* he received the Army which *Servilius* had conducted thither. With theſe he marched apace after *Hannibal*, not to fight, but to affront him. He always lodged upon high grounds, and of hard acceſs, knowing that the *Roman* Horſe were far inferiour to the *Numidians*. *Fabius* his warineſs. *Hannibal* in the mean while purſued his Victory, and ranged over all the Countries, uſing all manner of cruelty towards the Inhabitants, eſpecially thoſe of the *Roman* Nation, of whom he put all to the Sword that were able to bear Arms. Paſſing by *Spoletum*, and *Ancona*, he encamped upon the *Adriatick* ſhores, refreſhing his diſeaſed and over travelled Army: and armed his *Africans*, after the *Roman* manner, and made his diſpatches for *Carthage*, preſenting his Friends, (which were very many) with part of the Spoils that he had gotten.

Having refreſhed his Army, cured his wounded, and fed his Horſes, he followed the courſe of the *Adriatick* Shore towards *Apulia*, a Northern Province of the Kingdom of *Naples*, ſpoiling all that lay in his way. Yet took he not one City in all thoſe Countries. Indeed he aſſaied *Spoletum*, but finding it well defended, he preſently gave it over. All his care was to weaken the *Romans* in force and reputation; knowing that when he was abſolute Maſter of the Field, it would not be long before the walled Cities would open their Gates to him. To this end he preſented *Fabius* with Battel, and provoked him with all manner of bravado's; but *Fabius* would not bite: His deſign was to attend the *Carthaginians* ſo neer as to keep them from ſtraggling, and to preſerve the Country from utter ſpoil. Thus by degrees he inured his Men to dangers, and brought them firſt to look on the Lion afar off, that at length they might adventure to ſit on his tail. *Hannibals* Policy. *Fabius* his Wiſdom.

But *Minutius* had a contrary diſpoſition, and was as fiery as *Flaminius*, taxing *Fabius* with cowardlineſs and fear; yet nothing moved this wary *Dictator*: He ſuffered *Hannibal* to croſs the *Apennine* Mountains, and to fall upon the rich and pleaſant Territories of *Campania*: *Fabius* ſtill keeping upon the Hills, and faſt grounds. When *Hannibal* ſaw that he could by no means draw him to fight, and that the Winter drew on, he reſolved to reſt his Army that was loaden with ſpoil, in ſome ſafe and plentiful Country till the Spring came again. But before he could do this, he muſt paſs along by the *Dictators* Camp, that hung over his head: For there was no other way for him to get out of this fertile Country which he had already waſted. But by the errour of his Guide he was brought (as it were) into a pinfold. Now began the wiſdom of *Fabius* to be admired, and applauded, as if he had caught the *Carthaginians* in a trap. But *Hannibal* freed himſelf by a fine invention: He had gotten about two thouſand Kine, upon whoſe Horns he tyed dry Fagots, and in the dark Night ſetting them on fire, he cauſed them to be driven up the Hill. The ſight was ſtrange and terrible to the *Romans*, and *Fabius* himſelf thinking it to be a deviſe to circumvent him, kept within his Trenches. So *Hannibal* and his Army eſcaped the danger, and gat into a ſafe Country. Then did he make ſemblance of marching towards *Rome*, the *Dictator* coaſting him after the wonted manner; and keeping ſtill on the high *Hannibals* Stratagem.

grounds betwixt him and the City, whilſt the *Carthaginians* waſted all the plain Countries, and taking *Geryon* in *Apulia*, he turned it into Barns and Storehouſes for the Winter, and encamped under the broken Walls. Thus little was done till the *Dictator* was called home to *Rome* about ſome buſineſs of Religion; and when he went, he left the Army in charge with *Minutius*, the Maſter of the Horſe.

Minutius was glad of this opportunity to ſhew his ſufficiency. He was perſwaded that the *Romans* in plain Field would beat the *Carthaginians*, who had got the former Victories by ſubtilty, and ambuſhes. All the Army was of his opinion, and therefore they preferred his forwardneſs before the cold warineſs of *Fabius*: Hereupon he reſolved to Fight, though he had been peremtorily forbidden by the *Dictator*, and the breach of whoſe command was Death: But *Minutius* thought that the honour of the Victory, and love of the Army, would ſecure him. *Hannibal* on the other ſide was very glad that he ſhould play with a more adventurous Gamſter: therefore he drew neer, and provoked the *Romans*, ſending forth a third part of his Army to waſt the Country. There was a piece of high and advantageous Ground between the two Armies: *Hannibal* ſent two thouſand Horſe to ſeize upon it: But *Minutius* by fine force, won it from them, and encamped upon it, whereby he became a nearer Neighbour to *Hannibal*.

Minutius for many days not ſtirring, *Hannibal* ſent forth many of his men to fetch in Harveſt. This advantage *Minutius* wiſely eſpied, and therefore drawing forth his Army, preſented Battel to *Hannibal*, but he was not now in caſe to accept of it; whereſore *Minutius* ſent out ſome againſt the Forragers, who were ſcattered all over the Fields, and loaden with Booty, and ſo were eaſily overthrown. It angred *Hannibal* that he was not able to help them, but it angred him worſe when the *Romans* took heart to aſſault his Trenches. But in the heat of this buſineſs *Aſdrubal* came from *Geryon* with four thouſand Horſe, which emboldned *Hannibal* to iſſue forth againſt the *Romans*, to whom he did not ſo much hurt as he had received.

Hannibals Forragers beaten.

For this piece of ſervice *Minutius* was highly honoured by the Army, and more cryed up by the People at *Rome*, all judging him more worthy of Command than *Fabius*. But the *Dictator* was not ſo joyful of the news, as angry that *Minutius* had diſobeyed his command. He ſaid, that he knew his own place, and that he would teach the Maſter of the Horſe to know it alſo; and that he would make him give an account for what he had done in his abſence. The People much diſliked theſe his Speeches, and made an Act, that *Minutius* ſhould be joyned in equal authority with the *Dictator*.

Minutius made equal with *Fabius*.

Before this Buſineſs was effected, *Fabius* ſeeing how things were like to go, diſpatched the election of a new Conſul in the room of *Flaminius*, and having finiſhed his buſineſs, went out of the City towards his Army. But the news of *Minutius* his advancement was at the Camp as ſoon as he, ſo that his Lieutenant treated with him now as his Colleague, asking him how they ſhould divide their authority: *Fabius* briefly told him, that ſeeing the Citizens had made the Maſter of the Horſe equal with the *Dictator*, he would divide the Legions with him by Lot, according to the cuſtom: *Minutius* was ill pleaſed with this, for with half the Army he could not work ſuch wonders as he hoped for. Yet meant he to do his beſt: and ſo taking half the Army, he encamped about a mile and a half from *Fabius*.

It behoved the Maſter of the Horſe to make good the opinion which had thus advanced him; therefore he ſought good occaſion to fight, to which

which *Hannibal*, was as forward as he. The Country between them was open and bare, yet *Hannibal* found means to lay an ambuſh in it: For the ſides of the Valley had many ſpacious Caves, and *Hannibal* in the Night, thruſt into them five hundred Horſe, and five thouſand Foot: and leaſt they ſhould be diſcovered, he made offer betimes in the Morning to ſeize upon a piece of ground that lay on the other ſide from the Caves, thereby turning all their eyes that way. *Minutius* hoping to increaſe his honour as he had gotten it, ſent firſt his light Armuture, then his Horſe, and at length he followed in Perſon with the Legions. He was ſoon caught, and ſo invironed on all hands, that he neither knew how to make reſiſtance, nor a ſafe retreat. In this dangerous caſe, whilſt the *Romans* defended themſelves, they loſt many of their beſt men. But *Fabius* drew neer in good order to relieve them, and doing therein the office of a good Citizen, regarding more the good of his Country, than the diſgrace which he had wrongfully ſuſtained.

A Battel.

The *Romans* beaten.

Upon *Fabius* his approach, *Hannibal* retired: *Fearing* (as he ſaid) *to be well wet with the Cloud that had hung ſo long upon the Hill-tops*. *Minutius* forthwith ſubmitted himſelf to *Fabius*, by whoſe favour he acknowledged, that his life was preſerved. Thence forward the War went on ſlowly whilſt *Fabius* his *Dictatorſhip* laſted, and the year following alſo when he had delivered up his charge to to the Conſuls, that followed his inſtructions.

With little pleaſure did they of the poorer ſort in *Rome* hear the great commendations which were given to *Fabius* by the principal Citizens, becauſe the War was not finiſhed, nor much done tending thereto: And this affection was very helpful to *Terentius Varro* in his ſuit for the Conſulſhip; and farther to help him, he had a kinſman, *Bibius Herennius*, Tribune of the People: He boldly affirmed that *Hannibal* was drawn into *Italy*, and ſuffered there to range at his pleaſure by the Noblemen; that without a Plebeian Conſul the War would never be ended, *&c.* By which perſwaſions the multitude were won to be wholly for *Terentius*, to the great vexation of the Nobles, who could not endure ſuch an upſtart: But nothing could hinder the choiſe of *Terentius*: Wherefore the Nobles, (to ballaſt this hot-headed man) ſet up *L. Æmilius Paulus*, a gallant man and a brave Captain, to ſtand for the other Conſuls place, and he eaſily carried it.

Theſe new Conſuls, *Varro*, and *Paulus*, omitted no diligence in preparing for the War, wherein, though *Varro* made the greateſt noiſe, boaſting what wonders he would do if he could but once ſee *Hannibal*, yet the care, and prudence of *Paulus* did tend much more towards the effecting of it. He wrote to the two old Conſuls to forbear fighting, and yet to ply the *Carthaginians* with daily Skirmiſhes, and ſo to weaken them by degrees, that when he and his Fellow Conſul came with the new Army, they might find the four old Legions well accuſtomed to the Enemy, and the Enemy well weakened. Theſe new Conſuls raiſed an Army of above eighty thouſand Foot, and ſix thouſand Horſe.

Hannibal all this while lay at *Geryon*, where all his proviſion, and ſtore was. The *Romans*, to be neer him, lodged about *Canuſium*, laying up moſt of their proviſions in the Caſtle of *Cannæ*. This place *Hannibal* wan, and thereby not only furniſhed himſelf, but compelled his Enemies to want many neceſſaries: Hereby he alſo enabled himſelf to ſtay in that open Country, fit for the ſervice of the Horſe. Of this miſhap when *Servilius* had informed the Senate, it then ſeemed needful to them to adventure a Battel with the *Carthaginian*, rather than to ſuffer him thus to root himſelf in *Italy*.

Cannæ Caſtle taken.

When

When all things vvere ready in the City, and the ſeaſon of the year commodious, the two Conſuls, with their Army ſet forward againſt *Hannibal*. This was done with great ſolemnity: Sacrifices and ſolemn Vows were made to *Jupiter*, and the other Gods, for good ſucceſs and Victory: and the Generals were accompanied with a great number that brought them out of the City, and diſmiſſed them with Friendly leave-taking, and good wiſhes.

Theſe new Generals arriving at the Camp, diſmiſſed *M. Atilius*, one of the laſt years Conſuls, becauſe of his age, and retained *Servilius* with them, as their aſſiſtant. *Æmilius* laboured to encourage his men, telling them, that the enemy had ſtole all the former Victories by his Ambuſhes; that otherwiſe the *Romans* were far beyond them in Valour *&c.* and therefore he exhorted them to play the men and do their beſt. This ſet them on fire to be dealing with the *Carthaginians*, and herein *Varro* concurred with them, longing for an opportunity to get the honour which he promiſed to himſelf, having now ſuch a numerous Army. By this means the *Romans* fell into a great inconvenience by the diſagreement of their Generals; *Varro* would fight, and *Æmilius* would not for the preſent, hoping for better advantage ere long, when the enemy ſhould be forced to diſlodg out of the plain Country. The Conſuls command in turns every day. *Æmilius* lodged ſix miles from *Hannibal* where the ground was uneven. *Terentius* the next day deſcended into the plains, his Colleague beſeeching him to ſtay, but could not prevail. He ſat down neer to the *Carthaginian*, who yet gave him but a rude vvelcome, and entertainment. The *Carthaginian* Horſe, and light Armature fell upon the *Roman* Vaunt-Courriers, and put the whole Army into a tumult, whilſt it was yet in its march; but the *Carthaginians* were beaten off; though not without loſs. The next day *Æmilius*, who could not ſecurely draw back the Army, encamped upon the River *Auſidus*, ſending part of his Forces over the River where they encamped themſelves, with the reſt he fortified and kept within his Trenches. *Varro* was perſwaded that it concerned him in honour to make good his word to the People of *Rome*. When therefore it was his turn to Command, at the break of Day he began to paſs the River, without ſtaying to bid his Colleague good morrow: But *Paulus* came to him, labouring by all means to diſſwade him. *Terentius* had norhing to anſwer but that his honour was engaged. *Hannibal* had twice or thrice braved them, which muſt not be endured. When *Æmilius* perceived that he could not prevail, he was careful that what muſt be done, might be done well. Ten thouſand Foot he cauſed to be left behind in the Camp, oppoſite to the *Carthaginians*, to the intent that *Hannibal* might be forced to do the like, or elſe when they were in fight, theſe might fall upon his Camp, and take it, with all the wealth therein, which would much diſtract the *Carthaginians*. This done the Conſuls drew forth their Army over the Water, and ranged them in order of Battel.

Varro makes haſt to fight.

They prepare to fight.

This *Hannibal* was very glad of, and therefore without any delay, paſſed over the River alſo, leaving in his own Camp enow to defend it, and no more. To encourage his men, he told them how fit the ground was wherein they were to fight; and that therefore they were to thank the Gods who had ſo infatuated the enemies as to chooſe ſuch a place where the ſtronger in Horſe was ſure to prevail. Beſides (ſaid he) *Theſe are the men whom you have beaten as often as you have ſeen them: and now you are to fight for their Cities, and all the Riches that are in them, and ere many hours paſs ye ſhall be Lords of all that the* Romans *enjoy.* This ſet his men *abuſſe* to be at it, and at the ſame time came his Brother *Mago*, whom he had ſent to view the countenance of the Enemy, to whom he ſaid, *What news? What works are we like to have?* Work enough, anſwered

Mago,

Mago, for they are a horrible Company; As horrible a many as they be, ſaid *Hannibal*, I tell thee that amongſt them all, there is not one man whoſe name is *Mago*, and therewith he fell a laughing, which all the Souldiers alſo took for a good Omen.

In this great day the *Carthaginian* excelled himſelf, expreſſing abundance of Military skill, and of greatneſs of ſpirit, and courage. He ſo marſhalled his Army, that all hands were brought to fight, where every one might do the beſt ſervice. His Darters, and Slingers he ſent before to encounter the *Roman Velites*: His *Africans* Armed after the *Roman* manner, made the two Wings, very deep in File. Between theſe he ranged the *Gauls* and *Spaniards* armed, the firſt vvith broad Swords, and the other vvith ſhort and vvell-pointed Blades. The *Gauls* vvere ſtrong of Body, and furious in giving the Charge, but ſoon vvearied, ſpending their violence at the firſt brunt. The *Spaniards* vvere leſs eager but more wary. Theſe *Hannibal* cauſed to advance, leaving void the place wherein they had ſtood, and into vvhich they might fall back, if they vvere overhardly preſſed. Between the left Batallion by the River ſide, vvere the *Gauls* and *Spaniſh* Horſe under *Aſdrubal*: On the right Wing vvas *Maharbal* vvith the *Numidian* Horſe. *Hannibal* himſelf vvith his Brother *Mago*, led the Rear. His Army this day vvas ten thouſand Horſe, and forty thouſand Foot: His Enemies had two to one againſt him in Foot, and he five to three againſt them in Horſe. The great Battel at *Cannæ*.

The *Roman* Army vvas marſhelled after their uſual manner. On the right hand vvere the *Roman* Horſemen under the Conſul *Paulus*: On the left Wing vvas *Varro* with the reſt of the Horſe vvich were of the *Latines* and other aſſociates, and *Servilius* had the leading of the Battel. The Sun was newly riſen, and offended neither part, the *Carthaginians* having their faces Northward, and the *Romans* Southward.

After ſome light Skirmiſhes betvveen the tvvo Forlorns, *Aſdrubal* brake in upon the Conſul *Paulus*, and after a rough charge, and much execution done, the *Roman* Horſe vvere overborn, and driven by plain force to a ſtaggering recoil. When the Battels came to joyning, the *Roman* Legionaries found vvork enough, and more than enough to break that Body upon vvhich at firſt they fell: yet at laſt *Hannibals* men vvere forced to a haſty retreat. But vvhilſt the Legions, followving their ſuppoſed Victory, ruſhed on upon thoſe that ſtood before them, and thereby engaged themſelves deeply vvithin the principal ſtrength of the Enemy, the tvvo *African* Battalions on either ſide, advanced ſo far, that getting beyond the Rear of them, they almoſt vvholly incloſed them. *Aſdrubal* having broken the Troops of the *Roman* Horſe, followved them along upon the River ſide, beating dovvn, and killing moſt of them vvithout regard of taking Priſoners. The Conſul *Paulus* left his Horſe, and caſt himſelf amongſt the Legions, as hoping by them to make good the day. But he failed of his expectation: Yet did he cheer up his men as vvell as he could both by Words, and Example, ſlaying many vvith his ovvn hands. The like did *Hannibal* amongſt his *Carthaginians* in the ſame part of the Battel, but vvith better ſucceſs. For the Conſul received a blovv from a Sling that vvounded him much, and though a Troop of *Roman* Gentlemen did their beſt to ſave him from further harm, yet vvas he ſo hardly laid at, that by vvounds and vveakneſs he vvas compelled to forſake his Horſe: vvhereupon all his Company alſo allighted.

Hannibal being near, and ſeeing this, ſaid, pleaſantly, *I had rather he would have delivered them to me bound, hand and foot*, meaning, that he had them almoſt as ſafe as if they had been ſo bound. All this vvhile *Varro*, vvith his aſſociates in the left Wing, vvas marvellouſly troubled with *Maharbal*,

Maharbal, and his *Numidians*; who beating up and down upon the great Sandy plain, raiſed a foul duſt, which by a ſtrong South wind, was driven into the eyes and mouths of the *Romans*. Theſe uſing the advantage both of their number and lightneſs, wearied the Conſul and his followers exceedingly, neither giving nor ſuſtaining any charge, but continually making offers and then wheeling about. Yet at the firſt, they ſeemed to promiſe him a happy day of it. For when the Battels were even ready to joyn, five hundred of theſe *Numidians* came pricking away from their Fellows, with their Shields on their backs, as was the manner of thoſe which yielded, and throwing down their Arms, yielded themſelves, *Varro* had no leaſure then to examine them, but bad them to reſt quietly behind his Army till all was done. Theſe crafty Marchants did as he bad them for a while, till they had opportunity to put their deſign in execution. Under their Jackets they had ſhort Swords and Poniards, with which and other Weapons that they gathered up of thoſe that were ſlain, they flew upon the hindmoſt of the *Romans*, whilſt all eyes were bent another way, where they did much miſchief, and raiſed great terrour. Thus *Hannibal* in a plain ground found means to lay an Ambuſh at the back of his enemies.

Hannibals Policy. The *Romans* beaten.

The laſt blow that put an end to all, was given by the ſame hand that gave the firſt. *Aſdrubal* having routed and ſlain all the *Roman* Horſe, ſave the Company of *Æmilius* that joyned themſelves to the Foot, did not ſtay to charge upon the face of the Legions, but, fetching a compaſs, he came up to the *Numidians* with whom he joyned, and gave upon *Terentius*. This fearful Cloud prognoſticated a diſmal ſtorm; wherefore *Terentius* his followers, having wearied themſelves much in doing little, and ſeeing more work towards then they were like to ſuſtain, thought it their ſafeſt way to ſecure themſelves by preſent flight. The Conſul alſo was as careful to provide for his own ſecurity as were they. Now he found that it was one thing to talk of *Hannibal* at *Rome*, and another to encounter him. Cloſe at the heels of him and his flying Troops were *Numidians*, appointed by *Aſdrubal* to the purſute as fitteſt for that ſervice. *Aſdrubal* himſelf with his *Gauls* and *Spaniſh* Horſe, fetching a compaſs, fell upon the backs of the *Romans*, who were almoſt ſurrounded, and much diſtreſſed before. Here began a miſerable ſlaughter, the vanquiſhed multitude thronging each other, not finding which way to turn. *Æmilius*, who could not fit his Horſe before, whilſt the ſpaces were open by which he might have withdrawn himſelf, was now unable to fly, his way being ſtopt by a throng of his miſerable followers, and heaps of Bodies, that fell apace in that great Carnage.

In this terrible overthrow dyed all the *Roman* Foot, ſave two or three thouſand, who eſcaped into their leſſer Camp; and the Night following about four thouſand Foot and two hundred Horſe fled into *Canuſium*. The Camps were both yielded to *Hannibal* by thoſe who yet remained in them. *Terentius* the Conſul recovered *Venuſia* with ſeventy at moſt in his Company; the reſt of his Troops were ſcattered over the Fields, and gathered up by the *Numidians* and made Priſoners. There died in this great Battel of *Cannæ*, beſides the Conſul *Paulus*, two of the *Roman Queſtors*, twenty one Collonels, eighty Senators, or ſuch as had born Office; amongſt whom was *Servilius*, the laſt years Conſul, and *Minutius*, late Maſter of the Horſe, and about eight thouſand were taken Priſoners. *Hannibal* loſt about four thouſand *Gauls*: fifteen hundred *Spaniards* and *Africans*, and about two hundred Horſe. A loſs not ſenſible in the joy of ſo great a Victory; which if he had purſued, as *Maharbal* adviſed him, and forthwith marched againſt *Rome*, probably the War had preſently been at an end. But *Hannibal* knew how

how to get, not how to uſe a Victory: and God had otherwiſe determined.

When *Hannibal* had ſacked the *Roman* Camps, and truſed up the ſpoils, he diſlodged and marched away to *Samnium*, finding a diſpoſition in many People thereabouts to forſake the *Romans*, and to make aliance with him. The firſt Town that opened their Gates to him, was *Coſſag*, where he laid up his Baggage; and leaving his Brother *Mago* to take in other places, he haſtened into *Campania*. He diſmiſſed all his Priſoners that were not *Romans*, without ranſom; whereby he won the affections of moſt of the Common People in *Italy*, to incline to him. He alſo gave leave to his *Roman* Priſoners to ſend to *Rome* to procure their ranſom, with whom he ſent *Carthalo*, the General of his Horſe, to ſee how *Rome* ſtood affected to peace. The Senate commanded *Carthalo* to depart out of their Territories, and refuſed to redeem their Priſoners; probably, becauſe they wanted Mony wherewithal to do it. Many Towns intertain *Hannibal*.

Campania is a moſt pleaſant and fruitful Country, and *Capua*, the chief City in it, rich and wealthy, the Citizens deſpiſed now the unfortunate virtue of the *Romans*, and ſent Ambaſſadours to *Hannibal* with whom theſe Articles were agreed upon: That the *Campans* ſhould be abſolutely free, and Governed by their own Laws: That no Citizens of theirs ſhould be ſubject to any *Carthaginian* Magiſtrate in War or Peace; and that *Hannibal* ſhould deliver to the *Campans* three hundred *Roman* Priſoners, ſuch as themſelves ſhould chooſe, whom they might exchange for their Gentlemen that were Hoſtages with the *Romans*. Then did *Hannibal* haſten towards *Capua*, leaving *Naples* that he had thought to take in by *Scalado*, but found the Walls too high, and himſelf not fully furniſhed for a Siege. At *Capua* he was intertained with great ſolemnity and Pomp; all the Town being ſo earneſtly in love with their new Gueſts that they murthered all the *Romans* that at preſent they could come by. *Capua* intertains him.

The ſame courſe with theſe of *Capua*, ran the other Cities thereabout, except *Nola*, *Nuceria*, *Naples*, *Caſſiline*, and *Acenæ*, which yet ſtood out for the *Romans*. *Rome* it ſelf was in great fear of *Hannibals* coming at the firſt report of the overthrow at *Cannæ*; and the grief of that loſs was ſo general, and immoderate, that it much hindred their proviſion againſt apparent danger. All the Senators found work enough to quiet the Peoples lamentations. Courriers were ſent forth to bring them certain tidings how things went, whereof when Letters from the Conſul *Varro* had fully informed them, they were ſo amazed, that they ran into Barbarous Superſtition, and by the advice of their Southſayers, they buried two Men, and two Women alive in the Ox-market. Ambaſſadours alſo were ſent to the Oracle at *Delphi*, to enquire with what Prayers and Supplications they might pacifie the Gods, and obtain an end of their calamities. The *Romans* mourn. Their Superſtition.

In the midſt of theſe extremities they called home their Conſul *Terentius* that he might name a *Dictator*, and all ſorts of people went forth to meet him, and welcome him home, which was done to hold up their reputation. *M. Junius* was choſen for the *Dictator*, and *T. Sempronius* Maſter of the Horſe. Theſe fell preſently to the muſtring of Forces, and raiſed four Legions and a thouſand Horſe, yet were they faign to take ſome that were very Boys, and they encreaſed their number by adding to them eight thouſand ſturdy Slaves, to whom liberty was promiſed if they would deſerve it by their manly ſervice: The *Dictator* alſo Proclaimed, that whoſoever were in debt and could not pay it, or that had committed any capital offence, ſhould be pardoned if they would ſerve in the War: and to Arm theſe they were faign to take down out of their Temples the ſpoils of their enemies that had been there hung up. A *Dictator* choſen.

The *Dictator* having diſpatched all needful buſineſſes in the City, took the Field with twenty five thouſand Men, with whom he marched into *Campania*, and did little more then to keep *Hannibal* from ſpoiling the Country. *Marcellus*, one of the *Roman Prætors*, lying at *Oſtia* with a Legion and fifteen hundred Souldiers newly taken up, with whom he ſhould have gone into *Sicily*, hearing of the overthrow at *Cannæ*, ſent his new levied men to *Rome* for the defence of it, and with his Legion marched to *Nola* to help the Citizens there: *Hannibal* had many Friends in *Nola* amongſt the common People, and therefore brought his Army thither; and on a day ſeeing the Walls unmanned, he bad his Souldiers bring the Ladders and ſcale them: But whilſt they did it, and were in confuſion. *Marcellus* with his men, iſſued out at three ſeveral Gates, and ſet upon the *Carthaginians*, expecting no ſuch thing, and did ſuch execution amongſt them, that this was accounted a Victory, and reputed the braveſt act in all thoſe Wars, from whence they concluded that *Hannibal* might be overcome.

Hannibal beaten.

From thence *Hannibal* went to *Acerræ*, where being refuſed entrance, he laid Siege to it on every ſide, wherewith the Citizens being terrified, before his works were finiſhed, they ſtole out by Night, and left the Town empty; which *Hannibal* ſackt and burnt, then hearing that the *Dictator* was about *Caſſiline*, thither vvent he, but found him not; only many Companies of the *Roman* Confederats vvere gotten into the Town, and kept it: The Citizens vvere affected to *Hannibal*, and vvould faign have been free from there Gueſts, vvho finding their intent, in a Night ſlew all the Citizens, and fortified a part of the City againſt the enemy. *Hannibal* gave divers aſſaults to it, but vvas ſtill repelled vvith loſs, and may ſallies they made vvith variable ſucceſs: *Hannibal* mined, and they countermined, ſo that he vvas driven to encloſe them, that he might vvin it by Famine. *T. Sempronius Gracchus*, Maſter of the Horſe lay up the River vvith the *Roman* Army, and vvould faign have relieved the Beſieged, but durſt not venture. Barrels of Corn he ſent floating down the River to relieve them, which, being diſcovered, came into *Hannibals* hands. *Gracchus* caſt abundance of Nuts into the ſtream, vvhich faintly ſuſtained the Beſieged. At length vvhen all their food vvas ſpent, and vvhatſoever green thing grevv under the Walls, the *Carthaginians* plovved up the ground, and the beſieged preſently ſovved it vvith Rape-ſeed. *Hannibal* admired their patience, and ſaid, *That he meant not to ſtay there till the Rapes were grown*, and therefore, vvhereas he had intended to have made them an example for their obſtinacy, he vvas novv content to grant them their lives upon an eaſie ranſom, and ſo quietly diſmiſſed them. The time of the year novv being come, *Hannibal* retired into *Capua*, vvhere he vvintered, and vvhere (as ſome ſay) his Army vvas corrupted vvith the pleaſures and plenty there, and made more effeminate than before.

Acerræ taken by *Hannibal*.

Caſſiline beſieged.

About this time *Hannibal* ſent his Brother *Mago* to *Carthage* vvith the joyful nevvs of this great Victory. He told the *Carthaginian* Senate, vvith hovv many *Roman* Generals his Brother had fought, hovv many Conſuls he had chaſed, vvounded, or ſlain. Hovv the *Romans*, vvho never uſed to ſhun a Battel, vvere novv grown ſo cold that they thought their *Dictator Fabius* the only good Captain. That not vvithout reaſon their ſpirits were thus abated, ſince *Hannibal* had ſlain above two hundred and ſix thouſand of them, and taken above fifty thouſand Priſoners. He told them how many States in *Italy* followed the Fortune of thoſe great Victories. He told them that the War was even at an end, if they vvould follovv it cloſe and give the *Romans* no time of breathing. He wiſhed them to conſider that the War was carried into an enemies Country, that ſo many Battels had diminiſhed his Brothers Army, that the Souldiers that had deſerved ſo well, ought

Mago ſent to *Carthage*.

ought to be well rewarded, and that it was not good to burden their new *Italian* Friends with exactions of Mony, Corn, *&c.* But that theſe muſt be ſent from *Carthage*. Laſtly he cauſed the Gold Rings, taken from the Fingers of the *Roman* Knights that were ſlain, to be powred out before them, which being meaſured, filled three Buſhels.

This errand of *Mago* for the preſent found extraordinary good welcome; And large ſupplies vvere voted to be ſent to him: But his old enemy *Hanno*, obſtructed them, and the too much Parſimony, of the Citizens was the cauſe that there was very little done, and that which was done came too late. However, *Mago* brings the news of the great ſupply which was decreed to be ſent; which much rejoyced *Hannibal* and his new confederates. The Spring drew on vvhen the ſupply was expected, but there came no more than a few Elephants, and *Hannibal* was forced to reſt contented with them. Then did he take the Field, and ſought to make himſelf Maſter of ſome good Haven Town that might ſerve to intertain the *Carthaginian* Fleet when it ſhould arrive with the ſupplies. For this end he ſent *Himilco*, who by the help of his good Friends the *Bruſians*, won *Petilia*; he won alſo *Concentia* and *Crotan*, and the City of *Locri*, and many other places; only the Town of *Rhegium*, over againſt *Sicily*, held out againſt him.

Large ſupplies promiſed to *Hannibal*.

Divers Cities taken.

The *Romans* at this time were in ſuch a caſe, that *Hannibal* vvith a little help from *Carthage*, might have reduced them to great extremity. But his own Citizens ſuffered him to languiſh with expectation of their promiſed ſupplies, which being ſtill deferred from year to year, cauſed as great opportunities to be loſt, as a Conqueror could have deſired. But whatſoever *Hannibal* thought, he was faign to apply himſelf to his *Italian* Friends, and to feed them with Hopes, and to trifle way his time about *Nola*, *Naples*, *Cumæ*, &c. being loath to weaken his Army by a hard Siege; that was to be reſerved for a vvork of more importance. Many offers he made upon *Nola*, but always vvith bad ſucceſs. Once *Marcellus* fought a Battel with him there, under the Walls of the City, having the Citizens to aſſiſt him, vvherein *Hannibal* loſt a thouſand men; which was no great marvail; his forces being then divided, and imployed in ſundry parts of *Italy* at once.

The promiſed ſupplies come not.

At this time *T. Sempronius Gracchus*, and *Q. Fabius Maximus*, the late famous *Dictator*, were choſen Conſuls. But *Fabius* was detained at *Rome* about matters of Religion, or Superſtition rather, vvherewith the City vvas commonly, eſpecially in the times of danger, very much troubled, ſo *Gracchus* alone, vvith a Conſular Army, waited upon *Hannibal* amongſt the *Campanes*, not able to meet him in the Field, yet attentive to all occaſions that ſhould be preſented. The Slaves, that lately had been Armed, were a great part of his followers. Theſe and the reſt of his men *Gracchus* continnally trained, and had not a greater care to make his Army skilful in the exerciſes of War, than in keeping it from quarrels that might ariſe by their upbrading one another vvith their baſe condition.

Gracchus his Prudence.

Gracchus at this time had a bickering vvith the *Capuans*, upon whom he came at unawares, and ſlew above two thouſand of them, and took their Camp, but ſtaid not long to riffle it for fear of *Hannibal*, that lay not far off. By this his Providence he eſcaped a greater loſs, than he brought upon the *Capuans*: For vvhen *Hannibal* heard hovv things vvent, he preſently marched thither, hoping to find theſe young Souldiers and Slaves buſied in loading themſelves vvith the Booty: But they were all gotten ſafe into *Cumæ*, which ſo angred *Hannibal*, that at the earneſt requeſt of the *Capuans*, he aſſailed it the next day. Much labour, and vvith ill ſucceſs he ſpent about this Town. He raiſed a Woodden Tower, & brought it cloſe to the Walls thereby

The *Capuans* beaten.

Cumæ beſieged.

thereby to assault it, but they within built a higher Tower, whence they made resistance, and found means to set *Hannibals* Tower on fire, and whilst the *Carthaginians* were busie in quenching the fire, they issued out, charged them valiantly and drove them to their Trenches. The Consul wisely sounded a retreat in time, or *Hannibal* had requited them. The day following, *Hannibal* presented Battel to them, but *Gracchus* refused it: Seeing therefore no likelyhood to prevail, he raised his Siege and departed.

The Siege raised.

About this time *Fabius*, the other Consul, took the Field, and recovered some small Towns that *Hannibal* had taken, and punished the Inhabitants severely for their revolt, the *Carthaginians* Army was too small to Garrison all the Towns that had yielded to them, and withall, to abide (as it must do) strong in the Field. Wherefore *Hannibal*, attending the supply from *Carthage* that would enable him to strike at *Rome* it self, was driven in the mean time to alter his course of War; and instead of making (as he had formerly done) a general invasion upon the whole Country, he was faign to wait upon occasions, that grew daily more commodious to the Enemy, than to him. When *Hannibal* was gone to Winter into *Apulia*, *Marcellus* wasted the Country of the *Hirpines*, and *Samnites*: the like did *Fabius* in *Campania*.

Hannibal delaies.

The People of *Rome* were very intentive upon the Work they had in hand, they continued *Fabius* in his Consulship, and joyned with him *Cladius Marcellus*. Of these two, *Fabius* was called the *Shield*, and *Marcellus* the *Roman Sword*. The great Name of these Consuls, and the great preparations which they made, put the *Campans* in fear that *Capua* it self should be besieged, wherefore at their earnest request *Hannibal* came from *Arpi*, and having comforted his Friends, on a sudden he fell upon *Puteoli*, a Sea-town of *Campania*, about which he spent three days in vain, there being six thousand in Garrison, wherefore he left it, and marched to *Tarentum*, wherein he had great intelligence.

In the mean time *Hanno* made a journy against *Beneventum*, where *T. Gracchus* met him. *Hanno* had with him about seventeen thousand Foot, *Brutians*, and *Lucans*, besides twelve hundred Horse, most of them *Numidians* and *Moors*. Four hours he held the *Romans* work ere it could be perceived to which side Victory would incline. But *Gracchus* his Souldiers, which were most of them Slaves, had received from him a peremptory denunciation, that this day or never they must purchase their Liberty, by bringing every man an Enemies Head. The sweet reward of Liberty was so desireable, that they feared no danger in earning it, though the cutting off their Enemies Heads troubled them exceedingly, which *Gracchus* perceiving, proclaimed that they should cast away the Heads, assuring them that they should have their liberty presently after the Battel, if they wan the day. This made them run headlong upon the Enemy, whom their desperate fury had soon overthrown, if the *Roman* Horse could have made their party good against the *Numidians*. But though *Hanno* did what he could, and pressed so hard upon the *Roman* Battel, that four thousand of the Slaves retired to a ground of strength, yet was he glad at length to save himself by flight with two thousand Horse, all the rest being either slain or taken. *Gracchus* performed his promise to the Slaves, making them free: only on those four thousand, that went aside in the Battel, he inflicted this slight punishment, that as long as they served in the Wars, they should eat standing, unless sickness forced them to break this order. So *Gracchus* with his Army returned into *Beneventum*, where the newly-enfranchised Souldiers, were Feasted in publike by the Townsmen, some sitting, some standing

A Battel.

The *Carthaginians* beaten.

ſtanding and all vvith their Heads covered, as the manner of ſuch was, vvith vvhite Caps. This vvas the firſt Battel vvorthy of note, that the *Carthaginians* loſt ſince the coming of *Hannibal* into *Italy*.

Thus the *Romans* by degrees began to get heart, and repair their breaches, only their Treaſury was very empty, vvhereupon the People vvere called together, and vvere plainly told, that in this exigent, there muſt be no taking of mony for Victuals, Weapons, Apparel, or other neceſſaries for the Souldiers, but that they muſt truſt the Common-vvealth with the loan of theſe things till the Wars vvere ended. This vvas vvillingly aſſented to, and the Armies vvere vvell ſupplyed both at home and abroad. The *Romans* poverty, how ſupplied.

In the mean time the *Roman* Generals omitted no part of induſtry in ſeeking to recover what had been loſt. *Caſſiline* was beſieged by *Fabius*, unto whoſe aſſiſtance *Marcellus* came; The Town was well defended by a *Carthaginian* Garriſon for a long time, but at length, the Inhabitants grew fearful, craved a Parlee, and agreed to deliver it up, ſo as all might have liberty to depart whither they pleaſed. This was conſented to, yet as they were iſſuing out, *Marcellus* ſeizing upon a Gate, entred with his Army and put all to the Sword: only about fifty that had gotten out, ran to *Fabius*, who ſaved them, and ſent them to *Capua*. *Caſſiline* taken by the *Romans*.

Hannibal was this while about *Terentum*, but after long expectation of having it delivered to him, he was faign to depart without it. So he went to *Salapia*, which he intended to make his wintring place, and began to Victual it.

The new Conſuls choſen at *Rome*, were *Q. Fabius*, the Son of the preſent Conſul, and *T. Sempronius Gracchus* the ſecond time. The old *Fabius* became Lieutenant to his Son; and on a time when the old man came to the Camp, his Son rode out to meet him. Eleven of the twelve *Lictiors*, let him paſs by on Horſe-back, which was againſt the cuſtom; but the Son perceiving this, bad the laſt of the *Lictiors* to take notice of it, who thereupon bad old *Fabius* alight, and come to the Conſul on Foot: the Father cheerfully did ſo, ſaying, *It was my mind, Son, to make tryal, whether thou didſt underſtand thy Self to be Conſul.* *Altinius* a wealthy Citizen of *Arpi*, came to *Fabius* and offered to deliver the Town into his hands. *Hannibal* hearing of it, was glad, and ſent for the Wife and Children of *Altinius* into his Camp, he examined them by torment, and being aſſured of the Treaſon, he commanded them to be burnt, and ſeized upon all *Altinius* his wealth. *Fabius* ſhortly after came to *Arpi*, which he took by *Scalado* in a ſtormy Night. Five thouſand of *Hannibals* Souldiers lay in the Town, and of the *Arpines* there were about three thouſand. Theſe were thruſt formeſt by the *Carthaginian* Garriſon, who ſuſpected them, and therefore thought it no wiſdom to truſt them at their backs. But after ſome little reſiſtance, the *Arpines* gave over the fight, and Parlied with the *Romans*, and the *Arpine Pretor*, going to the *Roman* Conſul, received his Faith for the ſecurity of the Town, wherefore they preſently made head againſt the Garriſon, yet did the *Carthaginians* make ſtout reſiſtance, till it was agreed that they ſhould paſs ſafely, and return to *Hannibal*. *Arpi* taken by the *Romans*.

About this time *Cliternum* was taken by *Sempronius Tuditanus*, one of the *Roman Prætors*. Alſo one hundred and twelve Gentlemen of *Capua* offered their ſervice to *C. Fulvius*, the other *Prætor*, only upon condition to have their goods reſtored to them: which ſhewed that their affections were turned from *Hannibal* to the *Romans*. The *Conſentines* alſo and the *Thurines*, which had yielded to *Hannibal*, when there was no appearance of thoſe great ſuccours which were promiſed from *Carthage*, returned to their old allegiance again. Others would have done the like, but that at this time *Hanno* met with, and ſlew *L. Pomponius*, and a great multitude that followed him. The *Romans* beaten.

Hannibal

Hannibal in the mean time had all his care about *Tarentum*, which if he could take, it would be very commodious for the Landing of the ſupplies, which he yet expected. Long he waited for an opportunity, and at laſt by the help of his Friends within it, he one night entered at the two Gates that were opened for him, and preſently made to the Market place; which the Governour perceiving, fled to the Port, and taking Boat, got into the Citadel that ſtood at the mouth of the Haven. *Hannibal* having gotten the ſpoil of the *Roman* Soldiers Goods, he addreſſed himſelf againſt the Citadel, which ſtood upon a *Poninſula*, and was joyned to the Town by a cauſway, which was fortified with a Wall and a Ditch. Againſt this *Hannibal* raiſed ſome works, hoping in a ſhort time to take it, but whilſt he was thus buſied, there came in a ſtrong ſupply by Sea to them, which made his attempt hopeleſs. The *Tarentins* Fleet lay in the Haven and could not go forth by reaſon of the Citadel, whereby the Citizens were likely in a ſhort time to ſuffer want: To help this, *Hannibal* cauſed their Ships to be drawn up, and carried through the ſtreets, which were long and plain, and lanched them into the Sea without; which done, they ſo cut off all ſupplies, that the Citadel began to ſuffer want.

Tarentum taken by *Hannibal*.

Now this while the *Roman* Forces grew ſtrong, and *Q. Fulvius Flaccus*, with *Appius Claudius*, the new Conſuls, prepared to beſiege the great City of *Capua*, having now armed twenty three Legions, though to fill them up, they had liſted many Boyes, and they made a Law for their encouragement, that their years ſhould go on from that time, as if they had been of lawful age.

Before the *Roman* Army drew near, the *Capuans*, through their own wretchleſneſs, began to feel want of Victuals, they ſent therefore to *Hannibal*, deſiring him to ſuccour them before they were cloſed up, and he ſent *Hanno* with an Army to ſupply their wants. *Hanno* appointed them a day to bring ſtore of carriages to convey in the proviſions which he ſhould make, but when the day came, they brought only fourty Waggons, with a few pack-Horſes. *Hanno* was much vexed at it, and appointed them another day when they ſhould come better provided: But in the mean while *Q. Fulvius* the Conſul, came privately to *Beneventum*, and having heard that *Hanno* was gone abroad a Forraging, he marched all night, and by the break a day, aſſaulted his Camp, which for a long time was gallantly defended, but at laſt, though with great loſs, he won it, in which ſix thouſand were ſlain, ſeven thouſand taken Priſoners, beſides a great Booty that *Hanno* had lately gotten from the *Roman* Confederates. This miſadventure, and the neer approach of the *Roman* Conſuls, made them of *Capua* to ſend a pitiful meſſage to *Hannibal*, intreating him to haſten to their relief, conſidering how faithful they had been to him. *Hannibal* anſwered them with fair promiſes, and ſent away two thouſand Horſe to keep their Lands from ſpoil, whilſt himſelf was intent about taking the Citadel, and ſome other Towns in thoſe parts.

The *Carthagi-nians* beaten.

Capua beſieged by the Conſuls.

The Conſuls, fortifying *Beneventum*, to ſecure their backs, addreſſed themſelves to the ſiege of *Capua*. Many diſaſters befell the *Romans* in the beginning of this great enterpriſe. *Gracchus*, a brave Souldier, and lately twice Conſul, was ſlain. He was honourably interred by *Hannibal*, ſome of whoſe ſtraglers had ſlain him, the *Manumiſſed* Slaves that ſerved under him, took this opportunity to go every man whither he pleaſed, ſo that it was long ere they could be got together again. Yet the Conſuls proceed in their work. *Mago* and the Citizens gave them but bad welcome, ſallying out, and ſlaying fifteen hundred of their men. Neither was it long ere *Hannibal* himſelf came, fought with them, and cauſed them to diſlodge. They removed by night and went ſeveral vvays: *Fulvius*, towards *Canna*, and *Claudius* into *Lucania*. *Hannibal* followed *Claudius*, but could not reach him.

The Siege raiſed by *Hannibal*.

Yet

Yet by the way he met with one *Penula*, a ſtout man that had the charge of neer ſixteen thouſand men, with him he fought, and ſlew him, and almoſt all his men, ſcarce a thouſand of them eſcaping. Then was *Hannibal* informed that *Cneus Fulvius*, a *Roman Prætor*, was in *Apulia* with about eighteen thouſand men. Coming to *Fulvius*, ſo forward he was, that needs he would have fought with him that night. *Hannibal* ſet *Mago* with three thouſand men in an Ambuſh, then offering Battel to *Fulvius*, he ſoon had him in the Trap, whence he was glad to eſcape himſelf, leaving all, ſave two thouſand of his men, dead behind him.

The *Romans* beaten.

Another Victory.

Theſe two great blows much aſtoniſhed the *Romans*. Yet when they had gathered the remainders of thoſe Armies, the Conſuls fell hard again to the Siege of *Capua*. At the firſt ſitting down of the Conſuls they proclaimed, that whoſoever would come out of *Capua* by ſuch a day, ſhould be pardoned, and enjoy his eſtate, if not, no grace was to be expected: the *Capuans* relying on their own ſtrength, and the aſſiſtance of *Hannibal* rejected this offer with ſcorn: And before they were wholly cloſed up, they ſent to *Hannibal* requeſting his help: He gave them good words, and diſmiſſed them. But he, thinking that they were well able to hold out for a long time, ſtaid to diſpatch his buſineſs, before he went, by which means the Conſuls had time enough to entrench and ſecure themſelves.

Capua beſieged again.

When the Conſulſhip of *Claudius* and *Fulvius* was expired, they were continued in their charge of the Army as Proconſuls, and their deſign was to take *Capua* by Famine. But *Hannibal* came before he was expected by the *Romans*, and took one of their Forts, and fell upon their Camp; the *Capuans* alſo at the ſame time ſallyed out but were beaten in again; Yet did *Claudius* in purſuing them, receive a wound, that ere long brought him to his Grave. *Hannibal* followed his buſineſs better and had almoſt taken the Camp, yet at length was repelled.

Hannibal comes to relieve them.

This extreamly angred *Hannibal* and made him entertain a haughty reſolution, even to ſet upon *Rome*, which accordingly he purſued, and becauſe that work muſt be done with celerity, he cauſed his men to provide victuals for ten days, and ſo marched forward. This news coming to *Rome*, they ſent to acquaint their Generals with it, wiſhing them to do what they judged beſt for the ſafety of the City. And thereupon *Q. Fulvius* took fifteen thouſand choiſe Foot, and a thouſand Horſe, and with them haſted towards *Rome*.

As *Hannibal* drew neer, making woful havock as he went, all the ſtreets and Temples in *Rome* were filled with women, crying, and praying, rubbing the Altars with their hair, the Senators were all in the Great market place, ready to give advice upon all emergencies. But *Fulvius* and *Hannibal* arrived at *Rome* neer together. The Conſuls and *Fulvius* encamped without the Gate of *Rome*, attending *Hannibal*, who coming within three miles of the City, advanced with two thouſand Horſe, and rode along a great way under the Walls, viewing, and conſidering how he might beſt approach them. Yet went he back without doing or receiving any hurt. Many tumults were at this time raiſed in the City, and the multitude were ſo affrighted, that they would have run out of the Gates if they could have done it with ſafety.

Hannibal intends for *Rome* and leaves it.

The day following *Hannibal* brought up his Army and preſented Battel to the *Romans*, who would have accepted it, had not a terrible ſhower of Rain cauſed both the Armies to return into their Camps; and this happened two days together, and the weather cleered up preſently after. But *Hannibal*, who had brought but ten days proviſion with him, could not ſtay any longer, he therefore made all the ſpoil he could in the *Roman* Territories, paſſing like a Tempeſt over the Country, and run towards the Eaſtern Sea ſo faſt, that he had

had almoſt taken *Regium* before his arrival was ſuſpected. As for *Capua* he gave it for loſt, and curſed the faction of *Hanno*, which thus diſabled him to relieve that fair City.

Fulvius returned back to the Siege of *Capua*, which now began to ſuffer want. And faign they would have ſent again to *Hannibal* but that all ways were intercepted. The truth is, *Hannibal* had already done his beſt, and now began to faint under the burden of that War, wherein (as he afterwards proteſted) he was vanquiſhed by *Hanno* and his Partizans in the Senate of *Carthage*, rather than by any force of the *Romans*. *Capua* being novv brought to extremity, the multitude forced the Senators to conſult about the delivering of it up to the *Romans*: The braveſt of the Senators foreſavv what the iſſue vvould be, and therefore one of them invited the reſt home to Supper, telling them that vvhen they had Feaſted themſelves he vvould begin to them ſuch a health as ſhould for ever free them from the malice of their enemies, the *Romans*: Tvventy ſeven of the Senators imbraced the motion, and vvhen they had Supped, drank Poyſon, vvhereof they died: The reſt, hoping for mercy, yielded to diſcretion. So a Gate vvas opened vvhereat a *Roman* Legion entred, diſarmed the Citizens, and made the *Carthaginians* Priſoners; The Senators vvere laid in Irons; and preſently after, *Fulvius* cauſed all the *Campane* Priſoners to be bound to ſtakes, and ſcourged a good vvhile vvith Rods, after which he ſtruck off their heads. The like rigor *Fulvius* uſed to all the Towns of the *Campanians*: moſt of the Inhabitants, with their Wives and Children he ſold for Slaves, the reſt were baniſhed; after which the Glory of *Hannibal* began to ſhine more dim, and moſt of *Italy* by the terrible example of the *Capuans*, had a General inclination, upon good conditions, to return to the *Roman* ſide.

Capua taken.

The Conſuls cruelty.

Marcellus and *Levinus* being choſen Conſuls, *Levinus* went into *Sicily*, and *Marcellus* was to make War vvith *Hannibal*: They vvere buſy in raiſing Soldiers, but wanted mony extreamly; many ways were propoſed how to ſupply that want. At laſt the Conſuls ſaid, that no perſvvaſions would be ſo effectual with the People, as good examples; wherefore they propounded and it was preſently reſolved, that every one ſhould bring and put into the Treaſury all the mony, Jewels, and Plate that they had, and none reſerve more than one Salt, and a Bowle wherewith to make their offerings to the Gods: as alſo a Ring for himſelf: and ſome other ſmall Ornaments for his Wife and Children; and this was accordingly done by all, with much cheerfulneſs.

The publick wants ſupplied.

Then went forth *Marcellus* againſt *Hannibal*, whoſe Army was now greatly diminiſhed by long and hard ſervice. His credit alſo amongſt his *Italian* Friends was much weakned by the loſs of *Capua*: This put him upon pillaging thoſe Towns which he could not keep, thinking that the beſt way both to enrich himſelf, and to preſerve it from his enemies: but this farther alienated them from him, whereupon *Salapia* yielded to *Marcellus*, and betrayed to him a gallant Regiment of *Numidians*, the very beſt that *Hannibal* had. After this the Conſul took two Cities of the *Samnites*, wherein he ſlew above three thouſand of *Hannibals* men; which *Hannibal* could not prevent, the *Romans* being grown ſtronger in the Field than he. But now came news that *Maſſaniſſa* was at *Carthage*, with five thouſand Horſe, ready to ſet ſail for *Spain*, whither, when he came, he was to accompany *Aſdrubal*, the Brother of *Hannibal* into *Italy*. This did not more comfort *Hannibal* and his followers, than it terrified the *Romans*.

Salapia yielded to *Marcellus*.

At this time *Hannibal* was informed that *Cn. Fulvius*, a *Roman Prætor*, lay neer to *Herdonea*, to get the Town by practice: *Hannibal* made great marches thitherward, and when he came, offered Battel to *Fulvius*, who readily embraced it. The *Roman* Legions made good reſiſtance a vvhile, till they vvere compaſſed round vvith the *Carthaginian* Horſe: then fell they to rout, and a great

The *Romans* beaten.

great ſlaughter was made of them; *Fulvius*, with twelve Collonels, and about thirteen thouſand were ſlain, and *Hannibal* ſet *Herdonea* on fire becauſe it was appointed to be delivered up to the *Romans*.

Marcellus hearing this, haſted thither: At *Venuſia* they met, and fought a Battel from Morning till the Night parted them, and ended with uncertain Victory. Many more skirmiſhes they had, but none of importance. A Battel.

Then *Q. Fabius Maximus*, and *Q. Fulvius* were again choſen Conſuls: and *Fabius* reſolved to beſiege *Tarentum*, which if he could win, like it was that ſcarce any one good City would remain true to *Hannibal*, and in the mean time he deſired *Fulvius*, and *Marcellus*, with their Army, to preſs *Hannibal* ſo hard that he might have no leiſure to help *Tarentum*. *Marcellus* was glad of this opportunity, judging that no *Roman* was ſo fit to deal with *Hannibal* as himſelf; He followed him therefore from place to place, deſiring ever to come to Battel, but upon unequal terms. *Hannibal* only entertained him with skirmiſhes, meaning to keep his Army intire, till *Aſdrubal* came to him. But *Marcellus* was ſo importunate, that he could not be rid of him, wherefore *Hannibal* had his men to beat ſoundly this hotſpur *Roman* Captain of whom he could not be rid till he had let him blood. Then followed a Battel wherein *Hannibal* had the Victory, took ſix Enſigns and ſlew about three thouſand of the *Romans*. *Marcellus* rated his men exceedingly, and called them cowards, which did ſo ſhame them, that they asked pardon, and deſired him to lead them forth again againſt the enemy. *Hannibal* was angry to ſee that nothing would make them quiet, and ſo they fought again, and though the *Romans* had the better of it, fighting very deſperately, yet they loſt ſo many men that they had little cauſe to boaſt of the Victory: Only this advantage they had, that hereby *Fabius* got time to proſecute his Siege at *Tarentum* without diſturbance. *Fulvius* the other Conſul this vvhile took in diverſe Towns of the *Hirpines*, *Lucans*, and *Volſcentes*, that vvillingly rendred themſelves and betrayed *Hannibals* Garriſons to him. A Battel. The *Romans* beaten.

Fabius, by the Treaſon of a *Bruſian* Captain in *Tarentum* had the Town delivered into his hands, and yet vvhen he vvas entered he put all to the Sword, *Brutians* as vvell as others, vvhereby his credit vvas much impaired. All the Riches of the Town he ſought out, vvhich vvas very great, and ſent it to the Treaſury at *Rome* vvhere there vvas much need of it. *Hannibal* having gotten cleer of *Marcellus*, fell upon thoſe that beſieged *Caulonia*, all vvhom he ſlew or took Priſoners, and then he haſted to relieve *Tarentum*; But vvhen he came vvithin five miles, he heard that it vvas loſt. This grieved him, yet he ſaid no more than this, *The* Romans *have alſo their* Hannibal: *We have loſt* Tarentum *in like ſort as we got it*. But leſt he ſhould ſeem to retreat out of fear, he encamped there four or five days, and thence departing to *Metapont*, he bethought himſelf how to take *Fabius* in a Trap. He cauſed the chief of *Metapont* to write to *Fabius*; offering to betray it into his hand. Theſe letters were ſent by two young men of the City, who did thir errand ſo well, that the Conſul wrote back, and appointed the day when they ſhould expect him. *Hannibal* being glad of this, at leaſure made ready his Ambuſhes for the wary *Fabius*; but ſomething hindred him from coming, and ſo all was fruſtrated. *Tarentum* taken. The *Romans* beaten.

M. Claudius Marcellus, and *T. Quintus Criſpinus* were choſen Conſuls, who had a ſtrong deſire to make War upon *Hannibal*, aſſuring themſelves of Victory. *Criſpinus* had alſo a deſire to make his Conſulſhip Famous by taking ſome good Town, as *Fulvius* and *Fabius* had done by taking of *Capua*, and *Tarentum*: wherefore he went and beſieged *Locri*, the beſt City in *Italy* that held for the *Carthaginian*, bringing all ſorts of En- *Loory* beſieged.

gins to promote the work. But *Hannibal* was not slow to relieve the City, at whose approach, *Crispinus* rose and retreated to his fellow Consul. Thither followed *Hannibal*, to whom the Consuls offered Battel: He refused it, yet dayly entertained them with Skirmishes, waiting for some advantage, and reserved his Army to a time of greater imployment when his Brother *Asdrubal* should come into *Italy*. *Marcellus* was not well pleased with this, and therefore sought to force him to fight; for which end he commanded a Navy by Sea, and the Garrison of *Tarentum* again to besiege *Locri*: But *Hannibal* had an eye behind him, and by the way, laid an Ambush for those of *Tarentum*, slew three thousand of them, and made the rest to fly back into *Tarentum*. As for the Consuls, *Hannibals* desire was to wast them by little, and little. Betwixt him and them was a little Hill, overgrown with Bushes, amongst them he hid some *Numidians*, willing them to attend every advantage. To this Hill the Consuls thought fit to remove their Camp; thither therefore they rode to view the place, taking with them the Son of *Marcellus*, a few Collonels, and other principal men, and about two hundred Horse. The *Numidian* Centinel gave warning of their approach, and the other discovered not themselves till they had surrounded the Consuls and their Company. The Consuls defended themselves hoping to be quickly relieved from the Camp that was neer at hand: But all their Horse save four, forsook them and fled. *Marcellus* was slain with a Lance; *Crispinus* had his deaths wound, and young *Marcellus* was wounded, yet got to the Camp, the rest were all slain. *Hannibal* gave an honourable Funeral to *Marcellus*, bestowing his ashes in a Silver pot, covered with a Crown of Gold, and sent it to his Son to be interred where he pleased.

The *Romans* beaten.

The Consuls slain.

Then *Licinius* the *Roman* Admiral laid hard Siege to *Locri*, wherefore *Hannibal* went thither again, but as soon as his Vant-couriers appeared, the *Romans* ran in confused heaps to their Ships, leaving all their Engins, and whatsoever was in their Camp to *Hannibal*.

The *Romans* beaten.

C. Claudius Nero, and *M. Livius* were chosen Consuls, at which time *Asdrubal* was already come into *France*, and was approaching towards *Italy*. *Livius* would not stir against him, but with a considerable Army, and those of the choicest men: and *Claudius* with another Army, was sent against *Hannibal*. By this time news came that *Asdrubal* was passing the *Alps*, and that the *Ligurians*, and those about *Genoa* were ready to joyn with him. When all was ordered according to the Consuls minds, they went forth of the City, each his several way. The Citizens were full of fears, there being another Son of *Amilcar* come into *Italy*, and one that in this expedition seemed to be of more sufficiency than *Hannibal*. For whereas in that long and dangerous march through so many Barbarous Nations, over great Rivers, and Mountains, *Hannibal* had lost a great part of his Army, *Asdrubal* in the same Journey had increased his, descended from the *Alps* like a rowling Snowball, far greater than when he came over the *Pyrenes*. This made the People wait upon their Consuls out a Town, like a pensive train of Mourners.

Great fear at *Rome*.

Asdrubal comes into *Italy*.

Asdrubal at his first coming into *Italy* set upon *Placentia*; but there he lost a great deal of time, and yet was faign at last to leave it, whereby he gave the *Roman* Consuls leasure to make ready for him, and caused his Brother *Hannibal* to make no hast to meet him, knowing that *Placentia* would not be taken in hast.

Nero made what speed he could to meet with *Hannibal*, and stop him from joyning with his Brother. He had with him fourty thousand Foot, besides Horse, with which he oft offered *Hannibal* Battel, and in diverse Skirmishes had the better of him. At *Grumentum* *Hannibal* fought with him, but was worsted, yet gat he off and marched away to *Venusia*, with *Nero* still at his heels. Thence he went to *Canusium*, and sat down there near the place

where

where he had obtained his moſt memorable Victory. There alſo *Nero* ſat down by him, thinking it enough to hinder him from joyning with his ſuccours. There was he advertiſed of *Aſdrubals* approach by Letters that were going to *Hannibal* which he intercepted: wherefore he reſolved that it was better to run ſome deſperate adventure than to ſuffer them to joyn together. He therefore took ſix thouſand Foot and a thouſand Horſe, all of his choiſeſt men, and away he poſted as faſt as he could to aſſiſt his Fellow Conſul. *Livy* at that time lay encamped neer to *Serea Galliea*, and *Aſdrubal* within half a Mile of him. In ſix days *Nero* finiſhed his journy thither, and by the way his company was encreaſed by ſome voluntaries. The next day after his coming, they conſulted together, and reſolved to fight the Enemy, *Aſdrubal* perceiving that both the Conſuls were now together, and thereupon feared that *Hannibal* was ſlain, and though before he was forward to fight, yet now he thought it no ſhame to retreat farther from them. So he diſlodged ſecretly by Night, intending to get over the River *Metaurus*: but being miſled by his Guides, he had not gone far before *Nero* was at his heels with all the Horſe, which hindred him from going any farther, and the other Conſuls followed with the Legions in order of Battel. *Aſdrubal*, ſeeing a neceſſity to fight, omitted no care, or circumſpection. His *Gauls* he placed in the left Wing upon a Hill, which the Enemy could not aſcend without much difficulty. In the right Wing he ſtood himſelf, with his *Africans* and *Spaniards*: His *Lygurians* he placed in the midſt, and his Elephants in the Front of the Battel. On the *Romans* ſide *Nero* had the right Wing, *Livius* the left, and *Portius* led the Battel, *Livy* and *Portius* found ſtrong oppoſition, and with great ſlaughter on both ſides, prevailed little or nothing. *Nero* laboured much in vain againſt the ſteep Hill, where the *Gauls* ſtood out of his reach: wherefore taking part of his Forces, he led them round behind *Livy* and *Portius*, and charged *Aſdrubal* in the Flank, which made the Victory incline to the *Romans*: For *Nero* ran all along the depth of *Aſdrubals* Battel, and put it to rout. Of the *Spaniards* and *Africans* the greateſt part were ſlain: the *Ligurians* and *Gauls* ſaved themſelves by flight: Of the Elephants only four were taken alive: the reſt were ſlain, moſt by their Riders, the Guide having in readineſs a mallet and a chiſſel wherewith he gave a ſtroak between the Ears in the joynt next the Head, wherewith he killed the Beaſt upon a ſudden.

A Battel.

Aſdrubal ſtrove with great Patience and againſt many difficulties, and performed all the duties of a worthy General, and ſtout Souldier, and when he ſaw the loſs irreparable, he rode manfully into the thickeſt of the Enemies, where fighting bravely, he was ſlain. The number of the ſlain on both ſides is variouſly reported, the Camp and all the Riches in it fell into the hands of the *Romans*.

Aſdrubal ſlain.

When it was known at *Rome* how *Nero* had left his Army, they were much amazed and full of fears: The People filled the Market place, the Women ran to the Temple with Vows and Prayers, and all were filled with melancholly: therefore the news of this Victory was intertained with exceeding joy, as if *Hannibal* were already driven out of *Italy*. *Nero* returning to his Camp, threw the Head of *Aſdrubal* before the *Carthaginians* and brought forth his *African* Priſoners bound, ſending two of them to give *Hannibal* notice what had happened.

Hannibal having in this unhappy fight, loſt, beſides his worthy Brother, all hope that had ſo long ſuſtained him in *Italy*, withdrew himſelf into the Country of the *Bruſians*, and thither he cauſed all the *Lucans*, his Friends, to remove, as likewiſe all that dwelt in *Metapontum*. For he wanted men to defend ſo many places as he held, lying ſo far aſunder. Wherefore he drew them all into a leſſer compaſs in the utmoſt corner of *Italy*, it being a Country of much

Hannibal retires into *Bruſia*.

much faſtneſs, and the People exceedingly devoted unto his Service. This was in the thirteenth year after his coming into *Italy*; and from thence to the eighteenth year wherein he departed, there was no memorable thing done. For *Hannibal* wanted ſtrength wherewith to make any great attempt, the *Romans* had little mind to provoke him, but thought it well that he was quiet. This commendation is given him by the *Roman* Hiſtorians themſelves. That making War upon a People, of all others the moſt Warlike, he obtained ſo many Victories by his own good conduct: And that leading an Army compounded of ſo many ſundry Nations *Africans*, *Spaniards*, *Gauls*, *Carthaginians*, *Italians*, and *Greeks*, which were neither in Language, Laws, Conditions, or any other thing, one like to another, yet he held them all in ſuch good order, that they never fell to ſedition amongſt themſelves, or againſt their General. And here we muſt leave him till he be drawn into *Africk* by *Scipio*.

His Prudence.

Scipio comes from *Spain*.

P. Cornelius Scipio having conquered *Spain*, returned home to *Rome*, where he made ſuit for the Honour of a Triumph, which was denied him, becauſe he only had the place of a Proconſul: Yet to make him amends, they choſe him Conſul, together with *P. Licinius Craſſus*, who being high Prieſt alſo, might not go ar from the City, as being to attend the matters of their Superſtition: which made well for *Scipio*, who was deſirous to be ſent into *Africk*, to traſer the War thither. Some there were of the Senators, eſpecially *Q. Fabius Maximus*, that oppoſed him therein: yet at length he obtained to have the Iſle of *Sicily* for his Province, with leave to paſs into *Africk* if he found it expedient.

Is choſen Conſul.

The Treaſury at *Rome* being extremely exhauſted, no mony was given to *Scipio*, neither was he allowed to preſs Souldiers for his *African* Voyage: But the People made up the backwardneſs of the Senate with their forwardneſs: For beſides his *Roman* Souldiers, he had about ſeven thouſand Voluntaries that came to him from ſundry parts of *Italy*. Several Towns alſo furniſhed him, with Corn, Iron, Handmills, and all other neceſſaries, ſo that having his Navy in readineſs, he tranſported his Army into *Sicily*, where he found, beſides other Forces, two gallant Legions of old Souldiers that had ſerved at *Cannæ*. For encreaſing his number of Horſe, he preſſed three hundred young and rich Gentlemen of *Sicily*, and then diſcharged them again, upon condition that they ſhould deliver their Horſe and Arms to as many *Roman* Gentlemen whom he had brought along with him for the ſame purpoſe.

He goes into *Sicily*.

Then did *Scipio* imploy *Lælius* into *Africk*, rather to make diſcover than to do any thing, who yet took a great Booty, and ſtruck no little terrour into the *Carthaginians*, who ſaw their affairs now to be upon the terms of change. He alſo procured King *Maſſaniſſa* to revolt from the *Carthaginians* and to joyn with the *Romans*. Then did *Scipio* embark his Army for *Africk*, where he landed neer the *Faire Promontory*, and preſently after encamped before *Utica*.

Sends into *Africk*.

And goes himſelf.

The *Carthaginians* at this time had no Captain of note in their City, nor a better Army than of raw Souldiers that were levied in haſt. *Aſdrubal* the Son of *Geſco*, that was lately chaſed out of *Spain* by *Scipio*, was their beſt Man of War. But before he was ready to take the Field, *Scipio* had beaten the Troop of *Carthaginian* Horſe that were ſent to impead his landing, and ſlain *Hanno* their Captain; he had alſo ſacked one of their Towns, and taken eight thouſand Priſoners, and ſent them into *Sicily*. He took alſo *Salva* which he fortified. Then paſſed he to *Utica* and beſieged it forty days with all ſorts of Engines, but prevailed not. By this time *Aſdrubal* had gotten thirty thouſand Foot, and three thouſand Horſe, but all raw Souldiers, and King *Syphax* brought to their help fifty thou-

Utica beſieged.

ſand

ſand Foot and ten thouſand Horſe, with which they marched bravely towards *Scipio*, who thereupon left the Siege, and encamped upon the Shore in a place of advantage which he ſtrongly fortified, and Winter drawing on, *Maſſaniſſa*, brought in great ſtore of Corn, Cattel, and other Proviſions to him. *Aſdrubal* and *Syphax* encamped neer unto him: their Souldiers covered their Huts with Mats and Reeds, and dry Boughs, and being held in hand about a treaty of Peace, they grew remiſs, and careleſs in keeping their Guard, which *Scipio* being informed of, took his opportunity in the Night to ſet their Camps on fire, and in the confuſion ſlew, and took Priſoners moſt of them. The *Carthaginians* beaten.

Yet did the *Carthaginians* make ſhift to raiſe another Army of neer thirty thouſand, reckoning in *Syphax*, and his men, and four thouſand *Spaniards*, Mercenaries, that were lately come to them: *Scipio* went to meet them, and another Battel was fought, and the Victory eaſily obtained by *Scipio* againſt thoſe raw and untrained men. Thus *Scipio* became Maſter of the Field, and took in divers Cities, and ſent *Maſſaniſſa* and *Lelius* after *Syphax* into his Kingdom, whom they beat again, took him Priſoner, and partly by fair means, and partly by foul, beeame Maſters of moſt of his Kingdom, which *Scipio* beſtowed upon *Maſſaniſſa*. And this was the firſt time that the *Romans* took upon them to make Kings. And a ſecond time.

The *Carthaginians* were extremely diſmayed, when they heard this news, and for the calamity which had befaln their good Friend *Syphax*, and when they underſtood that *Maſſaniſſa*, their immortal Enemy, had gotten poſſeſſion of his Kingdom. This made them ſend forth Ambaſſadours to *Scipio* to make ſuit for Peace. When theſe came into *Scipios* preſence, they baſely proſtrated themſelves on the ground, and kiſſed his Feet, and made as unworthy a Speech, beſeeching him to paſs by their offences, and to grant them Peace. They ſue for Peace.

Scipio knew well in what a poor caſe *Rome* then was, and how unable to defray the charge of the War if it ſhould be continued, and therefore he was willing to grant them Peace upon theſe conditions: That they ſhould render up all the Priſoners, and all their Renigadoes, and Slaves; That they ſhould withdraw their Armies out of *Italy* and *Gaul*: That they ſhould not meddle with *Spain*, nor with any Iſlands betwixt *Italy* and *Africk*: That they ſhould deliver up all their Ships of War, ſave twenty: That they ſhould pay him a great ſum of Money, with ſome hundred thouſand Buſhels of Wheat and Barley: All theſe they aſſented to, whereupon he granted them a Truce that they might ſend their Ambaſſadors to the Senate of *Rome*. But the truth was, they deſired only to get time till *Hannibal* might come back, in whom they repoſed all their confidence: And therefore they took occaſion to pick new Quarrels with the *Romans*, which they were the rather encouraged to, hearing news that *Hannibal* was already landed in *Africk*, by whoſe means they hoped either to drive the *Romans* out of *Africk*, or to procure better tearms of Peace. They deale deceitfully.

Hannibal departed out of *Italy* no leſs paſſionate then men are wont to be, when they leave their own Countries to go into Exile: He looked back to the ſhore, accuſing both Gods and Men, and curſing his own dulneſs in that he had not led his Army from *Canna*, hot and bloodied as it was, to the Walls of *Rome*. *Hannibal* leaves *Italy*.

Arriving in *Africk* he diſembarked his Army at *Leptis*, almoſt one hundred Miles from *Carthage*. He was ill provided of Horſe, which he could not eaſily tranſport out of *Italy*. From thence he paſſed through the inland Country, gathering Friends by the way. *Tychaus*, a *Numidian* Prince that Comes into *Africk*.

that had the beſt Horſes, he allured to joyn with him: and one *Maxetallus*, another Prince brought him a thouſand Horſe. The *Carthaginians* in the mean time neglected to make thoſe preparations that would have ſecured the Victory, and yet they ſent to *Hannibal*, requiring him without delay to do what he could. *Hannibal* anſwered, that they were his Lords, and therefore might diſpoſe of him and his Army, but ſince he was General of their Forces, he deſired that he might have leave to make choiſe of his own time. Yet to pleaſe them, he made long marches to *Zama*, and there encamped.

From *Zama* he ſent forth his Scouts to learn where the *Romans* lay, and what they were doing. Some of theſe were taken and brought to *Scipio*, who ſhewed them all his Camp and ſo diſmiſſed them. *Hannibal* admired at his Generoſity, and had a very great deſire of an interview that he might talk with him: and this he ſignified by a Meſſenger. *Scipio* imbraced the motion and ſent him word when and where he might meet with him. Accordingly the two Generals rode forth, with each of them a Troop of Horſe till they met, and then their men were bid to ſtand off: Each of them had his Enterpreter, and when they met they ſtood ſilent for a while, viewing one the other with mutual admiration. Then began *Hannibal* to ſalute the *Roman* to this effect. That it had been better for *Carthage* and *Rome*, if they could have contained their ambition within the ſhoars of *Africk* and *Italy*: for that the Countries of *Sicily* and *Spain*, were no ſufficient recompence for ſo many Fleets as had been loſt, and ſo much blood as had been ſhed, in making thoſe coſtly purchaſes: But ſince what was paſt could not be recalled, he ſaid, *That it was time for them at the length to put an end to thoſe contentions, and to Pray the Gods to endue them with more Wiſdom for hereafter. To which peaceable diſpoſition his own years, and long tryal of Fortune, both good and bad, made him inclinable: But he feared that* Scipio, *for want of ſuch experiences, would rather fix his mind upon uncertain hopes, than upon the contemplation of that mutability, whereunto all humane affairs are ſubject: Yet* (ſaid he) *my own example may peradventure teach thee moderation. For I am that ſame* Hannibal *that after my Victory at* Cannæ, *wan the greateſt part of* Italy, *and deviſed what I ſhould do with your City of* Rome *which I hoped verily to have taken. Once I brought my Army to your Walls, as thou haſt ſince brought thine to ours of* Carthage: *But ſee the change, I now ſtand here intreating thee for Peace. This may teach thee Fortunes inſtability. I fought with thy Father* Scipio. *He was the firſt* Roman *General I met with in the Field: I did then little think that the time would come when I ſhould have ſuch buſineſs with his Son: and thou maiſt have experience of the like in thy ſelf, who knows how ſoon? What ſaiſt thou? Canſt thou be content that we leave to you* Spain, *and all the Iſlands between* Italy *and* Africk? *By effecting this thou ſhalt have Glory enough, and the* Romans *may well be glad of ſuch a bargain: and we will be faithful in obſerving the Peace with you. If thou refuſeſt this, conſider what an hazzard thou muſt run to get a little more: If thou ſtayeſt but till to morrow Night, thou muſt take ſuch Fortune as the Gods ſhall allot. The iſſue of Battels is uncertain, and oft beguiles expectation. Let us therefore without more ado make Peace. Say not that ſome falſe-hearted Citizens of ours, dealt fraudulently of late in the like Treaty. Its I* Hannibal *that now deſire Peace, which I would never do but that I think it expedient for our Country: and judging it expedient I will always maintain it.*

An interview of the Generals.

Hannibals Speech to

Scipio replies.

To this *Scipio* anſwered, That he was not ignorant of the mutability of Fortune: That without any note of inſolence he might well refuſe the conditions offered: *But* (ſaid he) *if thy Citizens can be contented, beſides what I propoſed and they formerly aſſented to, to make ſuch reparation for theſe late injuries as I ſhall require, then I will further adviſe what anſwer to give you, otherwiſe prepare for War, and expect the iſſue.*

Here-

Hereupon they brake off, and each returned to his own Camp, bidding their Souldiers to prepare for Battel, wherein should be decided the quarrel between *Rome* and *Carthage*. The next Morning at break of Day they issued into the Field, each of them ordering their Men as they judged most convenient. After which *Scipio* rode up and down his Army, bidding them remember what they had atchieved since they came into *Africk*. He told them, that if they wan the Day, the War was at an end, and this Victory would make them Lords of all the World, for after this, none should be able to resist them: But if they were beaten, there was no possibility of escaping; they must either conquer or die, or be miserable Slaves under most merciless enemies. They prepare to fight.

Hannibal was far the weaker in Horse and a great part of his Army were raw Souldiers, yet his Lords of *Carthage* would brook no delay. He encouraged therefore his men as was most suitable to their qualities. To the Mercenaries he promised bountiful rewards. The *Carthaginians* he threatned with inevitable servitude if they lost the day: but especially he animated his old fellow Souldiers by the many Victories which they had gotten over those that far exceeded them in number. He bad them look on their Enemies and see whether they were not by far fewer than that huge Army they had slaughtered at *Cannæ*. He bad them remember that it was the Father of this *Scipio* whom they had made to run away, *&c.* Wherefore he intreated them, upon whose virtue he meant wholly to repose himself, that they would strive that day to make good their honour, and to purchase the fame of *Men Invincible*.

When the Armies drew neer, the *Numidian* Horse-men on both sides began to Skirmish: the Trumpets, and other Instruments sounded to Battel. *Hannibals* Elephants (which were always an uncertain kind of help) were to break upon the *Romans*: But some of them ran back upon their own Horse, which they so disordered, that *Massanissa*, taking the advantage, before they could re-ally, charged them, and drave them quite out of the Field. The rest of these Beasts, made a great spoil amongst the *Roman Velites*, but being wounded, they ran back upon the right point of their own Battel, and disordered the *Carthaginian* Horse that were in that Wing; which gave such advantage to the *Roman* Horse, that charging them when they were in disorder, they drave them away likewise. Then did the Battels of Foot advance, and ran one at the other, and the Mercenaries at the first seemed to have the better of the *Romans*: But at length the *Roman* Discipline prevailed against boisterous strength. And whereas the *Romans*, were seconded by their Friends, these Mercenaries received no help from those that should have seconded them. For the new raised *Africans*, when they saw the Mercenaries give back, they retired also, which made the hired Souldiers think themselves betrayed, whereupon they declined the fight. The *Carthaginian* Battel was herewith more terrified than before, so that refusing to give way to the Mercenaries they fell out amongst themselves, and forbore to make head against their Enemies. Thus were many of them beaten down and slain through their own indiscretion: And this gave the *Romans* such advantage that they made a great slaughter both of the *Carthaginians* and Mercenaries, who could neither fight nor easily flie. Such as could, ran towards *Hannibal*, who kept his ground and would not stir to help these run-aways. A Battel.

Then did *Scipio* advance against *Hannibal* who intertained him after another manner than ever he had been received in his Life before. All the former days work, seemed but a Pastime in comparison of this. The *Romans* were encouraged because they had prevailed all the day before; they were also far more in number: But *Hannibals* old Blades were fresh and the

the better men. They fought with ſuch obſtinate reſolution that no man gave back one Foot, but rather choſe to die than to loſe their ground, ſo that for a long time the Victory was uncertain: But the return of *Maſſaniſſa* and *Lælius* with the Horſe from the purſute of the Enemies, was to the *Romans* moſt happy and in a needful time. Theſe upon a ſuddain, charging *Hannibal* upon the Reer, overbore them with meer violence and put them to rout.

Hannibal beaten.

He flies to *Carthage*, and perſwades them to ſeek Peace.

Hannibal, with a few Horſe ſaved himſelf by flight, and ſtaid not till he came to *Carthage*; where, coming into the Senate, he told them plainly, that there was no other way left but to make ſuch a Peace as could be procured. Amongſt other things it was agreed, that the *Carthaginians* ſhould pay to the *Romans* two hundred Talents a year for fifty years together. Which mony, when it came to be collected, there was pitious lamentation amonſt the People, the *Roman* Yoak beginning to pinch them already, that ſome of the Senators could not forbear Weeping; but *Hannibal* could not refrain from Laughter: For which *Aſdrubal Hædus* (one of *Hanno*'s faction) checked him, ſaying, that it ill becommed him to laugh, ſince he had been the cauſe why all others did Weep. He anſwered, that Laughter did not always proceed from Joy, but ſometimes from indignation. *Yet* (ſaid he) *My Laughter is more ſeaſonable, and leſs obſurd, than your Tears. For you ſhould have wept when you gave up your Ships and Elephants, and when you bound up your hands from uſe of Arms without the good leave of the* Romans. *This miſerable condition keeps us under, and holds us in aſſured ſervitude. But of theſe things you had no feeling: Now when a little mony is wrung from you, you are very ſenſible of that. God grant that the time come not, wherein you ſhall acknowledg, that it was the leaſt part of your miſery for which you have ſhed theſe Teares.*

His Civil imployment.

Afterwards *Hannibal* in the Civil adminiſtration of the City, gave an overthrow or two, to the Judges which at that time bore all the ſway in *Carthage*, having all the lives, goods, and fame of the reſt in their power. Shortly after *Hannibal* was choſen *Prætor*, by virtue of which Office, he was ſuperiour to them for that year. He ſent upon an occaſion for one of the Treaſurers to come to him, but he proudly refuſed, whereupon *Hannibal* ſent a Purſevant for him, and brought him in Judgment before the People, accuſing not only him, but the reſt of the Judges for their inſolency, and unbridled Power, withall, propounding a Law that the Judges ſhould be choſen from Year to Year. He found alſo that they had robbed the Treaſury, which cauſed the Taxes to be laid upon the common People, whereof he made ſuch plain demonſtration, that they were compelled to reſtore with ſhame what they had gotten by Knavery. This ſo irritated his Enemies,

He is complained of to the *Romans*.

who were of the *Roman* Faction, that they complained to the *Roman* Senate that the *Barchine* Faction grew ſtrong again, and that *Hannibal* would ſhortly be in Arms: For he was like a Wild Beaſt that could never be tamed: that he held ſecret intelligence with King *Antiochus*, who was an enemy to the *Romans*, *&c.*

Hereupon the Senate ſent three Ambaſſadors to *Carthage* to demand *Hannibal*, but he kept ſuch good eſpial upon the *Romans* that he was informed of their intentions, againſt which he was never unprepared: And therefore when Night was come, he ſtole out of the City, accompanied with two Friends whom he could truſt, and having Horſes in a readineſs, he rode all Night, and came to a Tower of his own by the Sea ſide, and having provided a Ship in a readineſs, he bad *Africk*, farewel, lamenting the miſfortune of his Country more than his own, and ſhaped his courſe to *Tyre*

He flies from *Carthage* to *Tyre*.

which was the Mother City of *Carthage*: There he was intertained Royally,

in

in whoſe worth and honour the *Tyrians* thought themſelves to have intereſt becauſe of the affinity between the Cities. Thence went he to *Antiochus*, who was exceeding glad of his coming, intending War againſt the *Romans*. He goes to *Antiochus*.

To him *Hannibal* gave excellent advice how he might carry on his War againſt the *Romans*, vvith beſt advantage; but *Antiochus* hearkned more to his Courtiers than to him, and ſo was ſhamefully beaten by the *Romans*: at vvhich time he admired *Hannibal* as a Wiſe Man, yea as a Prophet, who long before had foreſeen, and foretold him vvhat novv vvas come to paſs, and vvhen it vvas too late, wiſhed that he had followed his Counſel. To be brief, *Antiochus* vvas forced by the *Romans* to ſue for Peace, which at laſt the *Romans* yielded to: Provided amongſt other things, that *Hannibal* might be delivered into their hands. *Hannibal* getting an incling of this, fled to *Gortina* in *Creet*, vvhere he lived a long time very quietly, but at length he fell into the envy of many by reaſon of his great wealth, vvhereupon he filled certain great Cheſts vvith Lead, and depoſited them in the Temple of *Diana* there, as if he kept the Treaſure for a dead lift: and thereupon the People, having ſuch a Pledg as that of him, looked leſs after him: But he in the mean time ſtole avvay to *Pruſias*, King of *Bythinia*, having firſt molten his Gold, and povvered it into ſome hollovv Statues of Braſs, vvhich he carried avvay vvith him. His counſel neglected. He flies to *Pruſias*.

Shortly after there fell a War betvveen *Pruſias*, and *Eumenes*, King of *Pergamus*, *Pruſias* being encouraged to break his League and to make War upon him, by his confidence in *Hannibal*, whom he had their to manage his War for him. The War therefore grew hot betwixt them, both by Land and Sea. But *Eumenes*, by the aſſiſtance of the *Romans*, overpowred *Pruſias* in both: And whereas *Pruſias* was but weak of himſelf, *Hannibal* procured him the aſſiſtance of ſome other Kings and States, and thoſe of very Warlike Nations: and amongſt them the aid of *Philip*, King of *Macedonia*, who ſent him *Philocles* his General, with a very conſiderable Army to help him.

When *Pruſias* had received an overthrow from *Eumenes* by Land, he ſought to try his Fortune by Sea, wherein yet he was too weak for him: wherefore *Hannibal* adviſed him to try whether he could not do that by Policy, which by plain force he was not able to effect. He put therefore a multitude of all ſorts of Serpents into Earthen Pitchers, to be hurled aboard the Enemies Ships when they were in fight: giving order to the Souldiers and Sea-men to ſet all upon the Ship wherein *Eumenes* himſelf was, and to defend themſelves from the reſt as vvell as they could: and that he might the more certainly know in vvhich Ship *Eumenes* was, he ſent an Herauld beforehand with a Letter, containing nothing but a meer flout to *Eumenes*, and full of abuſes to his Perſon. Whenas therefore *Pruſius* his men came to it, they fought neither againſt great nor ſmall, but only againſt the Ship wherein *Eumenes* was, whereupon he was faign to ſeek his ſafety by flight; yet had he periſhed had he not truſt in upon the next ſhore, where he had placed, for a relief upon all occaſions, a company of his men.

As for *Eumenes* his other Ships, when they preſſed hard upon the Enemy, they let flie amongſt them their Earthern Pitchers full of Snakes, which at firſt ſeemed to them a ridiculous thing: but when the Pitchers, falling upon the Decks, brake in pieces, out flew the Snakes, ſo that they could ſtir no where in the Ships by reaſon of the Serpents, whereby they found themſelves no leſs annoied by their ſtings, than with the Arrows of their Enemies, which cauſed them to give over fighting, and to flie to their Camp which was upon the Shoar.

Thus *Hannibal* by this trick, got the better of *Eumenes* in that fight. Nor then only, but alſo in ſundry other encounters; and by one Stratagem or other, he ever put *Eumenes* to the worſt. And once when he adviſed *Pruſias* to fight, and he durſt not, becauſe the entrails of the Beaſt (ſaid he) forbid me. *what* (ſaid *Hannibal*) *will you rely more upon a little piece of fleſh in a Calf, than upon the Judgment of an old experienced Captain in the Field?*

Now as ſoon as news of theſe things came to the Senate at *Rome*, they ſent *T. Quintius Flaminius* Ambaſſador to *Pruſias*, not ſo much to withdraw him from proſecuting the War againſt *Eumenes*, as to intreat him to deliver to them *Hannibal*, the moſt ſpiteful Enemy they had in all the World.

Who betrays him.

Pruſias, to gratifie the *Romans* reſolved either to kill *Hannibal*, or to deliver him alive into the hands of *Flaminius*, for which end he ſent a Troop of Souldiers to inviron the lodging where *Hannibal* lay. But *Hannibal* having before found cauſe to ſuſpect the faith of *Pruſias*, had made ſome ſecret ſallies under ground to ſave himſelf from any Treaſonable, or ſudden aſſault. But finding now that all paſſages were ſhut up againſt him, he had recourſe to his laſt remedy, which he was conſtrained to put in practice as well to fruſtrate his Enemies from their Triumphing over him, as to ſave himſelf from their torture and mercileſs hands, who, as he well knew, would neither reſpect his famous enterpriſes, his Honour, nor his Age. When therefore he ſaw no other way of eſcaping he took the Poyſon, which he always had in readineſs for ſuch an exigent, and being ready to ſwallow it down, he uttered theſe Words. *I will now* (ſaid he) *deliver the* Romans *from that fear which hath ſo long poſſeſſed them: that fear which makes them impatient of attending the Death of an Old Man. This Victory of* Flaminius *over me, which am diſarmed, and betrayed into his hands, ſhall never be numbred in the reſt of his Heroical deeds. No: it ſhall make it manifeſt to all the Nations of the world, how far the Antient* Roman *Virtue is degenerated, and corrupted. For ſuch was the Nobleneſs of their Fore-fathers, as when King* Pyrrhus *invaded them in* Italy, *and was ready to give them Battel at their own Doors, they gave him intelligence of the Treaſon intended againſt him by Poyſon: whenas theſe of a latter race, have imployed* Flaminius, *a Man who heretofore had been one of their Conſuls, to practice with* Pruſias, *contrary to the honour of a King, contrary to his Faith given for my ſafety, and contrary to the Laws of Hoſpitality, to ſlay, or deliver up his own Gueſt.* Then drank he off that Poyſon, and died.

His laſt Speech.

He Poyſons himſelf.

P. Scipio Africanus in a diſcourſe which he had with *Hannibal*, asked him, which of all the famous Captains that ever lived, he judged moſt Worthy? *Hannibal* gave to *Alexander* the Great, the firſt place: to *Pyrrhus* the ſecond: and the third he challenged to himſelf. But *Scipio*, who thought his own Title better, than that it ought to be forgotten, asked yet further, *what then wouldeſt thou have ſaid*, Hannibal, *if thou hadſt vanquiſhed me?* The *Carthaginian* replied, *Then would I not have given the firſt place to* Alexander, *but have claimed it as due unto my ſelf.*

When the conditions of Peace granted by the *Romans* to the *Carthaginians* were reported to the Citizens, they were very unpleaſing, whereupon one *Geſco*, ſtood up to ſpeak againſt them, perſwading the People not to yield to ſuch intollerable demands: But *Hannibal* obſerving what favourable audience was given to this vain Orator, by the unquiet, yet unwarlike Multitude, he was bold to pull him

him down from his ſtanding by plain force : Hereat all the People murmured, as if their common liberty were too much wronged by ſuch inſolence of this preſumptuous Captain : Which *Hannibal* perceiving, roſe up and ſpake unto them, ſaying; That they ought to pardon him if he had done otherwiſe than the cuſtoms of the City would allow, for as much as he had been thence abſent ever ſince he was a Boy of nine years old, until he was now a Man of five and forty. Having thus excuſed himſelf, he exhorted them to embrace the Peace, as wanting ability to defend themſelves, had the demands of the Enemy been yet more rigorous.

His Father *Amilcar*, at what time he did Sacrifice, being ready to take his journey into *Spain*, called his Son *Hannibal*, being than but nine years old, cauſed him to lay his hand upon the Altar, and to ſwear, that being come to mans eſtate, he ſhould purſue the *Romans* with immortal hatred, and that he ſhould work them all the miſchief that poſſible he could.

THE

LIFE and DEATH

OF

POMPEY

THE

GREAT.

His Parentage.

Trabo, the Father of *Pompey* was much hated by the People of *Rome*, who feared his greatneſs obtained by Arms (for he was a Noble Captain) and to ſhew their diſtaſt, when he was ſlain by a Thunderbolt, as his Body was carrying to burial, the People ſeized upon it, and did great deſpite unto it: But on the contrary, never any other *Roman*, beſides *Pompey*, had the love of the People ſo ſoon, nor that continued conſtanter, both in proſperity, and adverſity, than it did to him: And that which procured their love, and good liking, was his temperance in life, aptneſs to Arms, Eloquence of Speech, Faithfulneſs of his Word, and Courteſie in his Behaviour. He gave without diſdain, and received with great Honour: Being but a Child, he had a certain grace in his look, that wan Mens good wills before he ſpake. His countenance was amiable mixed with gravity; and when he come to Mans eſtate, there appeared in his geſture, and behaviour, a grave, and Princely Majeſty. His hair ſtood a little upright, and the ſweet caſt, and motion of his eyes made him very graceful. He was ſober, and temperate in his Diet, contenting himſelf with common Meats; and when once in his ſickneſs, his *Phyſicians* adviſed him to eat a *Thruſh*, and none could be gotten, a Friend told him, that *Lucullus* (a certain great man) kept them all the year, where he ſhould be ſure not to fail; he replied, *what then? If* Lucullus *were not, ſhould not* Pompey *live?* and therewithall, letting his *Phyſicians* counſel alone, he bad them dreſs him ſuch meat as waseaſie to be had.

His towardlineſs.

His abſtinence.

Pompey

Pompey being a young man, and in the Field with his Father, who was in Arms againſt *Cinna*, there lay with him in his Tent a Companion of his, called *Lucius Terentius*, who being corrupted with money, promiſed *Cinna* to ſlay *Pompey*, and other of his Confederates had promiſed to ſet their Generals Tent on fire. This conſpiracy was diſcovered to *Pompey* as he ſat at Supper, which nothing amazed him, but he drank freely, and was merrier with *Terentius* than ordinary: But when it was bed-time, he ſtole out of his own Tent, and went into his Fathers. In the Night *Terentius* went into *Pompey*'s Tent, and with his Sword gave many a thruſt into the Matteres: Preſently alſo the whole Camp was in an uprore, and the Souldiers, out of hatred to their General, would needs in all haſt have gone, and ſubmitted to the Enemy: and *Strabo* durſt not go out of his Tent to ſpeak to them, but *Pompey* ran amongſt theſe Mutineers, and with Tears in his Eyes beſought them not to betray their General: He went alſo and threw himſelf flat on the Ground athwart the Gate of the Camp, and told them that they ſhould march over him if they had ſuch a deſire to be gone: whereupon, the Souldiers being aſhamed of their treachery, returned to their Lodgings. His courage and prudence.

Preſently after his Fathers death, *Pompey* being his heir, he was accuſed for robbing the common Treaſury, and in particular for taking certain toils, and cords of Hunters nets: He confeſſed the having of them, and that his Father gave him them when the City of *Aſculum* was taken; but that he had ſince loſt them, when *Cinna* came to *Rome* with his Army, at which time the unruly Souldiers, breaking into his Houſe, plundered him of all that he had. This matter had many days of hearing before it was determined, in which time *Pompey* ſhewed ſo much courage, and prudence in managing of it, that he wan ſuch credit, and favour by it, that *Antiſtius*, vvho at that time was *Prætor*, and Judg of the cauſe, fell into ſuch a likeing of him, that ſecretly he offered him his Daughter in Marriage, and *Pompey* liked ſo well of the Match, that the Parties were privately made ſure each to other: And not long after, through the care, and pains of *Antiſtius*, when the Judges came to paſs Sentence, *Pompey* was cleered. He is accuſed. And cleered.

This buſineſs being over, *Pompey* married *Antiſtia*: after which going into *Cinna*'s Camp, he was wrongfully accuſed of ſome miſdemeanours; whereupon, being afraid of the Tyrant, he ſecretly ſtole away; and when he could not be found in *Cinna*'s Camp, there went a rumour abroad that *Cinna* had murthered him, which ſo irritated ſome, vvho of a long time had hated *Cinna*, that upon this occaſion, they roſe up againſt him: But he thinking to ſave himſelf by flight, was purſued by a Captain with a drawn Sword; *Cinna* ſeeing him, fell down on his knees to him, and profered him his Signet Ring, vvhich vvas of great price, to ſpare his life: *Tuſh* (ſaid the Captain) *I come not to ſeal any Covenant, but to be revenged upon a Villain, and cruel Tyrant*, and vvithall ran him through and ſlevv him. His marriage. *Cinna* ſlain.

Cinna being thus diſpatched, *Carbo* took upon him the Government, a more cruel Tyrant than the former: And after him, *Sylla* ſucceeded; and at this time the *Romans*, being grievouſly oppreſſed by one Tyrant after another, thought themſelves happy in the change of Governours. For their City vvas brought into ſuch miſery, as hoping no more to ſee *Rome* recover her loſt liberty, they deſired yet a more tollerable bondage. *Carbo* ſucceeds.

In *Sylla*'s time, *Pompey* vvas at a place in *Italy* called *Picenum*, in the Marches of *Anconæ*, vvhere he had certain Lands, but much more the love and favour of the Citizens for his Fathers ſake. He ſeeing that the moſt Noble Men of *Rome* forſook their Houſes, and eſtates to repair to the Camp of *Sylla*, And *Sylla*.

as

as unto a place of ſafety, he alſo reſolved to go thither, yet not in a baſe manner, like a Fugitive, but purpoſed to raiſe an Army, and to go in an Honourable manner as one that could do *Sylla* good ſervice. So he made tryal of the good will of the *Picentines*, who readily joyned with him, and whereas there was amongſt them one *Vindius*, who oppoſed *Pompey*, ſaying, *That a Boy that came from School but the other day, muſt now in haſt be a Captain*, the reſt of the Citizens were ſo incenſed againſt him, that they ran upon him and ſlew him.

Thus *Pompey* being but twenty three years old, not tarrying for Commiſſion from any man, took upon himſelf Authority, and cauſing a Tribunal to be ſet up in the midſt of the Market place of *Auximum*, a great, and populous City, he commanded the two Brethren, called the *Ventidians* (the chiefeſt men of the City, but his Enemies) preſently to avoid the City: Then began he to leavy men to conſtitute Captains, Lieutenants, Sergeants, and ſuch other Officers as appertain to an Army. And from thence he went to the other neighbouring Cities, where he did the like, ſo that in a ſhort ſpace he had gotten three compleat Legions together, as alſo Ammunition, Carts, and all other neceſſaries for them.

Pompey raiſed an Army.

He goes towards *Sylla*.

In this ſort did *Pompey* advance towards *Sylla*; not in haſt, as a man that was afraid to be met with by the way, but by ſmall Journeys, lodging ſtill where he might have the beſt advantage againſt an Enemy, cauſing the Cities whereſoever he came to declare againſt *Carbo*, and for *Sylla*. Yet three Captains who adhered to *Carbo*, *Carinna*, *Cælius*, and *Brutus*, did in three ſeveral places compaſs him in on every ſide, thinking to have deſtroyed him.

His danger by the way.

Pompey was nothing amazed hereat; but marſhalling his Army, he firſt ſet upon *Brutus*, having placed his Horſemen (amongſt whom himſelf was in Perſon) before the Battel of his Footmen, and when the Men at Arms of his Enemy (who were *Gauls*) came to charge upon him, he ſingled out the chiefeſt amongſt them, and ran him through with his Spear, and ſlew him. The other *Gauls* ſeeing their Champion ſlain, turned their backs, and in their flight, over ran their own Footmen; ſo that at laſt they all fled for their lives.

His Victories.

Then the Cities round about, being terrified with this overthrow, came in and yielded themſelves to *Pompey*: Afterwards *Scipio* alſo the Conſul, coming againſt *Pompey* to fight him, when the Battels were ready to joyn, before they threw their Darts, *Scipio*'s Souldiers ſaluted *Pompey*, and went over to his ſide, whereupon *Scipio* was faign to fly. And laſtly *Carbo* himſelf ſending divers Troops of Horſe againſt him by the Riuer *Arſis*, *Pompey* charged them ſo furiouſly, and drave them into ſuch a place of diſadvantage, that being neither able to fight nor fly, they delivered up themſelves with their Horſes, Arms, and all to his mercy.

Sylla all this while heard nothing of theſe overthrows which *Pompey* had given to his Enemies, but underſtanding his danger, being environed with ſo many Arms, fearing leſt he ſhould miſcarry, he made haſt, and marched to his relief.

Pompey being informed of *Sylla*'s approach, commanded his Captains to Arm themſelves and to ſet their Army in good array, that their General *Sylla* might ſee how bravely they were appointed. For he expected that *Sylla* would do him great honour, as indeed he did, even beyond his expectation: For when *Sylla* ſaw him afar off, coming towards him, and his Army marſhelled in ſuch good order of Battel, and his men ſo bravely advancing themſelves, being elated with their late Victories, he allighted from his Horſe; and when *Pompey* came to do his duty to him, and called him Emperour, or Soveraign Prince, *Sylla* reſaluted him with the ſame Title, which made all that were preſent to wonder that he would give ſo honourable a name

He meets *Sylla*.

to

to ſo young a man as *Pompey* was, who as yet was not made a Senator: Conſidering alſo that *Sylla* himſelf did now contend for that Title, and Dignity with *Marius*, and *Scipio*. The intertainment alſo that *Sylla* gave him afterwards, was every way anſwerable to the firſt kindneſs that he ſhewed him. For when *Pompey* at any time came to him, he would riſe up, and put off his Cap to him, which he did not to any other Noble Man that was about him: Yet was not *Pompey* puffed up with all this, nor the prouder for it. *Sylla* honours him.

Shortly after *Sylla* would have ſent *Pompey* into *Gaul* (now *France*) becauſe that *Metellus*, the *Roman* General there, was thought to have done no exploit worthy of ſo great an Army as he had with him: But *Pompey* anſwered, that there was no reaſon to diſplace an ancient Captain that was of greater fame, and experience then himſelf, *Yet* (ſaid he) *if Metellus himſelf be contented, and will deſire it of me, I will willingingly go, and help him to end this War.* *Metellus* being informed hereof, wrote for him to come. His Modeſty.

Pompey then entering *Gaul*, did of himſelf wonderful exploits, and ſo revived the courage, and valour of old *Metellus*, that the War proſpered exceedingly in their Hands: But theſe were but *Pompey*'s firſt beginnings, and were wholly obſcured by the luſter of thoſe many Wars, and great Battels which he fought afterwards. His acts in *Gaul*.

When *Sylla* had overcome all *Italy*, and was proclaimed *Dictator*, he rewarded all the great Captains, and Lieutenants that had taken his part, and advanced them to honourable places, and Dignities in the Commonwealth, freely granting whatſoever they requeſted of him; But for *Pompey*, highly eſteeming him for his Valour, and thinking that he would be a great ſupport to him in all his Wars, he ſought by ſome means to ally him to himſelf, *Metella*, his Wife being alſo of the ſame opinion, they both perſwaded him to put away his Wife *Antiſtia*, and to marry *Æmilia*, who was Daughter to *Metella* by a former Husband, though ſhe was married to another, and now with child by him. His ſecond marriage. Theſe marriages were wicked, and Tyrannical, fitter for *Sylla*'s time, than agreeable to *Pompey*'s nature, and condition. Tyrannical proceedings. And truly it was a ſhameful thing for *Pompey* to forſake his Wife *Antiſtia*, who for his ſake, a little before had loſt her Father, that was murthered in the very Senate Houſe upon ſuſpition that he took part with *Sylla* for his Son *Pompey*'s ſake: and to take *Æmilia* from her lawful Husband, by whom ſhe was great vvith child, and to vvhom ſhe had been married not long before: vvhich alſo cauſed the Mother of *Antiſtia* to lay violent hands upon her ſelf, ſeeing her Daughter to receive ſuch open and notorious wrong. But God who hates ſuch injuſtice, and cruelty, followed *Pompey* vvith this Judgment, that his Wife *Æmilia* died miſerably preſently after in childbirth in his Houſe.

About this time news was brought to *Sylla*, that *Perpenna* was gotten into *Sicily*, and had brought all that Iſland into ſubjection to him, where he might ſafely intertain all *Sylla*'s Enemies: That *Carbo* alſo kept the Seas thereabouts with a certain number of Ships: That *Domitius* was gone into *Africk*, to whom reſorted many other Noblemen who were eſcaped from the proſcriptions and outlaries of *Sylla*.

Againſt all theſe was *Pompey* ſent by his Father in Law with a great Army, who no ſooner was arrived in *Sicily* but *Perpenna* fled, and left the Iſland to him. He is ſent into *Sicily*. Then did *Pompey* deal friendly and favourably with all the Citizens vvhich before had endured great troubles and miſery, and ſet them again at liberty, the *Mamertines* only excepted, who dwelt in *Meſſina*: they deſpiſing his juriſdiction and Government, pleaded the ancient priviledges of the *Romans* which had been formerly granted unto them. But *Pompey* anſvvered them angerly, *What do you prating to us of your Law that have our Swords by our ſides?* He dealt alſo too cruelly And conquers it. His cruelty.

vvith

vvith *Carbo* in his miſery; for he might have killed him in hot blood when he firſt fell into his hands with leſs blame: But *Pompey*, when he was taken, cauſed him to be brought before him, though he had been thrice Conſul, and to be publickly examined, ſitting himſelf in his Tribunal, and condemned him to dye in the preſence of them all, to the great diſtaſt, and offence of all that were preſent: Yet he bad them take him away to execution, which was done accordingly.

Pompey dealt as cruelly alſo with *Quintus Valerius*, a man of rare parts, and excellent Learning, who being brought to *Pompey*, he took him aſide and walked a few turns with him, and when he had learned what he could of him, he commanded his Guard to take him away and diſpatch him. *Pompey* indeed was compelled to make away all *Sylla*'s enemies that fell into his hands: But for the reſt, all that he could ſuffer ſecretly to ſteal away, he willingly conniv-ed at it, and would not take notice of it, yea, himſelf did help many to ſave themſelves by flight.

Pompey had determined to have taken ſharp revenge of the City of the *Himerians*, who had ſtoutly taken the enemies part: But *Sthenes*, one of the Governours of the City, craved audience of *Pompey*, told him boldly, that he ſhould do great injuſtice if he ſhould pardon him, who was the only offender, and deſtroyed them who were not guilty. *Pompey* then asking him who he was that durſt take upon himſelf the offence of them all? *Sthenes* anſwered, *That it was himſelf who had perſwaded his Friends, and compelled his enemies to do what was done*: *Pompey* being much pleaſed to hear the frank ſpeech, and boldneſs of the man, he forgave both him, and all the Citizens.

His Prudence. After this *Pompey* being informed that his Soldiers did kill divers in the high-ways, he cauſed all their Swords to be ſealed up, and whoſe ſeal ſoever was broken, he puniſhed them ſoundly for it.

Pompey being buſy about theſe matters in *Sicily*, he received inſtructions, and a Commiſſion from *Sylla*, and the Senate at *Rome*, to depart thence im-mediately into *Africk*, with all his power to make War againſt *Domitius*, who had a very great Army. *Pompey* accordingly ſpeedily prepared to take the Seas, leaving *Memmius*, his Siſters Husband, to Govern *Sicily*, and ſo imbarking in ſixſcore Gallies and eight hundred other Ships, wherein he tranſported his Victuals, Ammunition, Money, Engines for Battery, and all other his War-like proviſion, he hoiſed Sail, and Landed one part of his Army at *Utica*, and the other at *Carthage*, and preſently after his landing, there came to him ſe-ven thouſand Soldiers from his enemies to take his part, beſides ſeven whole Legions that he brought with him.

He paſſes into *Africk*.

Againſt him came *Domitius* with his Army in Battel array; but before him there was a Quagmire, that ran with a very ſwift ſtream, very hard to get over; Beſides, it had rained exceedingly all that morning, ſo that *Domitius* judging it impoſſible then to fight, bad his men truſs up and be gone. *Pompey* on the other ſide, ſpying this advantage, cauſed his men to advance, and coming upon the enemy, who was now out of order, had a cheap Victory over them, wherein he ſlew about ſeventeen thou-ſand of them, whereupon he was by his Souldiers ſaluted with the name *Imperator*, or Emperour, but he told them he would not accept of that honourable Title, ſo long as he ſaw his enemies Camp yet ſtanding, where-upon they ran preſently and aſſaulted it, and took it by force, and ſlew *Domi-tius* therein.

His great Victories there.

After this overthrow, all the Cities in that Country, came and ſubmit-ted to *Pompey*, and thoſe that refuſed were taken by force. They took alſo King *Jarbas*, who had ſided with *Domitius*, and gave his Kingdom to *Heimpſal*. But *Pompey* being deſirous further to imploy his Army, he went many days

Journey

Journey into the main Land, conquering all whereſoever he came, making the power of the *Romans* dreadful to thoſe Barbarous Nations, who before made ſmall account of them. He cauſed alſo the Wild Beaſts of *Africk* to feel his force, beſtowing ſome days in Hunting of Lyons, and Elephants: And in fourty days he conquered his enemies, ſubdued *Africk*, and ſetled the affaires of the Kings, and Kingdoms of that part of the Country, being then but twenty four years old.

He is commanded to diſband his Army.

Pompey being returned to *Utica*, he received Letters from *Sylla*, willing him to diſcharge his Army, and to retain only one Legion with himſelf till the coming of another Captain that was to ſucceed him in the Government of that Country. This grieved him not a little, though he made no ſhew of it at all: But the Souldiers were much offended at it, and when *Pompey* prayed them to depart, they gave out broad ſpeeches againſt *Sylla*, and told him directly that they were reſolved not to leave him whatſoever became of them, and that they would not leave him to truſt to a Tyrant. *Pompey*, ſeeing that he could not prevail with them, roſe out of his ſeat, and went into his Tent weeping: But the Souldiers followed him, and brought him again to his Chair of State, intreating him to remain there, and command them, and he deſired them to obey *Sylla*, and to leave their mutinies. In fine, he ſeeing they were reſolved to preſs him, ſwore that he would kill himſelf rather then they ſhould compel him, yet ſcarce did they leave him thus.

His Souldiers love to him.

Hereupon it was reported to *Sylla* that *Pompey* was rebelled againſt him; which when he heard, he ſaid to his Friends, *well, I ſee then that it is my Deſtiny in my old age to fight with Children.* This he ſaid, becauſe of *Marius* the younger, who had done him much miſchief, and had greatly endangered him. But afterwards, underſtanding the truth, and hearing that all generally in *Rome* would go to meet *Pompey*, and receive him with all the honour they could, he reſolved to go beyond them all in ſhew of good will: wherefore going out of his Houſe to meet him, he embraced him with great affection, and welcomed him home, calling him *Magnus*, that is Great, and commanded all that were preſent to give him that Name alſo.

His return into *Italy*.

Sylla honours him.

After this *Pompey* required the honour of a Triumph, which *Sylla* oppoſed, affirming that this honour ſhould be granted to none but to ſuch as had been Conſuls, or at leaſt *Prætors*: He told him alſo, that if he ſhould ſtand for it he would oppoſe him. *Pompey* was not diſcouraged herewith, but boldly told him, *That all men did honour, not the ſetting, but the riſing Sun.* *Sylla* heard not well what he ſaid, and therefore enquired, and when it was told him, he wondred at the confidence of ſo young a man, and cryed out twice, *Let him then Triumph on Gods Name.* Yet many were offended at it, but *Pompey* to anger them more, would be brought in his Triumphant Chariot drawn by four Elephants, many of which Beaſts he had taken from the Kings, and Princes whom he had ſubdued: Howbeit the City Gates being to narrow for them, he was faign to leave his Elephants, and to be drawn in with Horſes.

His firſt Triumph.

Now his Souldiers that had not all they looked for, nor that was promiſed to them, ſought to hinder his Triumph, which being reported to him, he ſaid. *That he would rather loſe all his preparations, than be forced to flatter them:* He might have been made a Senator if he had ſought after it, but in that he did not, being ſo young, it pleaſed the People exceedingly, eſpecially when after his Triumph they ſaw him ſtill amongſt the *Roman* Knights: On the other ſide *Sylla* was much vexed to ſee him come ſo faſt forward, and ſo ſoon to riſe to ſo great credit: yet being aſhamed to hinder him, he ſuppreſſed it, till *Pompey*, contrary to his mind, brought in *Lepidus* to be Conſul, through the good will of the People that furthered his deſire. Hereupon *Sylla* ſeeing

Sylla envies him.

The People love him.

Pompey returning croſs the Market place after the election, with a great train of followers, he ſaid to him, *O young man! I ſee thou art glad of this Victory, and ſo thou haſt cauſe: for queſtionleſs its a brave thing that through the favour of the People thou haſt brought in* Lepidus (*the vileſt perſon of all other*) *to be Conſul, before* Catulus *the honeſteſt man in the City: But let me adviſe thee to look well to thy ſelf, for thou haſt advanced one that will be a dangerous enemy to thee.*

Sylla alſo diſcovered his ill will to *Pompey*, in that when he made his Will, he gave Legacies to every one of his Friends, and left *Pompey* wholly out: yet did *Pompey* take it well enough, and whereas *Lepidus*, with ſome others, after *Sylla*'s Death, would have kept his Body from being Buried in the Field of *Mars*, and from Funeral ſolemnities, *Pompey* prevailed to bury him honourably.

Sylla's Death.

Shortly after *Sylla*'s Death, his Prophecy to *Pompey* concerning *Lepidus* proved true; For *Lepidus* openly uſurping the power which *Sylla* had, raiſed an Army of thoſe of *Marius* his faction, whom *Sylla* had hitherto ſuppreſſed, which put *Pompey* upon his beſt skill, and experience; For which end he preſently took part with the Nobility, and the honeſter part of the People, by whom he was imployed to raiſe an Army againſt *Lepidus*, who had already the greateſt part of *Italy*, and by the help of *Brutus*, kept *Gaul* on this ſide the Mountains: the reſt, *Pompey* eaſily ſubjected to himſelf, only he was ſomewhat long in beſieging *Brutus* in *Modena*. During which time, *Lepidus* brought his Army to the Gates of *Rome*, demanding his ſecond Conſulſhip, which much affrighted the People: But they were ſoon comforted by a Letter which *Pompey* ſent, wherein he informed them that he had ended his Wars without bloodſhed. For *Brutus* had yielded himſelf to *Pompey* who had ſlain him.

Pompey's Wars with *Lepidus*.

Shortly after, *Lepidus* was driven out of *Italy* into *Sardinia*, where he fell ſick, and died. At this time *Sertorius* was in *Spain*, who kept the *Romans* in great awe, being a valiant Captain, and one to whom all the Fugitives reſorted. He had already overthrown many inferiour Captains, and was now grapling with *Metellus Pius*, who in his youth had been a Noble Souldier, but now being old, and too wary, he neglected many opportunities, which *Sertorius*, by his dexterity took out of his hands.

Hereupon *Pompey* keeping his Army together, endeavoured, by the help of his Friends, to be ſent into *Spain*, as an aſſiſtant to *Metellus*: and at laſt, by the endeavour of *Lucius Philippicus*, he obtained the Government of that Country.

He goes into *Spain*.

When *Pompey* was arrived in *Spain*, *Sertorius* gave out bitter jeers againſt him, ſaying, *That he would uſe no other weapons againſt the young Boy but Rods:* and that, *if he were not afraid of the old woman*, meaning *Metellus*, *much leſs was he afraid of him.* Yet for all theſe brags, he ſtood better upon his guard, and went ſtronger to fight than he did before, being afraid of *Pompey*. In this War the ſucceſs was very various, yet nothing grieved *Pompey* more than *Sertorius* his winning the City *Lauron*. Yet ſhortly after in a ſet Battel, near the City of *Valentia*, he ſlew *Herennius*, and *Perpena*, both Gallant Souldiers, and Lieutenants to *Sertorius*, with ten thouſand of their men. This Victory ſo encouraged *Pompey*, that he haſted to fight with *Sertorius* himſelf before *Metellus* came to him, that he might have the ſole Glory of the Conqueſt. So they both met by the River of *Sucron* in the evening, both fearing the comming of *Metellus*, the one that he might fight alone, the other that he might fight with one alone. But when it came to trial, the Victory fell out doubtful, for either of their wings had the upper hand: *Sertorius* wan great honour in this Battel, bearing all before him whereſoever he went: and *Pompey* encountering a great man at Armes, cut off one of his

His Wars there.

hands

hands, yet he escaped by turning up his Horse with very rich caparisons amongst *Pompey*'s followers, and whilst they were contending about the Horse, he escaped.

The next morning very early, both the Generals brought their Armies again into the Field, to confirm the Victory, which either of them supposed that he had gotten: But *Metellus*, coming to *Pompey* at that present, *Sertorius* retreated, and dispersed his Army. *Pompey* going to meet *Metellus*; when they came near, he commanded his Sergeants, and Officers to put down their bundles of Rods, and Axes which they carried before him, to honour *Metellus* the more, being a better man than himself: But *Metellus* would not suffer it, but in every thing made *Pompey* his equal, only when they Camped together, *Metellus* gave the watch word to all the Army.

Sertorius with a running Army, cut them short of Victuals, spoiling the Country, and keeping the Sea-side, so that they were forced to divide themselves and to go into other places for Provision. *Pompey* in the mean time having spent most of his estate in this War, sent to *Rome* for mony to pay his Souldiers, threatning that if they would send him no money, he would return with his Army into *Italy*. *Lucullus* being now Consul, though he was *Pompey*'s enemy, yet procured the money for him, that himself might the better prevail to be sent against King *Methridates*: For he feared that if *Pompey* returned into *Italy*, he would procure to have that imployment.

In the mean time *Sertorius* died, and *Perpenna*, who was the chiefest man about him, supplied his room. But though he had the same Army, the same means, and the same power, yet had he not the same wit, and skill to use it. *Pompey* therefore marching directly against him, quickly discovered his insufficiency, and laid a bait for him, sending ten Troops to prey in the Fields, commanding them to disperse themselves abroad, which accordingly they did, and *Perpenna*, took the opportunity, and charged upon them, and had them in chase, but *Pompey* tarrying for them at a Foord, was ready with his Army in good order, gave them Battel, and obtained the Victory, and thus ended all the War: For most of the Captains were slain, and *Perpenna* himself taken Prisoner, whom he presently put to Death. *Perpenna* shewed to *Pompey* Letters from the greatest Noblemen of *Rome*, who were desirous of change of Government, willing him to return into *Italy*. But *Pompey* fearing that they might occasion great commotions in *Rome*, put *Perpenna* presently to Death, and burned all the writings, not so much as reading any one of them.

His Victory.

His Prudence.

Pompey after this, remained in *Spain* till he had pacified all tumults, and then went with his Army back into *Italy*, and arrived just when the War of the Bondmen and Fencers, led by *Spartacus*, was in the greatest fury. Upon *Pompey*'s coming, *Crassus* being sent General against them, made hast to give them Battel, wherein he overcame them and slew twelve thousand and three hundred of these fugitive Slaves. Yet Fortune intending to give *Pompey* some part of the honour, five thousand of these Bondmen, who escaped from the Battel, fell into his hands, whom he overcame, and wrote to the Senate at *Rome*, that *Perpenna* had overcome the Fencers in Battel, and that he had plucked up this War by the roots. The *Romans* receiving these Letters, were very glad of the news for the love which they bore to him. Yet for all the great honour and love they did bear to him, they suspected, and were afraid of him, because he did not disband his Army, fearing that he would follow *Sylla*'s steps, and rule over them by force: Hereupon as many went forth to meet him out of fear, as out of good will. But when he told them, that he would disband his Army so soon as he had Triumphed, then his ill-willers could blame him for nothing, but that he inclined more to the People than to the

His return into *Italy*.

His Victory over the Fencers.

Nobles; and becauſe he deſired to reſtore the Tribuneſhip to the People, which *Sylla* had put down.

His favour with the People.

Indeed the common People at *Rome* never longed for any thing more than they did to ſee the Office of the Tribunes ſet up again: and *Pompey* was very glad that he had ſuch an opportunity, thereby to ingratiate himſelf with them, and to requite the love which they had ſhewed to him. This was the ſecond Triumph, and the firſt Conſulſhip which the Senate decreed to *Pompey*, which made him neither the greater, nor the better man. Yet was it ſuch an honour, as *Craſſus* (the richeſt, greateſt, and eloqueneſt man in *Rome*) durſt not demand before he had requeſted *Pompey*'s good will therein: And truely *Pompey* was very glad of the requeſt, having of a long time ſought an opportunity whereby to gratifie him, and therefore he made earneſt ſuit to the People for him, aſſuring them that he would as much thank them for making *Craſſus* his fellow-conſul, and Colleage, as he would for making himſelf Conſul.

Yet when *Pompey* had obtained his requeſt, and they were both created Conſuls, they were in all things contrary one to the other, and never agreed in any one thing whilſt they ruled together: *Craſſus* had the more authority with the Senate, and *Pompey* with the People: for he reſtored to them the Office of Tribunes, and paſſed by Edict, that the Knights of *Rome* ſhould have power again to Judge in cauſes both civil and criminal. This wonderfully pleaſed the people, when himſelf came in Perſon to the Cenſors, and pray'd that he might be diſpenſed with for going into the Wars.

His Humility.

At this time *Gellius* and *Lentulus* were the Cenſors, who being honourably ſet in their Tribunal ſeats, taking a view of all the *Roman* Knights that muſtered before them, they marvelled when they ſaw *Pompey* comming, with all the Enſigns of a Conſul born before him, and himſelf (as other Knights did) leading his Horſe by the Bridle: and when he came near, he commanded the Sergeants that carried the Axes before him, to make room for him to paſs by the Barrs with his Horſe, where the Cenſors ſate. This made the People to flock about him, wondring and rejoycing with great ſilence: the Cenſors themſelves alſo were marvellous glad to ſee him ſo obedient to the Law, and did him great reverence. Then did the elder of the Cenſors examine him thus; *Pompey* the Great, *I pray thee tell me, if thou didſt ſerve ſo long in the War as the Law doth appoint?* *Pompey* anſwered aloud, Yes verily have I done, and that under no Captain but my ſelf. The People hearing this, ſhouted aloud for joy, and the Cenſors themſelves came down from their ſeats, and accompanied *Pompey* to his Houſe, to pleaſe the great multitude that followed him, clapping their hands for joy.

At the end of their Conſulſhip, grudges growing higher between *Craſſus*, and *Pompey*, there was one *Gaius Aurelius*, a Knight, who till then had never ſpoken in the publick Aſſembly: He getting up into the Pulpit for Orations, told the People openly, that that night *Jupiter* had appeared to him, and commanded him to tell both the Conſuls from him, that they ſhould not leave their Office before they were reconciled together: Yet for all this *Pompey* ſtirred not: But *Craſſus* took him by the hand, and ſpake thus before the People; *My Lords! I think it no diſhonour to me to give place to* Pompey, *ſith you your ſelves have thought him worthy to be called* the Great, *befor he had any hair on his face, and to whom you granted the honour of two Triumphs before he came to be a Senator.* Having thus ſpoken, they were reconciled together, and ſo gave up their Office.

His Pride.

Craſſus after this, retired to his former manner of life, and *Pompey*, as much as he could, avoided pleading mens cauſes in publick, and by degrees withdrew himſelf from frequenting the Market-place, and came ſeldom abroad, but when he did, he had always a great train following him. It was a rare thing

thing to see him to be familiar with any one, or to come abroad but with a great company of attendants.

The power of the Pirats upon the Seas began in *Cilicia*, of which at first there was no great account made, till they grew bold and venturous in King *Methridates* Wars, being hired to serve him: and when the *Romans* engaged in Civil Wars at home, they neglected looking after them, which made them more audacious. For they did not only rob and spoil all Merchants by Sea, but plundred Islands, and Cities upon the Sea-coast, insomuch as men of great Nobility, and Wealth joyned with them, and they set up store-houses in divers places, and had Beacons to give warning by fire all along the Sea-coasts, which were well watched: they had also great Fleets of Ships well furnished, with excellent Galliots, skilful Pilots, and Marriners: their Ships were swift of Sail, and Pinnaces for discovery. All the Sea-coast over there was musick, singing, and rioting amongst them: Prizes were daily brought in, Persons of quality taken prisoners, and put to great ransom. Their Ships were a thousand in number, and they had taken four hundred Towns. They had spoiled and destroyed many Temples that had never been profained before. They had many strange Sacrifices and Ceremonies of Religion amongst them, and besides all other insolences and injuries which they did the *Romans* by Sea, they often went on Land, and plundred and destroyed their Country Houses; and once they took two *Roman Prætors* in their Purple Robes, with their Sergeants and Officers, and carried them quite away. At another time they surprised the Daughter of *Antonius* (a man that had the honour of a Triumph) as she was walking in the Fields, and put her to a great ransom. And further to dispite the *Romans*, when they had taken any of them, and they told them that they were Citizens of *Rome*, they would cloath them like *Romans*, and putting out the Ship-ladder they would bid them be gon to *Rome*, and if they refused they would throw them overboard, and drown them.

The power of the Pirats.

These Pirats had all the *Mediterranean* Seas at their command, that a Merchant durst scarce look out, or traffick any whether. This moved the *Romans* (fearing a famine by their means) to send *Pompey* to recover the Dominion of the Seas from them. The first man that moved that *Pompey* might not only be made Admiral at Sea, but have absolute power to command all Persons whatsoever without giving any account of his doings, was *Gabinius*, *Pompey*'s Friend: which was done accordingly, and absolute authority was given unto him, not only of the Seas, but for the space of four hundred Furlongs from the Sea, within which compass were many great Nations, and mighty Kings. It gave him power also to choose out of the Senate fifteen Lieutenants, and to give to every one of them several Provinces in charge, and also to take mony out of the Treasury to defray the charges of a Fleet of two hundred Sail, with full power besides to leavy what men of War he thought good, and as many Galliots, and Marriners as he pleased.

Pompey sent against them.

His large Commission.

This Law was confirmed by the People. Yet the Nobility, and chief Senators thought that this authority did exceed, not only all envy, but that it gave them apparent cause of fear to give such unlimited power to a single Person: whereupon they were all against it but *Cæsar*, who promoted it, not so much to favour *Pompey*, as to ingratiate himself with the People. But the Noblemen fell out with *Pompey*, and one of the Consuls was very hot with him, told him that he sought to follow *Romulus* his steps, but peradventure he would come short of that end he made: This so provoked the People that they had thought to have killed him: But *Catulus*, a worthy man, spake also against this Edict, yet spake much in the praise of *Pompey*, and in conclusion, advised the People not to adventure a man of so great account in such dangerous Wars; *For* (said he) *if you chance to lose him, whom have ye then to put in*

his

his place? The People cryed out, *Your ſelf.* After this, ſeeing how the People were bent, he ſpake no more.

Next after him *Roſcius* would have perſwaded them to have ſent another with *Pompey* as his Colleague, but the People made ſuch an outcry againſt him, that a Crow flying over the Market place fell to the ground. Upon the day when the Decree was to be fully paſſed, *Pompey* went forth of the City, and when he underſtood that it was confirmed, he returned the ſame Night privately, to avoid the envy they would have born him if the People ſhould have flocked in multitudes to have waited on him home.

His Policy.

The next morning he came abroad, and Sacrificed to the Gods, and audience being given him in a publick meeting, he ſo handled the matter that they much inlarged his power, almoſt doubling the preparations, which were at firſt Decreed to him. For it was ordained that he ſhould have five hundred Ships, one hundred and twenty thouſand Footmen, and five thouſand Horſemen. He choſe alſo twenty four Senators, all of them having been Generals of Armies, and two General Treaſurers. Whileſt theſe things were preparing, the price of Victuals fell, which rejoyced the People much, and they ſaid openly, that the very Name of *Pompey* had almoſt ended the War already.

Pompey divided all the Sea into thirteen Diviſions, and in each of them he appointed a certain number of Ships, and a Lieutenant over each of them: and by thus diſperſing his Navy all abroad, he brought all the Pirats Ships that were in a Fleet within his danger, and when he had taken them, he brought them all into an Harbour. But ſuch of them as could eſcape, fled into *Cilicia*, as the ſureſt place of retreat: Theſe *Pompey* would needs follow in his own Perſon with ſixty of his beſt Ships: Yet went he not till he had ſcowred the *Tuſcan* Seas, with the coaſt of *Libia*, *Sardinia*, *Sicily*, and *Corſica*, of all thoſe Thieves that had wont to keep thereabouts, and this he did within the ſpace of forty Days, taking infinite pains, both himſelf and his Lieutenants.

His Victories over the Pirats.

Piſo, one of the Conſuls, did all he could to hinder *Pompey*'s preparations, and ſupplies of men, out of envy to his proſperity. *Pompey* being informed of it, ſent his Ships to *Brunduſium*, himſelf in the mean time paſſing through *Tuſcany* came to *Rome*; where ſo ſoon as his coming was known, the People ran out to meet him, as if he had been a long time abſent; and that which made them more joyful was, that now Victuals came in freely out of all parts, the Seas being cleared from Pirates. *Pompey* could have had *Piſo* put out of his Conſulſhip, but would not. So having ſetled all things in quiet according to his deſire, he haſted to his Navy at *Brunduſium*, and hoiſing Sail, paſſed to *Athens*, where he landed and Sacrificed to the Gods, and ſo returned to his Ships. At his going out of the City there were two Writings in his praiſe affixed to the Gate. That within was this,

He comes privately to *Rome*.

His return to his Navy.

The humbler that thou doſt thy ſelf as Man behave,
The more thou doſt deſerve the Name of God to have.

That on the outſide of the Gate was this,

We wiſht for thee, we wait for thee,
We worſhip thee, we wait on thee.

Now *Pompey* having taken many of theſe Pirots, upon their ſubmiſſion ſpared their lives, which ſo encouraged the reſt, that flying from his Captains, and Lieutenants, they came and delivered up themſelves with their Wives and Children into his hands. *Pompey* pardoned all that thus came to him,

His Clemency, and Wiſdom.

and

and by that means came to have knowledg of the reſt, whom he purſued, and in the end took. The moſt and richeſt of them had convaied their Wives, Children and goods into ſtrong Caſtles and Towns upon Mount *Taurus*, and they that were fit for ſervice, imbarked, and lay before a City of *Coraſeſium*, where they tarried for *Pompey*, and gave him Battel by Sea, and after endured a Siege by Land: Yet after a while, they beſought him to receive them to mercy, yielding themſelves, their Towns, and Iſlands, which they had ſtrongly fortified, into his hands. Thus was this War ended, and all the Pirats, within leſs than three Months ſpace, driven out of the Seas.

Pompey won alſo a great number of Ships, and ninety Gallies armed with Copper Spurs. As for thoſe whom he had taken (who were in number about twenty thouſand luſty Men and good Souldiers) he would not put them to Death, but planted them in inland Countries in certain ſmall Towns of the *Cilicians*, that were ſcarce inhabited, who were very glad of them and gave them Lands to maintain them: and whereas the City of the *Solians* had not long before been deſtroyed by *Tygranes*, King of *Armenia*, he repleniſhed it again by placing many of them there. He beſtowed others of them in the City of *Dyma* in the Country of *Achaia*, which lacked Inhabitants, and had great ſtore of good Land belonging to it, though many of his Enemies greatly blamed him for it.

Before *Pompey* was choſen General againſt the Pirats, young *Metellus* was ſent *Prætor* into *Creet*, who finding it to be a Den of theſe Thieves, he took many of them, and put them to Death: the reſt that eſcaped, being ſtraightly beſieged by him, ſent unto *Pompey*, craving pardon, and deſiring him to receive them to mercy: *Pompey* accordingly pardoned them, and wrote to *Metellus*, requiring him to give over that War, commanding the Cities alſo that they ſhould not obey *Metellus*. He ſent alſo *Lucius Octavius*, one of his Lieutenants, who entered into the Towns beſieged by *Metellus*, and fought againſt him in the behalf of the Pirats. This act of *Pompey* procured him much ill will, for that he fought for the common Enemies of the World, who had neither God nor Law, and that only to deprive a *Roman Prætor* of his Triumph, who had done ſuch good ſervice againſt them. Yet *Metellus* left not off his Wars for *Pompey*'s Letters, but having taken the Pirats, he put them to Death. His Envy.

When the news came to *Rome* that the Piratick War was ended, and that *Pompey* had no more to do, but to go from City to City to viſit them, one *Manlius* a Tribune of the People, brought in another Law, that *Pompey*, taking the Army from *Lucullus*, and all the Provinces under his Government, with all *Bythinia*, which *Glabrio* kept, ſhould go and War upon *Tygranes*, and *Methridates*, and yet reſerve in his hands all his juriſdiction, and Army by Sea in as royal a manner as he had it before, which was to make him an abſolute Monarch over all the *Roman* Empire. The Senate ſtuck not ſo much at the injury offered to *Lucullus*, depriving him of the honour of his doings, and giving it to another, but that which moſt grived them was, to ſee *Pompey*'s power eſtabliſhed into a plain Tyranny: Hereupon they encouraged one another to oppoſe it to the uttermoſt: yet when the day came for the paſſing of this Law, they all drew back for fear of angring the People, and none durſt oppoſe it: Only *Catulus* inveied againſt it a long time together: But ſay what he could, the Decree paſſed by the voices of the Tribes. And thus was *Pompey* in his abſence, made Lord of all that which *Sylla*, with much effuſion of blood had attained to with great difficulty. His Commiſſion much enlarged.

When *Pompey* by Letters from *Rome* was informed what Law the People had paſt in his behalf, he ſeemed to be much grieved that ſuch great Offices, and charges ſhould be laid upon him one in the neck of another, and clapping his

His Dissimulation.

his hands on his Thigh, he said, *O Gods! shall I never see an end of these troubles? Had it not been better for me to have been a mean Man, and unknown, than thus continually to be ingaged in War? what! shall I never see the time, that breaking the neck of spite, and envy against me, I may yet once in my life live quietly at home in my Country with my Wife and Children.* His Friends that were about him were much displeased with this his deep dissimulation, knowing that his ambitious desire to rule, made him glad at heart to be thus imployed, the rather because of the contention between him and *Lucullus*, which his deeds forthwith discovered.

His Pride.

Hereupon he sent forth his Preceps into all quarters, requiring all Souldiers immediately to repare to him, and caused all the Kings, and Princes within his jurisdiction to attend him, and so, going through all the Countries, he changed all that *Lucullus* had before established. He also released the penalties that were imposed upon them, and took from them all the favours that *Lucullus* had granted them.

Lucullus finding himself so hardly dealt with, Friends on both sides mediated a meeting betwixt them, that they might talk together, and accordingly they met in *Galatia*, having their Sergeants, and Officers with Rods wreathed about with Lawrel carried before them, which shewed that *Pompey* came to take *Lucullus*'s honour from him. Indeed *Lucullus* had been Consul before *Pompey*, and was the older man, yet *Pompey* exceeded him in dignity having Triumphed twice. At their first meeting they discoursed very courteously, each commending the others deeds, and each rejoycing at the others good success: but at parting they fell to hot words; *Pompey* upbraiding *Lucullus*'s covetousness, and *Lucullus* *Pompey*'s ambition, so that their Friends had much ado to part them.

He crosses *Lucullus*,

Lucullus when he was gone, divided the Lands in *Galatia* which he had conquered, and bestowed other gifts upon them. *Pompey* on the other side, camping hard by him, commanded the People every where not to obey him: He took his Souldiers also from him, leaving him only sixteen hundred, choosing out such as he thought would do him small service. He blemished his Glory also, telling every one that *Lucullus* had fought only with the shadow and pomp of those two Kings, and that he had left him to fight with all their force, and power. *Lucullus* on the other side said, that *Pompey* went only to fight with such as himself had subdued, and that he sought the honour of Triumph over *Armenia* and *Pontus*, as he had formerly practised to Triumph for overcoming a few Slaves and Fugitives.

His Wars with *Methridates*.

Lucullus being now gone, *Pompey* sent strong Garrisons into all the Sea coast from *Phœnicia* to the *Bosphorus*, and then marched towards *Methridates*, who had in his Camp thirty thousand Footmen, and two thousand Horsemen, yet durst he not fight, but encamped upon an high Mountain till he was forced to leave it for lack of Water. He was no sooner gone but *Pompey* seized upon the place, and setting his Souldiers to dig, he found Water enough for all his Army. Then he encamped round about *Methridates* besieging him in his own Camp: *Methridates* endured it forty five days, and then slaying all the sick and impotent in his Camp, with the choise of his Army he escaped by Night.

Another time *Pompey* found him by the River *Euphrates*, and lodged hard by him: *Methridates* prepared, suspecting that *Pompey* would that Night storm his Camp; but *Pompey* thought it not safe to fight in the dark, and therefore resolved rather to encompass him that he might not fly, and to fight him in the morning: but *Pompey*'s old Captains would needs fight presently, which *Pompey* at last consented to, and the *Romans* ran upon them with great cries, which so affrighted their Enemies, that they presently turned their backs

backs and fled, ſo that the *Romans* ſlew ten thouſand of them, and took their Camp. *Methridates* himſelf with eight hundred Horſe-men, made a Lane through the *Romans* and ſo eſcaped: Yet as ſoon as they were paſſed, his men diſperſed, ſome one way, ſome another, that himſelf was left but with three Perſons only, whereof *Hypſicratea*, a manlike woman was one, who never left him, but always looked to his Horſe, being armed after the *Perſian* manner, till he came to a ſtrong Caſtle called *Inora*, where was ſtore of Gold, and Silver, and the Kings chiefeſt Treaſure. Here *Methridates* divided all his richeſt Apparel amongſt his Friends, and to each of them a mortal Poyſon to carry about them, whereby they might prevent falling into their Enemies hands alive.

Pompey built a City in the place where he gained this Victory betwixt the Rivers of *Euphrates*, and *Araxes*, ſituate in *Armenia* the Leſs, which he called *Nicopolis*. This City he gave by the conſent of his Souldiers, to ſuch of them as were old, lame, ſick, wounded, or disbanded: to whom many of the Neighbours afterwards repairing, the *Nicopolitans* lived after the manner of the *Cappadocians*. He builds a City.

From hence *Methridates* had intended to have gone into *Armenia*, but King *Tigranes* prohibited it, and promiſed an hundred Tallents to him that could kill him: Paſſing therefore by the head of *Euphrates*, he fled through the Country of *Colchide*: In the mean time *Pompey* invaded *Armenia*, being ſolicited thereto by *Tigranes* the younger, who rebelled againſt his Father, and met *Pompey* at the River of *Araxes*, which falleth into the *Caſpian Sea*. Then did *Pompey* and he march forward, taking in ſuch Towns as yielded unto them. *Tigranes*, who had been much weakned by *Lucullus*, underſtanding that *Pompey* was of a mild and Gentle nature, he put his Souldiers into Garriſons, and himſelf with his Friends, and Kinſman went to meet *Pompey*. When he came near his Camp, being on Horſeback, there came two Sergeants to him commanding him to alight, which he did accordingly, and put off his Sword and gave it them, and when he came before *Pompey* he ſhamefully fell upon the ground, and imbraced his knees; but *Pompey* took him by the hand, raiſed him up, and made him ſit down by him on the one ſide, and his Son on the other, ſaying to them both, *As for your former loſſes you may thank* Lucullus *for them, who hath taken from you* Syria, Phœnicia, Cilicia, Galatia, *and* Sophena, *but for what you have left till my coming, you ſhall enjoy it, paying to the* Romans *ſix thouſand Tallents, for the wrong you have done them: Provided alſo that your Son ſhall have* Sophena *for his part*. *Methridates* flight. Baſe flattery.

Tigranes accepted of the conditions, whereupon the *Romans* ſaluted him King, and he gave great ſums of money amongſt the Army: But his Son was much diſcontented, and when *Pompey* ſent for him to come to Sup with him, he refuſed, wherefore *Pompey* impriſoned him, and kept him to be led in his Triumph at *Rome*.

Shortly after *Phraates*, King of *Parthia*, ſent Ambaſſadors to deſire this young Prince who was his Son in Law, and to tell *Pompey* that *Euphrates* muſt be the uttermoſt bounds of his Conqueſt. *Pompey* anſwered, that *Tygranes* had more right to his Son than *Phraates*, and as for limiting his borders, he would do it with Juſtice. So leaving *Afranius* to keep *Armenia*, he paſſed by other Nations that inhabited about the Mountain of *Caucaſus*, having *Methridates* in chaſe. Two of the chiefeſt of theſe Nations were the *Iberians*, and the *Albanians*, near to the *Caſpian* Sea. Theſe, upon his requeſt, ſuffered him to paſs through their Countries. But Winter haſting on apace, theſe Barbarous People raiſed an Army of fourty thouſand fighting men, and paſſed over the River of *Cyrnus*. *Pompey* could have hindred their paſſage, but yet let them come over, and then fought with them, and overcame them, and ſlew multitudes of them in the Field, whereupon they ſubmitted, and made peace with him. His War with the *Albanians*.

And *Illyrians.* Then *Pompey* went againſt the *Iberians*, who took part with *Methridates*. They were more and better Souldiers than the *Albanians*: they were never ſubject to the *Medes*, and *Perſians*, nor to *Alexander* the Great. Theſe *Pompey* overcame alſo in a bloody fight, and ſlew nine thouſand of them, and took ten thouſand Priſoners. From thence he went into the Country of *Colchide*, where *Servilius* met him by the River of *Phaſis*, with his Fleet with which he kept the *Pontick* Sea: He found it a hard work to purſue *Methridates* any further, who had hid himſelf amongſt a People that bordered upon the Lake of *Mæotis*. He heard alſo that the *Albanians* had rebelled, wherefore he went back to be revenged on them, paſſing over the River of *Cyrnus* again, yet with much difficulty, becauſe the Barbarous People had made a defence on the further ſide, by felling, and laying many Trees acroſs all along the Bank of the River: and when he was got over, he was to travel through a dry Country a great way before he came to any Water, whereupon he cauſed ten thouſand Goats skins to be filled with Water, and ſo marched over it. At the River *Abas* he met with his Enemies, who had now an Army of one hundred and twenty thouſand Footmen, and ten thouſand Horſemen, but Armed only in Beaſt skins. There General was *Coſis*, the Kings Brother. In the Battel this *Coſis* flew upon *Pompey*, and throwing a Dart at him, wounded him in the flank; but *Pompey* ran him through with a Lance and ſlew him. Some ſay that ſome *Amazons* aſſiſted this People againſt *Pompey*.

His Valour.

After this Battel *Pompey* going back to invade the Country of *Hyrcania*, as far as the *Caſpian* Sea, was forced to retreat by reaſon of an infinite number of deadly Serpents that he met withal, wherefore he went back into *Armenia* the leſs, to which place he had many rich preſents ſent him from the Kings of the *Elymians*, and the *Medes*, to whom he returned courteous anſwers. Yet he ſent *Afranius* with part of his Army, againſt the King of *Parthia*, who had much harraſed and plundred the Country of *Tygranes*, and he drave him out.

Serpents drive him back.

At this time the Concubines of *Methridates* were brought to him, but he would not touch any one of them, but ſent them all home again to their Parents, and Friends, being moſt of them the Daughters of Princes, and other Noble Captains, Only *Stratonice* whom *Methridates* loved above all the reſt, with whom he had left the cuſtody of his Caſtle where lay all his Treaſures of Gold and Silver, was but a Singers Daughter. She delivered the Caſtle into *Pompey's* hands, and beſides, offered him rich and goodly preſents, all which he refuſed, ſaving ſuch as might ſerve to adorn the Temples of the Gods, and that might beautifie his Triumph, leaving the reſt to *Stratonice* to diſpoſe of as ſhe pleaſed. The King alſo of the *Iberians* ſent him a Bedſtead, Table, and Chair, all of pure Gold, praying him to accept it as a token of his love, he delivered them into the Treaſurers hands to be accountable for them to the State.

His Chaſtity.

His ſelf-denyal.

From hence *Pompey* went to the City of *Amiſus*, where he did ſuch things as he had before condemned in *Lucullus*, taking upon him to eſtabliſh Laws, to give Gifts, and to diſtribute ſuch honours, as Victorious Generals uſed to do when they had ended all their Wars. And this he did to gratifie twelve Barbarous Kings, and Princes, and Captains that came to him thither. Writing alſo to the King of *Parthia*, he gave him not that Title which others uſed to do, who ſtiled him *King of Kings*. He had alſo a wonderful deſire to win *Syria*, and to paſs through *Arabia* even to the *Red Sea*, that he might enlarge his Victories every way, even to the Great Ocean. As he did when he conquered *Lybia*, and in *Spain* had enlarged the *Roman* Empire to the *Atlantick* Sea; and in purſuit of the *Albanians* he went almoſt to the *Hyrcanian* Sea.

His Ambition.

As he paſſed on towards the *Red Sea*, he commanded his Souldiers, with

a ſufficient number of Ships to wait for the Merchants that ſailed to *Boſphorus*, and to ſeize upon the Victuals, and other Merchandize that they carried thither: and ſo paſſing on with the greateſt part of his Army, he came to the place where he found the Bodies of the *Romans* that were ſlain by *Methridates* under their Captain *Trierius*, which he cauſed to be honourably buried, which thing *Lucullus* had neglected to do, which made his Souldiers hate him. His Charity.

Pompey having now by *Afranius* conquered the *Albanians* dwelling about Mount *Amanus*, he marched into *Syria*, and conquered it, making it a *Roman* Province: He conquered alſo all *Judea*, where he took King *Ariſtobulus*: He built certain Cities there, and delivered others from bondage, ſharply puniſhing the Tyrants in them. He alſo ſpent much of his time there, in deciding controverſies, and in pacifying the contentions which fell out betwixt free Cities, Princes, and Kings. And truly if *Pompey*'s fame, and renown was great, ſo was his Vertue, Juſtice, and Liberality, which covered many faults which his familiar Friends about him did commit. For he was of ſuch a gentle nature, that he could neither keep them from offending, nor puniſh them when they had offended. His acts in Syria, and Judea.

Whilſt *Pompey* was in *Judea*, being angry with *Ariſtobulus*, he marched againſt him, *Hyrcanus* (the Brother of *Ariſtobulus*, who contended with him for the Kingdom) provoking him thereunto. *Pompey* underſtanding that *Ariſtobulus* was fled into *Alexandrion*, a ſtrong and ſtately Caſtle, ſeated upon a high Hill, he ſent and ſummoned him to come unto him, and *Ariſtobulus* being adviſed not to make War againſt the *Romans*, he came to *Pompey*: and after he had debated his Title to the Kingdom, with his Brother *Hyrcanus*, by *Pompey*'s permiſſion he retired into the Caſtle again. This he did two or three times, always flattering *Pompey* out of hope to prevail in his ſuit. Yet *Pompey* required that he ſhould deliver up his Caſtles into his hands, which he was fain to do, though he was much diſcontentedat it, and therefore he went to *Jeruſalem* with a purpoſe to prepare for War. Pompey's acts in Judea.

Pompey not thinking it fit to give him any time for preparation, followed him immediately, and firſt encamped at *Jericho*, where were moſt excellent Dates, and Balſom, the moſt precious of all other Ointments, and from thence he marched towards *Jeruſalem*. *Ariſtobulus* repenting what he had done, came and met him, promiſing him mony, and that he would yield up, both himſelf and the City in a peacable way. *Pompey* pardoned him, and ſent *Gabinius* with a party of Souldiers to receive the mony: Yet were they faign to return without it: for *Ariſtobulus*'s Souldiers would not ſtand to what he had promiſed. *Pompey* being much provoked hereby committed *Ariſtobulus* into cuſtody, and preſently marched againſt *Jeruſalem*. He comes to Jericho. He marches to Jeruſalem.

The Citizens being at this time divided amongſt themſelves, they that ſtood for *Hyrcanus* were willing to open the Gates to *Pompey*: But the faction of *Ariſtobulus* refuſed, and prepared for War, becauſey *Pompey* kept their King Priſoner: and accordingly they ſeized upon the Temple, and cut down the Bridg which led into the City. *Hyrcanus* and his Friends, let in the Army, and delivered over to them, both the City, and the Kings Pallace, the cuſtody of both which, *Pompey* committed to *Piſo*, who fortified the Houſes and buildings that were neer the Temple, firſt offering to the Beſieged conditions of Peace, and when they refuſed, he prepared to give a General aſſault, being aſſiſted by *Hyrcanus* with all things needful.

On the North ſide of the City *Pompey* encamped, which was the eaſieſt to be aſſaulted: yet were there high Towers, and a deep Ditch made with hands, beſides a deep Valley which begirt the Temple, and towards the City, The Temple beſieged.

ty, the place was very ſteep when the Bridg was taken away. To overcome theſe difficulties, the *Romans* raiſed Mounts, cutting down Trees round about, and filling up the Trench with materials which the Souldies brought. This work proved very difficult, conſidering the vaſt depth of the Trench, and the reſiſtance of the *Jews*, made from above. But when *Pompey* obſerved that the *Jews* reſted every ſeventh Day (for though they would defend themſelves from an aſſailing Enemy, yet they held it unlawful on that day to hinder any work that the Enemy did) he choſe thoſe Days eſpecially wherein to carry on his work: So that in time the Trench was filled, and the Tower fitted upon the Mount, and the Engins planted, which ſhot huge Stones wherewith they battered the Temple, yet was it long before thoſe ſtrong and ſtately Towers yielded to the aſſaults of the Beſiegers.

The *Romans* being much tired, *Pompey* wondered at the obſtinacy of the *Jews*, eſpecially conſidering that all this while they never intermitted their daily Sacrifices, which the Prieſts every Morning and Evening offered upon the Altar, not omitting the ſame in their greateſt extremities. In the third month of the Siege, the greateſt Tower, being ſhaken by the battering Rams, at laſt fell, and brake down a great piece of the Wall, at which breach many of the *Romans* ruſhed into the Temple. Theſe running up and down, while ſome of the *Jews* ſought to hide themſelves, and others made ſmall reſiſtance, ſlew them all. Many of the Prieſts, though they ſaw the Enemies ruſhing in with their drawn Swords, yet being nothing at all diſmaied, continued their Sacrifices and were ſlain at the very Altar, preferring the duty which they owed to their Religion before their own lives.

The Temple taken.

All places were full of ſlaughters. Some of the *Jews* were ſlain by the *Romans*, others by their own Countrymen that were of the contrary faction. Many threw themſelves down headlong from the Rocks: others ſetting their Houſes on fire, burnt themſelves, not enduring to behold thoſe things that were done by the Enemy. Here fell twelve thouſand of the *Jews*, whereas of the *Romans* there were but few ſlain, though many wounded. Amongſt the Captives that were taken, was *Abſolon*, the Uncle and Father in Law of *Ariſtobulus*, the Son of *John Hyrcanus*.

The *Jews* ſlain.

Upon the ſame day and in the ſame month was the Temple taken by *Pompey*, as it had been taken by *Nebuchadnezzar* five hundred and forty three years before: and it fell out alſo to be on their *Sabbath*, about the twenty eight day of our *December*. *Pompey*, entered into the Temple, and many others with him, and there beheld thoſe things which were not lawful to be ſeen by any, but the High Prieſts only. And whereas there were in the Temple, the Table and Candleſticks with the Lamps, all Veſſels for Sacrifice, and the Cenſers all of pure Gold, and a huge heap of Spices, and in the Treaſuries of ſacred mony above two thouſand Talents, yet *Pompey* medled not with any of theſe, but the next day he commanded them which had the charge of the Temple, to purifie, and cleanſe it, and to offer their ſolemn Sacrifices unto God.

Note the time when the Temple was taken.

Pompey then reſtored the High Prieſthood to *Hyrcanus*, both becauſe he had ſhewed himſelf ſo forward all the time of the Siege, as alſo for that he hindred the *Jews* that were in all the Country from joyning with *Ariſtobulus*: and together with the Prieſthood he gave him the Principality alſo, only forbidding him to wear a Crown. Then did he put to death thoſe that were the chiefeſt cauſe of the War, and made the *Jews* Tributaries to the *Romans*, and the Cities which they had formerly conquered in *Cæloſyria*, he took from them, commanding them to obey their own Governours: and the whole Nation of the *Jews*, formerly advanced through proſperity, he contracted within their ancient bounds.

Hyrcanus made Prince and Prieſt.

The

The King of the *Arabians* that dwelt at the Caſtle of *Petra*, that never before made any account of the *Romans*, was now greatly afraid, and wrote to *Pompey* that he was at his devotion to do what he commanded. *Pompey* to try him, brought his Army before his Caſtle of *Petra*, and lodged them for that day, and fell to riding, and mannaging his Horſe up and down the Camp: In the mean time Poſts came riding from the Realm of *Pontus* with Letters of good news, as appeared by their Javelins wreathed about with Lawrel: the Souldiers ſeeing that, flocked about the place to hear the news, but *Pompey* would make an end of his riding before he would read the Letters, whereupon many cryed to him to alight, which he did: But then he wanted a high place to ſtand upon, and the Souldiers were ſo impatient to hear the news that they would not ſtay to make one, they heaped Saddles one upon another, and *Pompey* getting up upon them, told them, that *Methridates* was dead, having killed himſelf becauſe his Son *Pharnaces* rebelled againſt him, and had wan all which his Father poſſeſſed, writing to him that he kept it for himſelf and the *Romans*. Upon this news all the Camp rejoyced wonderfully, and Sacrificed to the Gods with great mirth. *Methridates* Death.

Pompey finding this troubleſome War to be ſo eaſily ended, preſently left *Arabia*, and by ſpeedy marches he came to the City of *Amiſus*. There he met with great Preſents which were ſent him from *Pharnaces*, and many dead Bodies of the Kings Kindred, and the Body of *Methridates* himſelf, who was known by certain ſcars in his Face. *Pompey* would by no means ſee him, but to avoid envy he ſent him away to the City of *Sinope*. He much wondered at his rich Apparel, and Weapons: The Scabbard of his Sword coſt four hundred Talents: His Hat alſo was of wondrous Workmanſhip. *Pompey* having here ordered all things according to his mind, he went homewards with great pomp and Glory. Coming to *Mytylene*, he eaſed the City of all Taxes for *Theophanes* his ſake, and was preſent at certain Plays, the ſubjects whereof were the great acts of *Pompey*. He ſo liked the Theater where theſe Plays were made, that he drew a moddle of it to make a ſtatelier than it in *Rome*. As he paſſed by the City of *Rhodes*, he heard the *Rhetoricians* diſpute, and gave each of them a Talent. The like he did at *Athens* unto the *Philoſophers* there, and towards the beautifying of the City he gave them fifty Talents. His Policy. His Liberality.

At his return into *Italy* he expected to have been received very honourably, and longed to ſee his Wife, and Children, thinking alſo that they longed as much to ſee him: But God ſo ordered it, that in his own Houſe he met with occaſion of ſorrow: For his Wife *Mutia* in his abſence had played the Harlot. Yet whilſt he was a far off, he made no account of the reports which were made to him of her: But when he drew neer to *Italy*, he was more attentive to them, whereupon he ſent her word he would own her no more for his Wife. There were alſo rumours ſpread abroad in *Rome* which much troubled him; it being given out that he would bring his Army ſtrait to *Rome*, and make himſelf abſolute Lord of the Empire. *Craſſus* hereupon, to give more credit to the report, and to procure the greater envy againſt *Pompey*, conveyed himſelf, Family, and Goods out of *Rome*. He returns into *Italy*. He divorceth his Wife.

But when *Pompey* came to *Italy*, calling his Souldiers together, he made an Oration to them as the time and occaſion required, and then commanded them to diſband, and every one to return to his own home, and to follow his buſineſs till the time of his Triumph. As he paſſed, ſuch was the love of the People to him, that multitudes of them accompanied him to *Rome* whether he would or no, and that with a greater power than he brought with him into *Italy*, ſo that if he had been diſpoſed to have made Innovation, he needed not the aſſiſtance of his Army therein. He diſbands his Army. The People honour him.

At

At this time there was a Law that no man ſhould enter into *Rome* before his Triumph, wherefore *Pompey* ſent to the Senate, requeſting them to defer the choiſe of Conſuls for a few days, that he might further *Piſo*, who ſued for the Conſulſhip that year: But through *Catoes* means they denyed his requeſt. *Pompey* marvelling to hear of his boldneſs and free Speech, was very deſirous to make him his Friend. So *Cato* having two Neeces, he deſired to marry one himſelf, and to have the other for his Son; but *Cato* flatly denied him, though his Wife, and Siſter were angry that he refuſed to make alliance with *Pompey* the *Great*.

He ſeeks to win *Cato*.

After this, *Pompey* being deſirous to prefer *Afranius* to be Conſul, he cauſed mony to be given to the Tribes of the People, which being reported abroad, made every man ſpeak evil of him, as having put the Conſulſhip to ſale for money, whereas himſelf had purchaſed it by his Noble and Valiant deeds.

The time for his Triumph being come, the ſtatelineſs, and magnificence was ſuch, that though he had two days to ſhew it, yet lacked he time to produce all. For there were many things prepared for the ſhew which were not ſeen, and would have ſet forth another Triumph. Firſt the Tables were carried wherein were written the Names of the Nations for which he Triumphed: as the Kingdoms of *Pontus*, *Armenia*, *Cappadocia*, *Paphlagonia*, *Media*, *Colchis*, *Iberia*, *Albania*, *Syria*, *Cilicia*, and *Meſopotamia*: As alſo the People that dwell in *Phœnicia*, *Paleſtina*, *Judæa*, and *Arabia*: And all the Pirats that he had overcome by Sea, and Land. In all theſe Countries he had taken a thouſand Caſtles, and neer nine hundred Towns, and Cities. Of Pirats Ships eight hundred. Moreover he had repleniſhed with Inhabitants thirty nine deſolate Towns. Theſe Tables alſo declared, that the Revenue of *Rome*, before theſe his conqueſts, aroſe but to five thouſand Myriads, but now he had improved them to eight thouſand, and five hundred Myriads. Beſides, he now brought into the Treaſury to the value of twenty thouſand Talents in Silver, Gold, Plate, and Jewels, beſides what had been diſtributed already among the Souldiers, of which he that had leaſt, had fifteen hundred Drachma's for his ſhare.

His ſecond Triumph.

The Priſoners that were led in this Triumph, were the Son of *Tygranes*, King of *Armenia*, with his Wife, and Daughter: The Wife of King *Tygranes* himſelf, called *Zozime*: *Ariſtobulus* King of *Judæa*. The Siſter of *Methridates*, with her five Sons: And ſome Ladies of *Scythia*. The Hoſtages of the *Iberians* and *Albanians*, as alſo the Kings of the *Commagenians*: Beſides a great number of Marks of Triumph which himſelf and his Lieutenants had won in ſeveral Battels. But the greateſt honour that ever he wan, and which no other of the Conſuls ever attained to, was, that his three Triumphs were of the three Parts of the World, to wit, his firſt of *Africk*: his ſecond of *Europe*: And his third *Aſia*; and all this before he was forty yeards old. But from this time forward *Pompey* began to decline, till (with his Life) he had loſt all his Honour.

Lucullus at his return out of *Aſia*, was well received by the Senate, and much more after *Pompey* was come to *Rome*. For the Senate encouraged him to deal in affairs of State, being of himſelf ſlow, and much given to his eaſe and pleaſure, becauſe of his great Riches. So when *Pompey* was come, he began to ſpeak againſt him, and through *Catoes* aſſiſtance, gat all things confirmed which he had done in *Aſia*, and which had been undone by *Pompey*. *Pompey*, having ſuch an afront put upon him by the Senate, had recourſe to the Tribunes of the People, the vileſt of whom was *Clodius*, who cloſed with him, and had *Pompey* ever at his Elbow, ready to ſecond what motion ſoever he had to make to the People: He alſo deſired *Pompey* to forſake *Cicero*, his ancient Friend, but *Clodius* his utter Enemy. By this means *Cicero* was brought into

into danger, and when he required *Pompey*'s aſſiſtance, he ſhut the door againſt him, and went out at a back-door; whereupon *Cicero* was forced to forſake *Rome*. *Cicero* leaves *Rome*.

At this time *Julius Cæſar* returning from his Prætorſhip out of *Spain*, laid ſuch a plot as quickly brought himſelf into favour, but tended to the ruin of *Pompey*. He was now to ſue for his firſt Conſulſhip, and conſidering the enmity between *Pompey* and *Craſſus*, he conſidered that if he joyned with one, he made the other his Enemy, he therefore made them Friends, which indeed undid the Commonwealth. For by this means *Cæſar* was choſen Conſul, who ſtrait fell to flattering of the People, and made Laws for their advantage, diſtributing to them Lands, which embaſed the Majeſty of the chief Majeſtrate, and made a Conſulſhip no better than the Tribuneſhip of the People. *Bibulus*, his Fellow Conſul, oppoſed him what he could, and *Cato* alſo, till *Cæſar* brought *Pompey* into the Pulpit for Orations, where he asked him whether he conſented to the Decree which he had ſet forth? *Pompey* anſwered *That he did: and that he would defend it with the Sword.* This gat him much ill will. *Cæſars* Policy. He flatters the People.

Not many days after, *Pompey* married *Julia* the Daughter of *Cæſar*, formerly betrothed to *Servilius Cæpio*: and to pacifie *Cæpio*, *Pompey* gave him his own Daughter in marriage, whom yet he had promiſed to *Fauſtus*, the Son of *Sylla*. *Cæſar* alſo married *Calphurnia*, the Daughter of *Piſo*. Afterwards *Pompey* filling *Rome* with Souldiers, carried all by force. For as *Bibulus* came to the Market place accompanied with *Cato* and *Lucullus*, they were baſely abuſed, and many were wounded, and when they were driven away, they paſſed the Act for dividing of the Lands as they pleaſed. The People being encouraged hereby, never ſtuck at any matter that *Pompey* and *Cæſar* would have done. And by this means all *Pompey*'s former Acts were confirmed, though *Lucullus* oppoſed what he could. *Cæſar* alſo was appointed to the Government of both *Gauls* with four whole Legions. *Pompey* marries *Cæſars* Daughter.

Then were choſen Conſuls, *Piſo*, Father in Law to *Cæſar*, and *Gabinius*, *Pompey*'s great flatterer. *Pompey* now ſo doted on his young Wife, that he ſuffered himſelf wholly to be ruled by her, and leaving all publick affairs, he went with her to Country Houſes, and places of pleaſure, which encouraged *Clodius*, a Tribune of the people to deſpiſe him, and to enter into ſeditious attempts. For when he had driven *Cicero* out of *Rome*, and ſent away *Cato* to make War in *Cyprus*, and *Cæſar* was occupied in *Gaul*, finding that the people were at his beck, becauſe he flattered them, he then attempted to undo ſome things that *Pompey* had eſtabliſhed. Amongſt others he took young *Tygranes* out of priſon, and carried him up and down with him, and continually picked quarrels againſt *Pompey's* Friends. *Pompey* coming abroad one day to hear how a matter of his was handled, this *Clodius* having gotten a company of deſperate Ruffians about him, gat up into a high place, and asked aloud, *Who is the moſt licentious Captain in all the City?* They anſwered, *Pompey*. And *who* (ſaid he) *is he that ſcratched his head with one finger?* They again anſwered, *Pompey*, clapping their hands with great ſcorn. This went to *Pompey's* heart, who never uſed to be thus abuſed, and he was yet more vexed, when he ſaw that the Senate was well pleaſed with this his diſgrace, becauſe he had forſaken, and betrayed *Cicero*. Upon this a great uprore was made in the Market place, and many were hurt, whereupon *Pompey* would come no more abroad whilſt *Clodius* was Tribune, but adviſed with his Friends how he might ingratiate himſelf with the Senate: they adviſed him to put away his Wife *Julia*, to renounce *Cæſars* Friendſhip, and to ſtick again to the Senate. Some of theſe things he diſliked, yet was content to call home *Cicero*, who was *Clodius* his mortal Enemy, and in great favour with the Senate. He dotes on his young Wife. *Pompey* diſgraced.

Here-

Hereupon *Pompey* brought *Cicero*'s Brother into the Market place to move the matter to the People, with many men about him, and they fell to blows, so that many were slain, yet he overcome *Clodius*, and *Cicero* was called home by the Decree of the People, who also brought *Pompey* into favour with the Senate, and caused a Law to be made whereby to enable *Pompey* to bring Corn to *Rome*: and thus by *Cicero*'s means *Pompey* had once again power given him both by Sea and Land over all the *Roman* Territories. For all the Havens, Marts, and Fairs, and all Store-houses, and Merchandizes, yea, and Tillage, came into his hand.

Cicero recalled.

For this *Clodius* accused him, saying, that the Senate had made this Law, not because of a dearth of Victuals, but that they made a dearth that so the Law might pass for restoring *Pompey's* power, which was almost come to nothing. *Pompey* having now full Authority to cause Corn to be brought to *Rome*, he sent his Friends, and Lieutenants abroad, and himself went into *Sicily*; and when he was ready to return again, there arose such a storm, that the Mariners feared to weigh their Anchors; but he commanded them to do it, saying, *Its necessary that the People should have Corn, but its not necessary that I should live.* Thus by his prudence and courage he filled all the Markets with Corn, and the Seas with Ships, and so great plenty of Provision was brought in, as fully furnished, not only *Rome*, but all *Italy*.

Pompey sent for Corn.

Note.

About this time *Cæsars* great conquests in *Gaul* wan him much credit. But whilst they thought him to be Warring afar off, he appeared in the midst of the People at *Rome*, and much opposed *Pompey* in the weightiest matter of the Commonwealth. For he had the power of an Army which he hardened with pains, and continual exercise, not only to fight against the Barbarous People, but to make himself invincible, and dreadful to the World. Moreover, by that infinite quantity of Gold, and Silver, and other Treasures that he gat from the Enemy, he purchased many Friends to himself, sending great Presents to *Rome*, to the *Ædiles*, *Prætors*, *Consuls*, and their Wives; therefore when he was come back over the *Alps*, and Wintered in the City of *Luca*, multitudes of the People, yea, two hundred of the Senate themselves, amongst whom were *Crassus* and *Pompey*, went out of *Rome* unto him. All these *Cæsar* returned back again, some with store of mony, others with good Words: But with *Pompey* and *Crassus* he agreed, that they two should sue to be Consuls, and that himself would send good store of voices upon the day of Election: and that if they were chosen they should get a Decree of the People, that they should have some new Provinces, and Armies assigned to them, and withal, that they should procure his Government to continue for five years longer. This Plot being discovered, and spread abroad, gave great distast to honest men, and many who had intended to sue for the Consulship, gave it over. Only *Lucius Domitius*, being encouraged by *Cato*, stood for it. For (said he) *Thou doest not contend for the Consulship, but to defend the liberty of thy Country against two Tyrants.* *Pompey* fearing *Catoes* faction, thought it not safe to let *Domitius* come into the Market place: He sent therefore armed men against him, who slew the Torch-bearer that came before him, and made all the rest to flie, amongst whom *Cato* was the last man that retired, who, whilst he defended *Domitius*, was wounded in the Elbow.

Cæsar comes privately to *Rome*.

He bribes the Officers.

Thus *Pompey* and *Crassus* came to be Consuls, wherein they carried themselves very dishonestly. For the People being about to choose *Cato*, *Prætor*: *Pompey* perceiving of it, brake up the Assembly, falsly alleadging that he had certain ill signs, and afterwards, corrupting the Tribes, they chose *Antias*, and *Vatinias*, *Prætors*, and then by *Trebonius*, a Tribune of the People, they published an Edict that *Cæsar* should hold his Government five years longer: Unto *Crassus* they appointed the Province of *Syria*, and to make War against the *Parthians*. Unto *Pompey* they allotted *Africk* and both the *Spains*, with four

Pompey chosen Consul.

Provinces divided.

four whole Legions, of the which, at *Cæsars* request, he sent him two, to assist him in his Wars in *Gaul*.

Crassus, at the going out of his Consulship, departed into *Syria*, and *Pompey* remained in *Rome* to dedicate the Theater which he had built, where he caused many goodly Plays to be made, and caused Wild Beasts to be baited, and hunted, amongst which, five hundred Lions were killed: but the most terrible sight of all, was amongst his Elephants. This he did to gratifie the People, though to his very great cost, and he procured much love to himself thereby. But he got more envy from others by committing the Government of his Provinces, and Legions, unto his Lieutenants, whilst himself with his Wife took their pleasure up and down *Italy*. *Pompey's* Theater dedicated.

At an Election of the *Ædiles*, on a sudden there was a great hurly-burly, Swords were drawn and many were slain about *Pompey*, so that he was faign to send home his Garments that were sprinkled with their blood and to fetch others. His young Wife that was great with child, seeing his clothes bloody, was so frighted that she fell into a swound, that they had much ado to recover her. At another time, being with child again, she fell in labour, and died in childbirth: and as *Pompey* was carrying her into the Country to bury her neer unto the *City* of *Alba* at his Country House, the people took her corps, and carrying it into the Field of Mars, buried it there: and this they did more for *Cæsar*, than for *Pompey's* sake. *Julia* dieth.

This alliance between *Pompey* and *Cæsar* being thus broken, which rather covered than bridled their ambition to Rule, there arose a new stir in *Rome*, and every mans mouth was full of seditious words: About which time news came that *Crassus* was overcome and slain in *Parthia*, who was the only bar to hinder these two from civil War: for they both feared him, and therefore kept themselves quiet. Yet they thought the Empire of *Rome* was too little for them. *Pompey* thinking that *Cæsar* would not disband his Army, sought to strengthen himself against him by procuring Offices in the City: and when he could not procure them, the people being bribed by *Cæsar*, he left the City without a Magistrate, so that there were none to command, or whom the people might obey. Hereupon a rumour was spread that a *Dictator* must be chosen, and that *Pompey* must be the man: This *Cato* opposed with all his power: Bnt when *Pompey's* Friends excused him, saying, that he neither sought, nor would accept of it, then *Cato* highly commended him, and pray'd him to see good order kept in the Commonwealth, which accordingly he undertook. *Pompey* and *Cæsar* quarrel.

Then were *Domitius* and *Massala* chosen Consuls, but after a while one of them died, vvhereupon many vvere earnestly bent to have a *Dictator*, and *Cato* fearing great disorders, was willing that *Pompey* should have some Office to keep him from that vvhich was more Tyrannical. *Bibulus* a chief man in the Senate, and *Pompey's* Enemy, was the first man that moved that *Pompey* might be chosen Consul alone: For (said he) by this means the Commonvvealth shall be rid of present trouble, or it shall be in bondage to an honest man. It vvas expected that *Cato* vvould have opposed this motion; but rising up, he told them, that he vvould not first have made this motion, but seeing it vvas propounded by another, he thought it meet, and reasonable to be followved. For (said he) *Its better to have an Officer to command, whatsoever he be, than to have none at all, and that there was none so fit to command in so troublesome a time as* Pompey.

All the Senate consented hereto, and ordained that *Pompey* only should be Consul, and that if he savv it needful to have the assistance of an other, he might name whom he saw good, yet not till two months vvere past. *Pompey* being thus made Consul alone, he carried it very friendly unto *Cato*, and thanked him for the honour he had done him, intreating his assistance in the *Pompey* made Consul.

execution of his Office. *Cato* replied that he had no reaſon to thank him; for what he had done, he had not done it for his ſake, but out of his reſpect to the publick good: and that if he asked his counſel in any thing, he would give it him privately, if not, that he would openly ſpeak that which he thought beſt.

He marries *Cornelia.*

Pompey then married *Cornelia*, the Daughter of *Metellus Scipio*, the late Wife of young *Publius Craſſus*, ſlain with his Father in *Parthia*. This Lady was of excellent beauty, and gifts, well learned, skilful in Muſick, Geometry, and Philoſophy; ſhe was modeſt, and ſober, free from brawling, or fooliſh curioſity. Her Father was Noble both by Birth, and deportment. Yet many diſliked *Pompey*'s marrying ſo young a Wife, and giving himſelf to Feaſting and Jollity, when he ſhould have looked to his Conſulſhip in ſo troubleſome a time.

His juſtice.

Pompey proceeded ſharply againſt thoſe that by Bribery, and indirect means came to their Offices. He made Laws, and Ordinances for the adminiſtration of Juſtice, and himſelf dealt uprightly in all things, and took order that Judgment ſhould be adminiſtred with ſilence, ſafety, and gravity. But when his Father in Law was accuſed, he ſent for three hundred and ſixty Judges home to his Houſe, praying them to help him, which the accuſer of *Scipio* underſtanding, let fall his ſuit. *Plancus* alſo being accuſed, *Pompey* (contrary to the Law) ſpake in his commendation; whereupon *Cato*, who was one of the Judges, ſtopped his Ears, ſaying, that he would not hear an offender praiſed, being contrary to the Law: *Plancus* was condemned by all the Judges to the great ſhame of *Pompey*. Yet otherwiſe he ſet all things in good order, and choſe his Father *Scipio* for his fellow Conſul for the five laſt Months. Then he cauſed the Government of his Provinces to be aſſigned to him for four years more, with commiſſion to take out of the Treaſury a thouſand Talents yearly, for to defray the charges of his Wars.

And injuſtice.

Cæſars Friends ſeeing this, moved that ſome conſideration might be had of him alſo, who made great Wars for the Commonvvealth, and by his good ſervice had deſerved either to be choſen Conſul again, or elſe that they ſhould prolong his charge, and Goverment, that no other ſucceſſor might reap the fruit of his labours; Much ſtir aroſe about this matter: But *Pompey* ſaid, that he had received Letters from *Cæſar*, by which he requeſted a ſucceſſor, and to be diſcharged of this War: adding that he thought it fit they ſhould grant him the priviledg to demand the ſecond Conſulſhip though he was abſent. This *Cato* ſtoutly withſtood, ſaying, that leaving his Army he muſt return home as a private man, and in his own Perſon crave recompence of his Country. *Pompey* replying nothing hereto, made many think he bore no great good vvill to *Cæſar*; the rather becauſe he had ſent to him for the two Legions which he had lent him under colour of his War againſt the *Parthians*. Though *Cæſar* ſmelt his deſign, yet he ſent his Souldiers, and rewarded them liberally.

He ſends to *Cæſar* for his two Legions.

His ſickneſs, and recovery.

About this time *Pompey* fell dangerouſly ſick at *Naples*, whereof he yet recovered again, and the *Neapolitans* ſacrificed to the Gods, for his recovery; the like alſo did their Neighbours round about, and it ran ſo generally through *Italy*, that there was no City or Town wherein they did not make open Feaſting, and rejoyced for many days together. The infinite number of People alſo which went to meet him out of all places was ſuch, that there was not room enough for them all, but the High-ways, Cities, Towns, and Ports were full of People, Feaſting and ſacrificing to the Gods for his recovery. Divers alſo went to meet him that were Crowned with Garlands, caſting Noſegays, and Flowers upon him. Yet ſome thought that this was the cauſe of the civil Wars that enſued. For hereupon he grew ſo proud to ſee himſelf thus honoured, that forgetting his former Government, he began to deſpiſe

The People honour him.

Pompey's Pride.

Cæſar,

Cæſar, thinking that he could eaſily overcome him when he pleaſed. Beſides, *Appius* that brought him his two Legions from *Cæſar* out of *Gaul*, reproached much his doings there, and gave out many foul words againſt *Cæſar*. For he ſaid that *Pompey* knew not his own ſtrength, who might overcome *Cæſar* with his own Legions, for that when they ſaw *Pompey* they would forſake *Cæſar* and turn to him.

Theſe flattering Speeches made *Pompey* ſo ſecure, that he laughed them to ſcorn who were afraid of War; and ſuch as ſaid that if *Cæſar* came to *Rome*, they knew not how his power could be reſiſted, he ſmilingly bad them take no thought, for if he did but ſtamp on the ground, he could fill *Italy* with Armies both of Horſe and Foot out of all places. In the mean time *Cæſar* increaſed his Army, and drew neer to *Italy*, and ſent ſome of his Souldiers daily to *Rome* to be preſent at the election of Magiſtrates, and many of thoſe that were in Office he wan with mony: amongſt whom was *Paulus*, one of the Conſuls, whom he drew to his ſide by giving him fifteen hundred Talents. The like he did to *Curio*, a Tribune of the People by paying his vaſt debts, and he gained thereby *Mark Anthony*, who was engaged for a great part of *Curio*'s debt. A Captain alſo ſent from *Cæſar*, being at the Senate door, and underſtanding that they would not prolong *Cæſars* Government as he deſired, clapping his hand on his Sword, he ſaid, *well! this ſhall give it him.* Note. The miſeries of War.

Curio requeſted in the behalf of *Cæſar*, that they would either cauſe *Pompey* to disband his Army, or elſe licence *Cæſar* to have his Army as well as he. For (ſaid he) being private men they will either agree between themſelves, or both being of like ſtrength, neither will ſeek any alteration for fear of the other. But *Marcellus* the Conſul, oppoſed this hotly, calling *Cæſar* Thief, and ſaying that he would proclaim him an open Enemy to *Rome* if he did not diſperſe his Army. Yet *Curio*, *Anthony*, and *Piſo* procured that the Senate ſhould decide the matter, ſaying, *All they that would have* Cæſar *disband his Army, and* Pomey *to keep his, let them go to the one ſide of the Houſe, and ſuch as would have them both to disband, let them ſtand on the other*: by this means it was carried againſt *Pompey*. *Curio* much rejoyced at the Victory, and going into the Market place, he was there received by his faction with ſhouts of joy, and clapping of hands, and Noſegays of Flowers thrown upon him.

Pompey was not preſent to ſee the good will of the Senators to him: but *Marcellus* ſtood up and ſaid, that he would not ſtand trifling, and hearing Orations, when he knew that ten Legions were already paſſed over the *Alps*, intending to come in Arms againſt them, and that he would ſend a man that ſhould defend their Country well enough. And ſo going through the Market place unto *Pompey*, being followed by all the Senators, he ſaid openly: *Pompey, I command thee to help thy Country with that Army thou haſt already, and alſo to leavy more to aid thee.* *Lentulus* alſo uſed the ſame Speech to him, who was choſen for the year following. *Pompey* made General againſt *Cæſar*.

When *Pompey* went to leavy Souldiers in *Rome*, ſome would not obey him, and others went very unwillingly, the moſt part of them crying out Peace, Peace. *Anthony* alſo, againſt the Senators minds, read a Letter to the People ſent from *Cæſar*, vvherein he ſeemed to make reaſonable requeſts to draw the affections of the common People to him. For he moved that both *Pompey* and he ſhould reſign their Governments, and diſmiſs their Armies, referring themſelves wholly to the Judgments of the People, and to deliver up unto them an account of their doings. *Cicero*, vvho was lately returned from *Cilicia*, endeavoured to bring them to an agreement, propounding that *Cæſar* that ſhould leave the Goverment of *Gaul*, and his Army, reſerving only two Legions, and the Government of *Illyria*, attending his ſecond Conſulſhip. The fruits of diviſion.

Pompey liked not this motion, and ſo all treaty of Peace was cut off.

Wars between *Pompey* and *Cæſar*.

In the mean time news came to *Rome* that *Cæſar* had won *Ariminum*, a large and ſtrong City in *Italy*, and that he came directly to *Rome* with a great power: But the truth was he came but with three thouſand Horſe, and five thouſand Foot, and would not ſtay for the reſt of his Army that was not yet come over the *Alps*, but haſted rather to ſupriſe his Enemies on the ſudden, who were all in a hurly-burly, not expecting him ſo ſoon, than to ſtay till they were fully ready to fight with him. When he

Cæſar paſſes *Rubicon*.

came to the River of *Rubicon* (which was the utmoſt bound of the Province which he had the charge of in *Italy*) he made an Alt, pondring with himſelf the great enterpriſe he took in hand: At laſt he cryed out to them that were by, *Facta eſt alea*, let the Die be caſt: Or let us put all to the hazard, and ſo paſſed on with his Army.

News hereof coming to *Rome*, never was there ſuch a conſternation and fear ſeen amongſt them. For all the Senate ran immediately to *Pompey*, together with all the reſt of the City Magiſtrates, and *Tullus* asked him, what power he had in readineſs to reſiſt *Cæſar*? He anſwered (but ſomething faulteringly) that he had his two Legions that came from *Cæſar*, and with thoſe that he had levied in haſt, he thought he ſhould make up thirty thouſand

Pompey reproached.

fighting men. Then *Tullus* cryed out, *Ah! thou haſt mocked us* Pompey; and thereupon ordered Ambaſſadours to be ſent to *Cæſar*. *Phaonius* alſo, a bold man, ſaid, *Stamp now with thy Foot upon the Ground*, Pompey, *and make thoſe Armies come which thou haſt promiſed*. *Pompey* patiently bore this mock. Then *Cato* thought good that they ſhould make *Pompey* Lieutenant General of *Rome*, with full and abſolute Power to command all, ſaying, *They that knew how to do the greateſt miſchief, know beſt how to remedy the ſame*. And ſo immediately he departed to his Government in *Sicily*. Alſo all the other Senators went to the Provinces whereunto they were appointed.

Thus all *Italy* being in Arms, no man knew what was beſt to be done:

The confuſion in *Italy*.

For ſuch as were out of *Rome* came flying thither out of all parts, and ſuch as were in *Rome*, fled out as faſt, where all things were in diſorder. They which were willing to obey were very few, and they who by diſobedience did hurt, were too many, neither would they ſuffer *Pompey* to order things as he would, becauſe every one followed his own fancy, yea, in one day they were in divers minds. All this while *Pompey* could here no certainty of his Enemies, the reports being ſo various; and when he ſaw the tumult, and confuſion ſo great at *Rome* that there was no poſſibility of pacifying it, he com-

Pompey leaves *Rome*.

manded all the Senators to follow him, declaring all ſuch as ſtaid behind to be *Cæſars* Friends. The two Conſuls fled alſo without Sacrificing to the Gods, as their manner was when they went to make War: And *Pompey* in his greateſt danger and trouble had great cauſe to think himſelf happy, becauſe he had every mans good will.

Cæſar enters *Rome*.

Shortly after *Pompey* was gone out of the City, *Cæſar* came into it, who ſpake very friendly to all whom he found there, labouring to quiet their fears: Only he threatened *Metellus*, one of the Tribunes, becauſe he would not ſuffer him to take any of the Treaſure of the Commonwealth, ſaying, *That it was not ſo hard a thing for him to kill him as to ſpeak it*. Thus having put by *Metellus*, and taken what he pleaſed out of the Treaſury, he prepared to follow *Pompey*, intending to drive him out of *Italy* before his Army ſhould come to him, out of *Spain*.

Pompey at *Brunduſium*.

Pompey in the mean time took *Brunduſium*, and having gotten ſome Ships together, he cauſed the two Conſuls preſently to embark, with thirty Compays of Footmen, which he ſent before to *Dyrrachium*. He ſent alſo his Father in Law *Scipio*, and his Son *Cneius Pompeyius* into *Syria* to provide him Ships.

Ships. Then did he fortifie *Brunduſium*, and guarded the Walls with Souldiers, commanding the Citizens not to ſtir out of their Houſes. He caſt up Trenches alſo within the City at the end of all the ſtreets, ſaving thoſe two which led to the Haven, and filled thoſe Trenches with ſharp pointed ſtakes, and when at leaſure he had imbarked all the reſt of his Souldiers, he by a ſign, called off thoſe vvhich guarded the Walls, and having received them into his Ships, he hoiſted Sails and departed. *He leaves Italy.*

Cæſar finding the Walls of *Brunduſium* unguarded, preſently ſuſpected that *Pompey* was fled, and ruſhing into the City, he had certainly faln into the Pits, but that the *Brunduſians* gave him warning of them, whereupon he fetched a compaſs about to go to the Haven, and coming thither, he found all the Ships under ſail ſave two, vvherein were a few Souldiers. Some judged this departure of *Pompeys* the beſt Stratagem of War that ever he uſed: But *Cæſar* marvelled that being in ſo ſtrong a City, and expecting his Army out of *Spain*, and being Maſter of the Seas beſides, he vvould ſo eaſily forſake *Italy*. Thus *Cæſar* vvithin threeſcore days became Lord of all *Italy* vvithout bloodſhed. He was very deſirous ſpeedily to have followed *Pompey*, but having no Ships ready, he was forced to ſtay. Then did he haſten into *Spain* to joyn *Pompey*'s Army with his own. *Cæſar* purſues him.

Pompey in the mean ſpace had gotten a marvellous great power together both by Sea, and Land. By Sea he had five hundred good Ships of War, beſides multitudes of Galliots, Foiſts, and Pinnaces. By Land he had all the flower of the Horſemen of *Rome*, and of all *Italy* to the number of ſeven thouſand Valiant men, and of great Houſes: But his Footmen were raw and untrained Souldiers, whom *Pompey* continually exerciſed at the City of *Berœa*, taking as much pains therein as if he had been in his youth. It was great encouragement to others to ſee *Pompey*, being fifty eight years old, fighting on foot compleatly Armed, and then ſpeedily to mount on Horſeback, and in his full Career to draw, and put up his Sword, to caſt his Dart, with as much agility and ſtrength, and point blank, that few young men could do the like. *Pompey's* Power by Sea. His induſtry and activity.

To *Pompey* there came divers Kings, Princes, and Lords of great Countries: and of *Roman* Captains, who had born Office, to the number of a vvhole Senate. Amongſt theſe, there came alſo *Labienus*, who formerly had been *Cæſars* great Friend, and an aſſiſtant to him in his Wars in *Gaul*. There came alſo to him *Brutus*, a very Valiant man, vvho had never before ſpoken unto *Pompey*, becauſe he thought him guilty of his Fathers Murther, but novv he vvillingly joyned with him as a defender of the *Roman* Liberties. *Cicero* himſelf alſo, vvho had Written, and given counſel for Peace, thought it a ſhame not to be amongſt the number of thoſe vvho would hazard their lives in the defence of their Country. There came alſo *Didius Sextus*, though he was an old man, and lame of one of his Legs, vvhom when *Pompey* ſavv coming (though others laughed him to ſcorn, yet) he roſe up and vvent to meet him, judging it a ſign of much love vvhen ſuch old men choſe rather to accompany him in danger, than to remain at home in ſafety. Many came to him.

The chief of *Pompey's* Army, ſitting in Counſel, decreed that no Citizen of *Rome* ſhould be put to death, but ſuch as fell in Battel: That no City ſubject to the Empire of *Rome* ſhould be ſackt, vvhich made *Pompey's* part liked the better: And moſt judged thoſe, Enemies both to the Gods, and Men, that did not vviſh him the Victory. *Cæſar* alſo ſhevved himſelf very courteous, and merciful; for having taken all *Pompey's* Army in *Spain*, he ſet all the Captains at liberty, and only reſerved the Souldiers to himſelf: Then coming over the *Alps* again, he paſſed through all *Italy*, and came to *Brunduſium* in the Winter time, and from thence, paſſing over the Sea he came to the *Cæſars* curteſie, and mildneſs.

the City of *Oricum*: and having *Vibius*, one of *Pompey*'s familiar Friends with him, whom he had taken Priſoner, he ſent him to *Pompey* again to deſire that they might meet, and both of them disband their Armies within three days, and being reconciled, and having given their Faith each to other, to return into *Italy* like good Friends together. But *Pompey* durſt not truſt to theſe fair words, judging them but ſnares to entrap him. He therefore ſuddenly removed to the Sea coaſt, and took all the places of ſtrength neer to the Sea ſide, ſafely to lodg his Camp in, and all the Ports, Harbours, and Creeks, fit for Ships to lie in, ſo that whatſoever Wind blew, it ſerved his turn to bring him either men, victuals, or mony.

Cæſar wants Victuals.

Cæſar, on the other hand was ſo diſtreſſed both by Sea and Land, that he was driven to haſten to a Battel, and to aſſail *Pompey* even in his own ſtrength, to force him to fight with him, and for the moſt part he always had the better in moſt skirmiſhes, ſaving one, wherein he was in danger to have loſt all his Army. For *Pompey* had valiantly repulſed all his men, and made them

Cæſar beaten.

flie, and had ſlain two thouſand of them in the Field, but he durſt not enter pell mell with them into their Camp when they fled: which made *Cæſar* ſay to his Friends, *That his Enemy had won the Victory that day if he had known how to overcome.* This Victory did ſo encourage *Pompeys* men, that they would needs hazard a Battel. But *Pompey*, though he wrote to many of his Friends and Confederates as if he had already beaten *Cæſar*, yet was he not willing to adventure all upon a Battel, thinking it better, by protracting time and cutting his Enemy ſhort of Victuals, to overcome him.

For this end *Pompey* perſwaded his men to be quiet, and not to ſtir: But when *Cæſar*, after this laſt bickering, being ſcanted of Victuals, raiſed his Camp, and departed to go into *Theſſaly*, through the Country of the *Athamaneans*, then he could no longer bridle their courage, who cryed out, *Cæſar* is fled, let us follow him: And others ſaid let us return home

Imprudence.

into *Italy*. And ſome ſent their Friends, and Servants to *Rome* to hire them Houſes near the Market place, intending at their return, to ſue for Offices. Some in a jollity would needs ſail to *Leſbos*, where *Pompey* had left his Wife *Cornelia*, to carry her the good news that the War was endeed.

Pompey calling a Counſel, *Affricanus* thought it beſt to go into *Italy*, and to win that, as being the chiefeſt mark they ſhot at in this War: For whoſoever had that, was ſure of all *Sicily*, *Sardinia*, *Corſica*, *Spain*, and *Gaul*: He ſaid alſo, that it was a diſhonour to *Pompey* (who ſhould be very tender of his credit) to ſuffer their Country to be in ſuch bondage, and ſubjection to Slaves, and baſe flatterers of a Tyrant, when as it offered it ſelf as it were, into their hands. But *Pompey* thought it diſhonourable for him to flie from *Cæſar*, and to make him follow him, ſince he now had him in chaſe, nor lawful before the Gods now to forſake his Father in Law *Scipio*, and many others, who had been Conſuls, and who were diſperſed up and down *Greece*, and *Theſſaly*, who by this means would certainly fall into *Cæſars* hands, together with their Riches, and Armies. He ſaid alſo, that they had care enough for the City of *Rome* by drawing their Armies fartheſt from it, ſo as they remaing ſafe and quiet at home, not feeling the miſeries of War, might joyfully welcome him home that remained Conquerour.

With this determination he followed *Cæſar*, not intending to give him Battel, but to beſiege him and ſo to cut him ſhort of Victuals: But whilſt he purſued him fair and ſoftly, his men cryed out of him, that he intended not to War againſt *Cæſar*, but againſt his own Country, that he might ſtill keep the authority in his hand. *Phaonius* alſo mocked him, and went crying up and down, *My Maſters, I give you notice that you are like to eat no* Tuſculan

eulan *Figs this year.* With theſe and many other ſuch lewd Speeches, they compelled *Pompey* to ſubmit to their raſh and giddy deſires, contrary to his more prudent purpoſe, and determination, which yet a General over ſo many Nations, and Armies, ſhould not have done. Theſe little conſidered that he with whom he was to fight, was *Cæſar*, who had taken a thouſand Towns, and Cities by aſſault, had ſubdued above three hundred ſeveral Nations, had won infinite Battels of the *Germans* and *Gauls*, and was never overcome: Had alſo taken a Million of men Priſoners, and had ſlain as many in divers Battels. Yet *Pompeys* men ſtill vexing him with their importunity, when they were come into the Fields of *Pharſalia*, cauſed him to call a Counſel. There *Labienus* the General of the Horſemen, ſwore before them all, that he would not return from the Battel till he had driven his Enemies out of the Field: and the like Oath did all the reſt of the Commanders take. Folly. *Cæſars* great Victories.

The Night before the fatal Battel there were heard ſudden and fearful Noiſes in *Pompeys* Camp, which awaked all the Souldiers. At the changing of the fourth Watch, there was ſeen a great light over *Cæſars* Camp, like unto a burning Torch which came and fell in *Pompeys* Camp. In the morning *Cæſar* intending to raiſe his Camp, and to remove to the City of *Scotuſa*, whilſt his Souldiers were buſy in ſending away their Bag, and Baggage, ſome brought *Cæſar* word that they ſaw much Armour, and many Weapons carryed too and fro in their Enemies Camp, and heard a great noiſe and buſtling, as of men that were preparing to fight. His Scouts alſo brought him word that *Pompeys* Van was already ſet in Battel array. *Cæſar* much rejoyced when he heard this, ſaying, *Now the day is come that we ſhall no longer fight with hunger, and want, but with men*, and thereupon gave order that they ſhould preſently put out the red coat of Arms upon his Tent, which was the ſign uſed amongſt the *Romans* when they were to fight. The Souldiers when they ſaw that, left their Tents, Carriages and all, and with great ſhouts of Joy, ran to arm themſelves, and ſo without noiſe or tumult they were by their Captains put into Battel array. Prodigies.

Pompey himſelf led the right Wing of his Battel againſt *Anthony*. The middle Battel he gave to *Scipio* his Father in Law which was right againſt *Domitius Calvinus*: His left Wing was led by *Lucius Domitius Ænobarbus*, which was guarded by the men at Arms; for all the Horſemen were placed there, to diſtreſs *Cæſar* if poſſibly they could, and to overthrow the tenth Legion, which contained the valianteſt Souldiers that *Cæſar* had; and amongſt whom himſelf always uſed to fight in Perſon. *Cæſar* ſeeing the left Wing of his Enemies ſo ſtrong with the guard of Horſemen, brought ſix Company's of Foot for a reſerve, and placed them behind the tenth Legion, commanding them to ſtand cloſe, that they might not be diſcovered by the Enemy: and commanded them when the Horſemen ſhould charge upon them, that they ſhould not throw their Darts ſtrait forward but upwards at their Faces: For (ſaid he) *Theſe brave Fellows and fine Dancers, will not endure to have their Faces marred.* The Battel of Pharſalia.

Pompey being on Horſe-back rode up and dovvn to obſerve hovv both Armies vvere marſhelled, and perceiving that his Enemies ſtood ſtill in their ranks, expecting the ſignal of Battel, and that his ovvn Battel vvaved up and dovvn diſorderly, as men unskilful in the Wars, he feared that they would flie before they were charged. Therefore he commanded his Van to ſtand ſteadily in their ranks, and to defend themſelves in a cloſe fight when the Enemy ſhould aſſault them. But *Cæſar* diſliked this deviſe: for thereby (ſaid he) the force of their blows was leſſened, and by with-holding them from giving the charge, that courage was taken away which the aſſailant carrieth with him when he comes on with fury, it made them alſo more fainthearted in receiving the Enemies charge. In *Cæſars* Army there were about

about twenty two thouſand fighting men, and in *Pompeys* above twice ſo many.

When the ſignal of Battel was given on either ſide, and the Trumpets ſounded an Alarm, every man began to look to himſelf. But a few of the chiefeſt of the *Romans*, and ſome *Grecians* that were amongſt them, that yet were not entred into the Battel, perceiving the eminent danger, began to bethink themſelves to what a ſad paſs the ambition, and contention between theſe two great Perſons had brought the State of *Rome* unto, where were Kinſmen againſt Kinſmen, and Brethren againſt Brethren imbrewing their hands each in others blood. Whereas, if they could have been contented quietly to Govern what they had conquered, the *Roman* Empire was big enough for them both. Or if that could not have quenched their inſatiable deſires and thirſt after Glory, they had occaſion enough offered them againſt the *Germans*, and *Parthians*: Or elſe they might have proceeded to conquer *Scythia*, and *India*. For what *Scythian* Horſemen, or *Parthian* Arrows, or *Indian* Riches, could have withſtood the power of ſeventy thouſand *Roman* Souldiers, eſpecially being led by two ſuch Captains as were *Pompey* and *Cæſar*, whoſe Names were famous through the World.

Now when the Fields of *Pharſalia*, were covered over with Horſe and Men in Arms, after the Signal was given, the firſt man of *Cæſars* Army that advanced forward to give the charge, was *Caius Craſſinius*, a Captain of one hundred twenty and five men: and this he did to make good his promiſe to *Cæſar*, who having asked him that morning what he thought of the event of the Battel? he ſaid, *Oh* Cæſar! *Thine is the Victory, and this day thou ſhalt commend me either alive or dead.* Thereupon he brake out of his rank (many others alſo followed him) and ran into the midſt of his Enemies, making a great ſlaughter; but as he ſtill preſſed forward, one ran him through the neck and ſlew him.

Valour.

Pompey did not make his left Wing to advance over ſuddenly, but ſtaid to ſee what his Horſemen would do, who had already divided themſelves, intending to compaſs in *Cæſar*, and to force his Horſemen (who were fewer in number) to give back upon his ſquadron of Footmen, and thereby to diſorder them. But on the other ſide, *Cæſars* Horſemen gave back a little, and the ſix Companies of Footmen that he had placed ſecretly behind them (being three thouſand in number) ran ſuddenly to charge the Enemy in the Flank, and coming neer to *Pompeys* Horſemen, they threw their Darts (as *Cæſar* had appointed them) full in their Faces. The young Gentlemen, being raw Souldiers, and little expecting ſuch a manner of fight, had not the hearts to defend themſelves, nor could abide to be hurt in their Faces, but turning their Heads, and clapping their hands on their Faces, they fled ſhamefully. They being thus routed, *Cæſars* men made no account to follow them, but went preſently and charged his Infantry, and eſpecially where they had no guard of Horſemen, by which means they might be the eaſiler compaſſed about. Thus they being charged by theſe in the Flank and in the Van alſo by the tenth Legion, finding themſelves (contrary to their expectation) compaſſed about by their Enemies, whereas they thought to have environed them, they could no longer make reſiſtance, but were put to the rout alſo.

Pompey beaten.

When *Pompey* ſaw the duſt flying up in the air, and thereby conjectured the flight of his Horſemen, he was like a man amazed, and at his wits end, forgetting that he was *Pompey* the *Great*, and ſo retiring into his Camp, he ſat ſilent for a good while, till ſuch time as his Enemies entered pell mell into it, together with his men that fled: and then he ſaid no more, but, *What! Into our Camp?* And ſo riſing up, he put on a Gown fit for his ſad condition, and ſecretly ſtole out of the Camp: His other Legions alſo fled, and *Cæſars* men

men made a huge ſlaughter of the Tent keepers, and of their Servants that guarded the Camp: there were ſlain about ſix thouſand. But at the taking of the Camp *Cæſars* Souldiers plainly ſaw the madneſs and folly of *Pompeys* men: For their Pavillions and Tents were full of Noſegays, and Garlands of Mirtle, and their Couches covered with Flowers, their Tables full of Bowls of Wine, as men prepared to ſacrifice for joy, rather than to arm themſelves to fight.

When *Pompey* was gone a little way from his Camp, he forſook his Horſe, having very few with him, and perceiving that none purſued him, he walked fair and ſoftly on Foot, having his head full of thoughts. For he, for thirty four years together uſed always to be Victorious, and therefore now it was ſtrange to him to flie: He now ſaw how in one hours ſpace, he had loſt all that Glory and Riches which he had purchaſed by ſo many great Victories. He, that not long before was followed and obeyed by ſo many thouſand men of War, by ſo many Nations, and Horſemen; by ſuch a great Fleet upon the Sea, was now faln into a low and poor eſtate, with ſo ſmall a train, that his very Enemies who ſought him, knew him not.

He flies.

Vanity of all earthly enjoyments.

When he had thus paſſed the City of *Lariſſa*, he came into the Valley of *Tempe*, where being a thirſt he fell down on his belly, and drank of the River, then riſing up, he went, and came to the Sea ſide, and lay all Night in a Fiſhers Cottage. The next Morning by break a day he went into a little Boat upon the River, having ſome Freemen with him, and as for his Slaves he diſmiſſed them, and bad them go boldly unto *Cæſar*, and not to be afraid. Thus rowing up and down the ſhore ſide in this little Boat, he eſpied a great Ship in the Sea lying at Anchor, which was ready to ſail away: The Maſter of the Ship was one *Peticius*, a *Roman*, who, though he was not acquainted with *Pompey*, yet he knew him well by ſight. Some of the Marriners told *Peticius* that they ſaw a little Boat coming towards them, wherein were ſome men that held up their hands, and made ſigns to them: *Peticius* looking, knew *Pompey*, and commanded his Marriners to let down the Boat, wherewith giving *Pompey* his hand, he received him into the Ship, and thoſe that were with him, and then hoiſed Sail. With *Pompey* their were both the *Lentuli*, and *Faonius*. Preſently after they eſpied King *Dejotarus* coming in a Boat towards them, and making ſigns to be taken in, which accordingly they did. At Supper time the Maſter made ready ſuch meat as he had aboard. And *Faonius* ſeeing *Pompey* for want of attendants, waſhing himſelf, he ran to him, and anointed him, and ever after waited upon him, doing ſuch Offices as Servants do to their Maſters, waſhing his Feet, and preparing his food for him.

Humility.

Pompey then paſſing by the City of *Amphipolis*, ſailed to the Iſle of *Lesbos* to fetch his Wife *Cornelia*, and his Son, who were at *Mitilene*, and having there caſt Anchor in the Rode, he ſent a Servant into the City to his Wife, whoſe Meſſage did not anſwer her expectation. For ſhe had ſtill been put in hope by Letters of her Husbands good ſucceſs, and that the War was well ended: The Meſſenger finding her thus confident, thought not fit to ſalute her, but rather by his Tears diſcovered the great misfortune of *Pompey*; and at laſt told her, that ſhe muſt diſpatch quickly if ſhe would ſee her Husband, with one Ship only, and that not his own, but borrowed: The young Lady hearing this, fell down in a ſwound before him, but after ſhe was come to her ſelf, remembring that it was now no time to weep and lament, ſhe went ſpeedily through the City to the Sea ſide. There *Pompey* meeting her, took her in his Arms and embraced her: But ſhe ſinking under him, fell down, and at laſt ſaid: *Out alas? Wo worth my hard Fortune, not thine, good Husband, who now ſee thee with one poor Ship, who before thou marriedſt me the Unfortunate* Cornelia, *was wont to ſail in theſe Seas attended with five hundred.*

Pompey goes to his Wife.

Their Speeches each to other.

Alas! Why art thou come to ſee me, and didſt not rather leave me to my accurſed deſtiny, ſeeing my ſelf am the cauſe of this thy evil? Alas! How happy had I been if I had died before I heard of the death of my firſt Husband Publius Craſſus, *ſlain in the* Parthian *war? And how wiſe had I been if (according to my determination) I then had ſlain my ſelf, whereas I yet live to bring this misfortune upon* Pompey *the* Great? To this *Pompey* anſwered: *Peradventure (my* Cornelia) *thou haſt known a better fortune which hath alſo deceived thee, becauſe ſhe hath continued longer with me than her manner is. But ſince we are born men, we muſt patiently bear theſe troubles, and once more try what ſhe will do. For it is not impoſſible for us again to change this adverſity for proſperity, no more than it was to fall from our late proſperity into this Calamity.*

When *Cornelia* heard him ſay ſo, ſhe ſent into the City for her houſhould ſtuff, and Family: The *Metilenians* alſo came to ſalute *Pompey*, praying him to come and refreſh himſelf in their City: But *Pompey* refuſed, and adviſed them to obey the Conquerour; for (ſaid he) *Cæſar is of a juſt, and curteous Nature.* Then *Pompey* turning to *Cratippus* the Philoſopher, who came amongſt the Citizens to viſit him, made his complaint to him, and reaſoned a little with him about Divine Providence. Then taking his Wife and Friends he hoiſed ſail and departed, ſtaying no where but to take in freſh proviſion and water.

He reaſons about Providence.

The firſt City that he touched at, was *Atalia* in the Country of *Pamphilia.* Thither came to him ſome Gallies out of *Cilicia*, and many of his Friends and Souldiers, inſomuch as he had now ſixty Senators in his Company. Then underſtanding that his Army by Sea was yet whole, and that *Cato* had gathered together a great number of his Souldiers after the overthrow, whom he had tranſported with him into *Africk*, he complained to his Friends for that they had compelled him to fight by Land, and not ſuffered him to make uſe of his Fleet, wherein he was the ſtronger, and that he kept not his Army neer to the Sea, that in caſe he miſcarried at Land, he might preſently have repaired to his Fleet at Sea, and thereby have reſiſted his Enemy.

Thus *Pompey* being driven to attempt ſomewhat according to his ſmall ability, to ſome Cities he ſent Ambaſſadours, to others he went himſelf to gather mony, wherewith he armed and manned ſome Ships. But fearing the ſudden approach of his Enemy, before he could be in readineſs to reſiſt him, he bethought himſelf to what place he might retire for his better ſafety, and reſolved that there was never a Province of the *Romans* that was able to ſecure him, and for other ſtrange Nations, he thought none ſafer for him to retire into than *Parthia*, which was able to aid and help him. Some adviſed him to go into *Africk* unto King *Juba.* But *Theophanes* the *Lesbian* ſaid, that it was great folly to decline *Egypt* that was but three days ſail from thence, and where *Ptolomy* was, who was lately come to mans eſtate, and was infinitely bound to *Pompey* for the late favours which he ſhewed to his Father, and not put himſelf into the hands of the *Parthians*, the moſt unfaithful Nation in the World. He thought it alſo an ill part for him to carry his young Wife of the Noble Family of *Scipio*, amongſt ſuch barbarous People, who care not how baſely they abuſe any ſtrangers. Ths Speech altered *Pompeys* mind, and made him reſolve to flie into *Egypt*: and ſo with his Wife *Cornelia*, he departed from *Cyprus* in a Galley of *Seleucia.* The reſt of his Train, imbarked alſo, ſome in Gallies, other in Merchant Ships, and ſo paſſed the Sea vvithout danger.

Pompey flies into *Egypt.*

When *Pompey* heard that King *Ptolomy* was in the City of *Peluſium* with his Army, vvarring againſt his Siſter, he ſteered that way, and ſent a Meſſenger before to the King, to certifie him of his arrival; and to entreat him to give him entertainment: King *Ptolomy* was at this time but a young man, and under him, the whole Realm was governed by one *Photinus.* He therefore aſſembled

He ſends to King *Ptolomy.*

aſſembled a Councel of the chiefeſt, and wiſeſt of his Court, and when they were met, *Photinus* in the Kings name commanded every man to declare his Judgment about the reception of *Pompey* whether they ſhould intertain him or not; and truly it was a ſad thing that *Photinus* an Eunuch, and *Theodotus* of *Chio*, vvho was the Kings Schoolmaſter for *Rhetorick*, and *Achillas* an *Egyptian*, ſhould conſult amongſt themſelves what they ſhould do vvith *Pompey* the *Great*. A Councel about *Pompey*.

All this vvhile *Pompey* rode at Anchor near to the ſhore, expecting the reſolution of this Councel, amongſt vvhom their opinions vvere various, ſome were for, others againſt his reception; But *Theodotus* the *Rhetorician*, to ſhevv his eloquence, perſwaded them that neither the one, nor the other was to be done. For (ſaid he) *if we receive him, we ſhall make* Cæſar *our Enemy, and* Pompey *our Lord: If we receive him not*, Pompey *will blame us, and* Cæſar *alſo for not keeping him. Our ſafeſt way therefore is to kill him: for thereby we ſhall win the good will of the one, and not fear the diſpleaſure of the other:* Adding that *Mortui non Mordent*, A dead man bites not. This they all reſolved upon, and accordingly gave *Achillas* Commiſſion to do it. Baſe treachery and ingratitude.

This being concluded, *Achillas* took vvith him *Septimius* (vvho had ſometimes ſerved under *Pompey*) and *Salvius* a Centurion, and two or three other Souldiers, and ſo made towards *Pompeys* Galley, about vvhom there were at this time the chiefeſt of his Train to ſee vvhat vvould be the iſſue of this matter. But vvhen they ſavv vvhat intertainment he was like to have, and that they came not in that Princely manner, anſwerable to the hopes that *Theophanes* had put them in, ſeeing ſo few men coming tovvards him in a Fiſherboat, they began to miſtruſt the ſequel, and adviſed *Pompey* to turn back, and to launch again into the Sea, vvhilſt he was yet out of the reach of their Darts. In the mean time the Fiſherboat drevv near, and *Septimius* roſe up and ſaluted *Pompey* in the *Roman* Tongue by the name of *Imperator*, or Emperor. *Achillas* alſo ſpake to him in *Greek*, vviſhing him to come into his Boat, the ſhore being full of mud, and ſand banks, ſo that his Galley could not carry him to the ſhore.

At this time they ſaw afar off divers of the Kings Gallies which were arming vvith all ſpeed poſſible, and all the ſhore vvas full of Souldiers, ſo that though *Pompey* and his Friends vvould have altered their minds, yet they could not tell hovv to eſcape, and if they had diſcovered their miſtruſt of them, they had given the Murtherers a cloak for their cruelty. *Pompey* therefore taking his leave of his Wife *Cornelia*, vvho lamented his Death before his end, he commanded tvvo of his Centurions to go dovvn before him into the Boat, and took vvith him only *Philip*, one of his Slaves enfranchiſed, vvith another Slave called *Scynes*. When *Achilles* reaching out his hand to receive *Pompey* into his Boat, he turned him to his Wife, and Son, and repeated theſe Verſes of *Sophocles*: *Pompey* takes his leave of his Wife and Son.

The Man that into Court comes free,
Muſt there in ſtate of bondage be.

Theſe were the laſt Words which he ſpake to them. The Land being far off, when he ſaw never a man in the Boat ſpeak friendly to him, he ſaid unto *Septimius*, Methinks, my Friend, I ſhould know thee, for thou haſt ſerved under me heretofore: the other nodded with his head, but gave him no anſwer. *Pompey* obſerving theſe things, took a little Book into his hand, wherein he had written an Oration that he ment to make to King *Ptolomy*, and began to read it. As they approached to the ſhore, *Cornelia*, with her Friends about her, ſtood up in great fear, to ſee what would become of *Pompey*, and ſhe hoped well when ſhe ſaw many of the Kings People on the ſhore,

coming towards *Pompey*, as it were to receive, and honour him at his landing. But even as *Pompey* took *Philip* by the hand to riſe more eaſily, *Septimius* came behind him, and thruſt him through with his Sword: *Salvius*, and *Achillas* alſo made at him with their Swords. *Pompey* did no more but took up his Gown, with which he covered his face, and took the wounds in a manly manner, only ſighing a little. Thus ended he is Life the very next day after his Birth, being fifty nine years old.

Pompey is ſlain.

They which rode at Anchor in their Ships, when they ſaw him thus Murthered, gave ſuch a fearful cry that it was heard to the ſhore: And weighing their Anchors with ſpeed, they hoiſed Sail and departed, having a luſty gale of Wind to help them. The *Ægyptians* had thought to purſue them, but when they ſaw they were paſt their reach, they let them go. Then ſtriking off *Pompeys* Head they threw his Body overboard, where it was a miſerable ſpectacle to all that deſired to behold it. *Philip*, his infranchiſed Bondman, ſtirred not from it till the *Ægyptians* had glutted themſelves with looking upon it. Then having vvaſhed it with Salt water, and wrapped it up in an old Shirt of his own, he ſought about the Sands, and at laſt found a piece of an old Fiſher-boat, ſcarce enough to burn all the Body: and as he was gathering the pieces of this Boat together, there came to him an old *Roman*, who in his Youth had ſerved under *Pompey*, ſaying, *O Friend, what art thou that prepareſt the Funerals of* Pompey *the* Great? *Philip* anſwered, that he was a Bondman of his infranchiſed. *well* (ſaid he) *thou ſhalt not have all this honour alone, Pray thee let me accompany thee in this devout deed, that I may not altogether repent me that I have dwelt ſo long in a ſtrange Country, where I have endured much miſery; but to recompence me, let me have this good hap to touch* Pompeys *Body, and to help to bury this moſt famous Captain of the* Romans.

The next day *Lucius Lentulus*, not knowing what had happened, coming out of *Cyprus*, ſailed by the ſhore ſide, and perceiving a Funeral fire, and *Philip* ſtanding by it, he asked him whoſe Funeral it was? But ſtraight fetching a great ſigh, alas (ſaid he) perhaps it is *Pompeys* the *Great*. Then he landed a little, and was preſently ſlain. This was the deplorable end of *Pompey* the *Great*.

Cæſar not long after came into *Ægypt*, where there were great Wars, at which time *Pompeys* Head was preſented to him, but he turned aſide and would not ſee it, abhorring him that brought it as a deteſtable Murtherer. Then looking on his Signet Ring whereon was engraven a Lion holding a Sword, he burſt out a weeeping. *Achillas* and *Photinus* he put to death. King *Ptolomy* being overthrown in Battel by the River *Nilus*, vaniſhed away and was never after heard of. *Theodotus* eſcaped *Cæſars* hands, and wondred up and down *Ægypt* in great miſery, diſpiſed of every man. And afterwards *Marchus Brutus* (who ſlew *Cæſar*) when he conquered *Aſia*, met with this *Theodotus* by chance, and putting him to all the torments he could poſſibly deviſe, he at laſt ſlew him. The Aſhes of *Pompeys* Body were afterwards brought to his Wife *Cornelia*, who buried them in a Town of hers near the City of *Alba*.

The Murtherers juſtly puniſhed.

His Burial.

THE

THE

LIFE and DEATH

OF

JULIUS CÆSAR

The First

FOUNDER

OF THE

ROMAN EMPIRE.



Julius Cæsar by the Fathers ſide was of a very Noble and ancient Family, and by the Mothers ſide he deſcended from the Kings of *Rome*, who were extracted from the *Trojan Æneas*. When he was a youg man, *Sylla* having gotten the Lordſhip of *Rome*, would have had him put away his Wife *Cornelia*, who was the Daughter of *Cinna*, the Dictator, but he could not prevail with him, either by promiſes or threats to do it, whereupon he took away her Joynter from him. *Cæſars* Parentage.

Sylla being very buſie in putting to Death many of his Enemies, yet paſſed by *Cæſar* whom he contemned for his youth. And *Cæſar* was not contented to retire in ſafety in thoſe ſtormy times, but came and made ſuit to the People for the Prieſthood which was then void, when he had ſcant any hair on his Face: but by *Sylla's* means he ſuffered a repulſe, who was ſo irritated hereby, that he determined to have killed him; and when ſome of *Syllas* Friends told him, that it was to no purpoſe to put ſo young a man to Death, he anſwered, *That they did not conſider that there were many* Marius's *in that one Boy.* His danger by *Sylla.*

Cæſar being informed of his danger, ſecretly fled from *Rome*, and hid him- His flight.

ſelf

ſelf a long time amongſt the *Sabines*, wandering from one place to another, yet at length he fell into the hands of a party of *Syllas* Souldiers who ſought for him, but he bribed their Captain with two Talents, and ſo eſcaped. Then went he unto the Sea ſide, and taking Ship, he paſſed into *Bythinia* unto King *Nicomedes*. And after a while, he took Sea again, and fell into the hands of ſome Pirates, who at that time kept all the Sea-coaſt, with a great Fleet. They asked him twenty Talents for his Ranſom, *Cæſar* laughed them to ſcorn, as not knowing what a man they had taken, and of himſelf promiſed them fifty Talents, and ſent ſome of his men to get him this mony, ſo that he was almoſt left alone amongſt theſe Thieves, which were the cruelleſt Butchers in the World, having only one of his Friends and two Slaves with him.

He is taken by Pirates.

Thus he continued thirty eight days amongſt them, not as a Priſoner, but rather waited upon as a Prince by them: For he boldly exerciſed himſelf amongſt them in their ſports: He would make Orations and call them together to hear them, and if they ſeemed not to underſtand or regard them, he would call them Blockheads and Beaſts, and laughing would threaten to hang them, and they took all in good part, thinking that it proceeded from his Boyiſh ſimplicity.

His boldneſs.

When his Ranſome was come, he paid it them and ſo was diſmiſſed; and preſently arming and manning ſome Ships out of the Haven of *Miletum*, he followed theſe Thieves, and finding them yet at Anchor, he took moſt of them, and got a great Booty, and carryed their Perſons to the City of *Pergamus*, and there impriſoned them, whilſt himſelf went to *Junus*, the Governour of *Aſia*, to whom the execution of theſe Pirats did belong. But he deſiring to get the mony, becauſe there was good ſtore of it, ſaid, that he would conſider of theſe Priſoners at better leaſure. *Cæſar* hereupon returned back to *Pergamus*, and there hung up all the Thieves openly upon the Croſs, as he often had threatened that he would do, when they thought that he was but in jeſt.

He is deliver-ed.

He crucifies the Pirates.

When *Syllas* power began to decay, *Cæſars* Friends wrote to him to return to *Rome*: But he firſt went to *Rhodes* to ſtudy there for a time, under the Tuition of *Apollonius*, an honeſt man and excellent *Rhetorician*, whoſe Schollar alſo *Cicero* had been. *Cæſar* had an excellent gift to ſpeak well naturally, which was much holpen by his Studies, ſo that he was very Eloquent, and might have been ſecond to none, but that he applied himſelf rather to follow the Wars, and to mannage great matters than to pleading of cauſes.

His ſtudies.

When he was returned again to *Rome*, he immediately wan the good will of the People by his Eloquence, and courteous ſpeaking to every man, being more ceremonious in his deportment than could be expected from one of his years. Beſides, he ever kept a good Table, and fared well, and was very liberal, which much encreaſed his eſtimation with the People. And his Enemies, preſuming that when he could not hold out that charge and expence, the favour of the People would quickly decay, they ſuffered him to go on, till by degree he was grown very great, and powerful. So that though ſome of them foreſaw that his power would at laſt turn to the deſtruction of the Commonwealth of *Rome*, yet now they knew not how to prevent it. Indeed *Cicero* was the firſt man, who miſtruſting his dealings, found out his ſubtilty and malice, which he cunningly cloaked under a ſhew of courteſie, and familiarity: Yet (ſaid he) *when I conſider how finely he combeth his fair buſh of hair, and how ſmooth it lyeth, and that I ſee him ſcratch his Head with one finger, my mind gives me then, that ſuch a man ſhould not be ſo wicked as to deſign the ruin of the Commonwealth.*

His return to *Rome*.

He grows popular.

And is feared.

The firſt time that he made proof of the good will of the People was, when he

he ſtood in competition with *Pompey* to be choſen a Collonel of a thouſand Foot Souldiers, and carryed it againſt him; but a more manifeſt proof of it was at the Death of his Aunt *Julia*, the Wife of *Marius* the elder. For then he ſolemnly made an Oration in her commendations in the Market place, and at her Burial, did boldly ſhew forth the Images of *Marius*, which was the firſt time that they were ſeen after *Syllas* Victory over him, at which time *Marius* and all his partakers had been proclaimed Traytors and Enemies to the Commonwealth. And whereas ſome cryed out upon *Cæſar* for doing it, the People on the other ſide applauded and thanked him for it. And whereas there was an ancient cuſtom that the *Romans* uſed to make Funeral Orations in commendation of old Ladys, but not of young Women. *Cæſar* was the firſt that praiſed his own Wife in an Oration at her Funeral, which much engaged the People to him, ſeeing him of ſo kind, and loving a nature.

Shortly after he was made Treaſurer under *Antiſtius Vetus*, the *Prætor*, for which he ever after honoured him, ſo that when he himſelf came to be *Prætor*, he made his Son Treaſurer under him, and when he came out of that Office, he married his third Wife, whom was *Pompeia* and married his Daughter *Cornelia* which he had by his firſt Wife, to *Pompey* the Great. He further ingratiated himſelf with the People by diſburſing a great ſum of his own mony in mending the *Appian* way, vvhen he was made Overſeer thereof: as alſo for that, vvhen he was choſen an *Ædile*, he ſhewed the People the paſtime of three hundred and twenty couple of Sword Players, and exceeded all others in the ſumptuouſneſs of his Feaſts and ſports vvhich he made for the delight of the People, vvhich made them daily to give him new Offices by way of requital. His preferment.

Not long after the High Prieſt *Metellus* died, and *Iſauricus* and *Catulus*, two of the chiefeſt men, and of the greateſt authority in *Rome*, contended for the place: *Cæſar* alſo preſented himſelf to the People and ſued for it, and *Catulus* fearing the event, ſent a great ſum of money to *Cæſar*, to procure him to leave off his ſuit: *Cæſar* ſent him word, that he vvould diſburſe a greater ſum than that to maintain the ſuit againſt him: and vvhen the Day of Election came, his Mother bringing him to the Door, *Cæſar* vveeping kiſſed her, and ſaid, *Mother, This day thou ſhalt ſee thy Son chief Biſhop of* Rome, *or baniſhed from* Rome; and accordingly he carried it by the ſuffrages of the People, inſomuch as the Senate and Noble men vvere all affraid of him, judging that from henceforth he vvould make the People do vvhat he pleaſed. His ambition. He is made High Prieſt.

Afterwards *Cæſar* going into the Senate to cleer himſelf of ſome accuſations that vvere brought againſt him, the Senate keeping him ſomewhat longer than ordinary, the People come to the door and called for him, bidding them let him out. Whereupon *Cato* fearing an inſurrection of the poor and needy Perſons, who put all their hopes in *Cæſar*, moved, that a frank diſtribution of Corn for a month ſhould be made amongſt them, vvhich indeed put the Commonvvealth to the charge of fifty five hundred Myriads, but it quenched the preſent danger, and did haply ſcatter the beſt part of *Cæſars* ſtrength, and that at ſuch a time vvhen he was made *Prætor*, and had thereby opportunity of doing much miſchief. Yet all the the time of that Office, he never attempted to make alteration in the Commonvvealth. His Moderation.

About this time *Clodius* vvas ſuſpected of too much familiarity vvith *Pompeia*, vvherefore *Cæſar* put her avvay. The Government of *Spain* being faln unto *Cæſar* as he vvas *Prætor*, his Creditors came with great importunity calling for their debts: But he being unable to ſatisfie them, went to *Craſſus*, the richeſt man in *Rome*; who ſtood in need of *Cæſars* bloldneſs and courage to withſtand He puts away his Wife.

withſtand *Pompeys* greatneſs, who became his ſurety to his greadieſt Creditors, for eight hundred and Thirty Talents, whereupon he was ſuffered to depart to his Province.

As he paſſed over the *Alps* he came to a little poor Village, where his Friends that did accompany him, asked him merrily if there were any contending for Offices in that Town, and whether there were any ſtrife amongſt the Noble-men for honour? *Cæſar* anſwered, *I cannot tell: but for my part, I had rather be the chiefeſt man here, than the ſecond perſon in Rome.* Another time in *Spain* reading the Hiſtory of *Alexander* he was ſorrowful a good while after, and at laſt burſt out into weeping. His Friends marvelling at it, asked him what was the cauſe of his ſorrow? He anſwered, *Do you not think that I have good cauſe to be ſorry, when* Alexander (*being no older than my ſelf*) *had conquered ſo many Nations and Countries, whereas hitherto I have done nothing worthy of my ſelf.*

His ambition.

When he firſt came into *Spain* he followed his buſineſs cloſe, and in a ſhort time had joyned ten new Enſigns of Foot Souldiers, unto the other twenty which he had before. Then marching againſt the *Gallicians*, and *Luſitanians*, he conquered all before him as far as to the *Atlantick* Ocean, ſubduing thoſe People which before knew not the *Romans* for their Lords; and then did as wiſely take order for the eſtabliſhing of Peace. For he reconciled the Cities together, made them Friends: But eſpecially he pacified all ſuits of Law betwixt Debtors and Creditors which aroſe by uſury: Ordaining that the Creditors ſhould take yearly two parts of the revenew of their Debtors, till ſuch time as they had paid themſelves, and that the Debtors ſhould have the other third part to live upon. By this he won great eſtimation to himſelf, and returned from his Government very wealthy, his Souldiers alſo were full of rich ſpoils.

His Victories in *Spain*.

His Prudence.

The *Romans* had a cuſtom, that ſuch as deſired the honour of Triumph, ſhould ſtay without the City, whereas they that ſued for the Conſulſhip muſt of neceſſity be there in Perſon. *Cæſar* coming home juſt at that time when Conſuls were to be choſen, he ſent to requeſt the Senate that he might be permitted to ſue for the Conſulſhip by his Friends: Againſt this *Cato* at firſt did vehemently invey, alleadging that it was contrary to an expreſs Law. But when he perceived that many of the Senators (being *Cæſars* Friends) favoured his requeſt, he cunningly ſought all he could to prevent them: whereupon *Cæſar* reſolved rather to give over his ſuit, for the Triumph, than to loſe the Conſulſhip: So he came into the City, and outwitted all but *Cato*. His device was this. *Pompey* and *Craſſus* were the two greateſt Perſons in *Rome*, and at jar between themſelves: *Cæſar* affecting to make himſelf greater than either of them, ſought to make them Friends, and thereby to get the power of them both: For indeed, they both affected his Friendſhip, that by his help they might ſupplant one another. And in the end, by his endeavours, a peace was concluded betwixt them: yet being ſtill jealous one of another, and fearing to loſe *Cæſar*, they both ſought to gratifie him, and by this means he made himſelf equal to either of them: and that power which they two had formerly uſurped, was now divided between three, and in the end *Cæſar* hereby got the ſole command.

His Subtilty.

This League being made betwixt them, *Cæſar* demanded the Conſulſhip, being brought into the Aſſembly for the Election betwixt theſe two Noble Perſons and was there choſen Conſul, together with *Calphurnius Bibulus*, without the contradiction of any: And when he was entered into his Office, he began to put forth Laws meeter for a ſedicious Tribune than for a Conſul, becauſe by them he preferred the diviſion of Lands, and diſtributing Corn to every Citizen *Gratis*, and all to pleaſe the People: And when the Senators oppoſed it, he took the advantage, Proteſting

He is choſen Conſul.

that

that the Senate by their auſterity drave him againſt his will to cleave to the People, and thereupon he asked *Craſſus* and *Pompey* in the open Aſſembly, if they gave their conſents to his Laws? They anſwered, yea. Then he prayed them to ſtand by him againſt thoſe that threatned to oppoſe him with the Sword: *Craſſus* ſaid he would, and *Pompey* did the like, adding, that he would come with his Sword and Target both againſt ſuch; which gave great offence to the Senate, but the common People much rejoyced.

He Marries his Daughter to *Pompey*.

Cæſar to oblige *Pompey* more to him, gave him his Daughter *Julia* in Marriage, who was made ſure before to *Servilius Cæpio*, promiſing him in her ſtead *Pompeys* Daughter, who alſo was made ſure unto *Fauſtus*, the Son of *Sylla*. And ſhortly after *Cæſar* himſelf Married *Calphurnia*, the Daughter of *Piſo*, whom he cauſed to ſucceed him in the Conſulſhip. *Cato* then cryed out, and called the Gods to witneſs, that it was a ſhameful thing that they ſhould make ſuch havock in the Commonwealth by ſuch horribly Bawdy matches, hereby dividing amongſt themſelves the Government of Provinces, and great Armies. And *Bibulus* perceiving that he did but contend in vain, *Cæſar* being too potent for him, and that his Life was in danger for oppoſing theſe Laws, he kept his Houſe all the reſt of his Conſulſhip.

He is ſent into *Gaul*.

Pompey having married *Julia*, he filled the Market-place with Souldiers, and by open force authoriſed the Laws which *Cæſar* had made in favour of the People: He procured alſo that *Cæſar* had both the *Gauls*, and all *Illyria*, with four Legions, granted him for five years: and when *Cato* ſtood up to ſpeak againſt it, *Cæſar* bad his Officers to lay hold on him, and carry him to Priſon, thinking that he would have appealed to the Tribunes, but *Cato* ſaid no more, but went his way. And *Cæſar* ſeeing that not only the Nobility, but the Commons alſo were offended at it, out of reſpect to *Cato*'s virtues, he ſecretly prayed one of the Tribunes that he would take *Cato* from his Officers, which was done accordingy. Many of the Senators refuſed to be preſent in the Senate under him, but left the City, becauſe they could not endure his doings; whereupon one *Conſidius*, an old man told him, that the Senators durſt not meet becauſe of his Souldiers. Why then (ſaid *Cæſar*) doſt not thou alſo keep home out of the ſame fear? Becauſe (ſaid he) *My age takes away my fear from me, for having ſo ſhort a time to live, I care not to prolong it further.*

He betrays *Cicero*.

Cæſar preferred *Clodius*, a baſe fellow, to be Tribune, who ſought the Office for no other end but to deſtroy *Cicero*, who had diſcovered his Villanies, and *Cæſar* would not go to his Province till he had ſet them two together by the ears, and driven *Cicero* out of *Italy*. Yet did he deſerve the name of as brave a General as any that went before him, if we conſider the hard Countries which he adjoyned to the Empire of *Rome*: The multitude and power of the Enemies whom he overcame: The rudeneſs and Valour of the men with whom he had to do, whoſe manners yet he mollified, and civilized: His courteſie, and clemency to thoſe whom he overcame: His great bounty and liberallity to thoſe that ſerved under him: As alſo if we conſider the number of Battels that he fought, and the multitude of Enemies that were ſlain by him. For in leſs then ten years, he took by aſſault above eight hundred Towns: He conquered three hundred Nations: and having at ſeveral times above thirty hundred thouſand Souldiers againſt him, he ſlew a Million of them, and took as many more Priſoners. He was ſo intirely loved of his Souldiers, that to do him ſervice, and to advance his honour, they were invincible: As appears by the example of *Acilius*, who in a Sea-fight before the City of *Marſeiles*, boarding one of the Enemies Ships, had his right hand cut off, and yet he ran upon his Enemies, thruſting them in their faces with his Target on his left hand, and ſo prevailed that he took their Ship.

His Valour and great ſucceſſes.

His Souldiers Valour.

One *Caſſius Scæva* alſo in a fight before the City of *Dyrrhacium*, having an eye put out with an Arrow, his ſhoulder ſtricken through with a Dart, and his thigh with another, having received thirty Arrows upon his Shield, called to his Enemies as if he would yield to them: but when two of them came running to him, he cut off one of their armes by the ſhoulder, and wounded the other in the face, and made them give back till he was fetched off by ſome of his fellows. In *Brittain* alſo when ſome of his Captains were driven into a bog full of mire and dirt, the Enemies fiercely aſſaulting them there, *Cæſar* viewing the Battel, he ſaw a private Souldier thruſt in amongſt the Captains, where he fought ſo valiantly that at length he forced the Barbarous People to fly, and thereby ſaved the Captains, who otherwiſe had periſhed there: And then this Souldier being the hindmoſt of all the Captains, marched through the bog, ſometimes ſwimming, and ſometimes on foot, till he gat to the farther ſide, only he loſt his Target. *Cæſar* wondring at his valour, ran and imbraced him: But the poor Souldier, hanging down his head, with tears in his eyes, fell at *Cæſars* feet, begging pardon for leaving his Target behind him. In *Africk* alſo, *Scipio* having taken one of *Cæſars* Ships, ſlew all that were in it, ſave *Petronius*, a Treaſurer, to whom he profered life: But *Petronius* anſwered him, that *Cæſars* Souldiers uſed to give others their lives, and not to have their lives given them, and thereupon ſlew himſelf with his own Sword.

Now *Cæſar* bred this courage in them by rewarding them bountifully, and honouring them. He alſo gave them a good example by adventuring himſelf upon manifeſt dangers, and putting his body to extream pains when there was occaſion, which filled them with admiration. As for his conſtitution he was lean, white, and ſoft skin'd, and often troubled with the Head-ach, and ſometimes with the falling ſickneſs, yet yielded he not to his ſickneſs, but rather took pains as a Medicine to cure it, travelling continually, living ſoberly, and commonly lying abroad in the Fields. Moſt nights he ſlept in his Coach, and in the days travelled up and down to ſee Cities, Caſtles, and ſtrong-holds. He had always a Secretary with him in his Coach, who writ as they went by the way, and a Souldier behind him that carryed his Sword. He made ſuch ſpeed when he had gotten his Office at *Rome*, that in eight days he came to the River of *Rhone*. He was an excellent Rider from his youth: for holding his hands behind him, he would run his Horſe upon the Spur.

His Temperance.

His activity.

In his Wars in *Gaul*, or *France*, he uſed to exerciſe himſelf in inditing Letters by the way, wherein he was ſo nimble that he imployed two Secretaries, or more at one time. He made very little account of his Diet, Supping one night in *Millane* with his Friend *Valerius Leo*, there was ſerved at Table ſome *Sperage* with ſome perfumed oyl inſtead of Sallet oyl, he eat it, and found no fault, blaming his Friends who were offended at the miſtake, ſaying, that if they liked it not they ſhould have let it alone, and that it was not good manners hereby to ſhame their Friend. At another time in his Journey he was forced by foul weather to ſhelter himſelf in a poor Cottage that had but one Cabbin, and that ſo narrow that one could ſcarce lye in it, whereupon he ſaid to his Friends, the greateſt rooms, are fitteſt for the greateſt men, and Beds for ſick perſons, and ſo cauſed *Oppius* that was ſick to lye there, and himſelf with the reſt of his Friends, lay without doors.

He overcomes the *Swiſſers*.

The firſt War that *Cæſar* made in *Gaul*, was againſt the *Helvetians*, or *Swiſſers*, and the *Tigurines*, who having ſet fire of their own Cities and Houſes, came to invade that part of *Gaul* which was ſubject to the *Romans*. Theſe were a very War-like and Valiant People, and in all they were three hundred thouſand ſouls, whereof there were one hundred and ninety thouſand fighting men: yet were they overthrown by *Labienus*, *Cæſars* Lieutenant at the River

River *Arax*. And when the *Helvetians* afterwards came ſuddenly to ſet upon *Cæſar*, he made haſt to get into ſome place of ſtrength, and there ordered his Battel againſt them, and when one brought him his charging Horſe, he ſaid, *when I have overcome mine enemies, then I will get upon him, to purſue them*, and ſo marching againſt them on foot, he fiercely charged them: The Battel continued long before he could make them fly: yet had he more ado to take their Camp, and to break the ſtrength that they had made with their Carts. For not only thoſe that were fled into it, made head again, but their Wives and Children alſo fought ſtoutly for their lives, till they were all ſlain, and the Battel was ſcarce ended by midnight.

Preſently after, above one hundred thouſand of thoſe that had eſcaped from this Battel, were forced by *Cæſar* to return into their own Country again, and to the Towns which they had burnt; and this he did leſt the *Germans* ſhould come over the *Rhine*, and ſettle themſelves in that Country being void.

The next War that *Cæſar* made was in defence of the *Gauls* againſt the *Germans*, though himſelf had before admitted *Arioviſtus* their King to be received as a confederate of the *Romans*: Notwithſtanding which, they were grown very unquiet Neighbours, watching but an opportunity to poſſeſs themſelves of the reſt of *Gaul*. *Cæſar* perceiving that ſome of his Captains much feared them, eſpecially the young Gentlemen of Noble Families, who went along with him as to ſome Paſtimes, he commanded all that were afraid to return home, and not endanger themſelves againſt their wills. But for himſelf he ſaid, he would ſet upon thoſe Barbarous People, though he had left him but the tenth Legion only. Upon this the tenth Legion ſent their Officers to thank him for the good opinion he had of them: and all the other Legions blamed their Captains for their backwardneſs, and followed him cheerfully till they came within two hundred Furlongs of the Enemies Camp. And the *Germans*.

Arioviſtus his courage was well cooled when he ſaw *Cæſar* ſo near, whereas they thought that the *Romans* were afraid of them: His Army alſo was in a great amaze. But that which diſcouraged them moſt, was the Propheſies of ſome fooliſh women, who obſerving the terrible noiſe which the Water in the River made, adviſed the *Germans* by no means to fight, and they being poſſeſſed with a ſuperſtitious fear, ſought to avoid the fight: Yet *Cæſar* skirmiſhed with them every day and ſometime followed them to their Forts, and little Hills where they lay, whereby he ſo provoked them that at laſt they came down with great fury to fight. In this Battel he overcame them, and purſued them very eagerly, making a great ſlaughter of them even to the River of *Rhine*, filling all the Fields with dead Bodies, and ſpoiles. *Arioviſtus* himſelf flying ſpeedily got over the River, and eſcaped with ſome few of his men: At this Battel there were ſlain about eighty thouſand *Germans*. And the *Gauls*.

After this Battel *Cæſar* left his Army to winter amongſt the *Sequanes*, and himſelf thinking of the affairs of *Rome*, returned over the *Alps* to a place about the River *Po*: whilſt he lay there he laboured to make Friends at *Rome*: and when many came to viſit him there, he granted all their ſuits, and ſent them back, ſome with liberal rewards, and others with large promiſes, whereby he engaged them to him. His Policy.

During all the time of *Cæſars* great conqueſts in *Gaul*, *Pompey* did not conſider how *Cæſar* conquered the *Gauls* with the *Roman* weapons, and wan the *Romans* with the Riches of the *Gauls*. At this time *Cæſar* being informed that the *Belgæ* who were the moſt War-like Nation of all the *Gauls*, were all up in Arms and had raiſed a very great Power, he preſently made towards them with all poſſible ſpeed; and found them overrunning and plunder- He overcomes the *Belgæ*.

plundering the neighbour Countries and confederates of the *Romans*, wherefore he gave them Battel, and overthrew their chiefeſt Army, and ſlew ſo many of them that the Lakes and Rivers were died with their blood, and filled with their dead Bodies, that the *Romans* paſſed over on foot upon them: After this overthrow, ſuch of them as dwelt near the Sea yielded themſelves: and from thence he conducted his Army againſt the *Nervians*, the ſtouteſt Souldiers of all the *Belgæ*. Theſe dwelling in a Woody Country, had conveyed their Wives, Children and Goods into a very great Forreſt, remote from their Enemies, and being above eighty thouſand fighting men, they watching their opportunity, ſet upon *Cæſar* when his Army was out of order, and little expecting them. At the firſt charge they brake the *Roman* Horſemen, and encompaſſing the ſeventh and twelfth Legions, they ſlew all the Captains, and had not *Cæſar* himſelf with his Shield on his Arme, run amongſt them, making a lane as he went, and the tenth Legion, ſeeing him in that danger, followed him with all ſpeed, there had not a *Roman* eſcaped alive that day. But looking upon *Cæſars* Valour, his men fought deſperately, even beyond their abilities, and yet could they not make the *Nervi* fly, but they fought it out bravely till moſt of them were ſlain in the Field, five hundred only of them eſcaping. Yet was it a bloody Battel to the *Romans*, for that of four hundred Gentlemen, and Counſellers of *Rome*, there were but three ſaved.

A Battel.

The Senate of *Rome* made great ſigns of joy for theſe Victories, by ſacrificing to the Gods, Plays, *&c.* and as *Cæſars* fame was encreaſed hereby, ſo he wan upon the Peoples love: And always, when his affairs would permit, he uſed to Winter by the River *Po*, to give direction about his affairs at *Rome*. And truly not only ſuch as ſued for Offices at *Rome*, obtained them by *Cæſars* money, and therefore imployed all their power to promote his Intereſt, but the chiefeſt alſo of the Nobility, went to *Luke* unto him, inſomuch as at one time there have been ſeen before his Gates, one hundred and twenty Sergeants carrying Rods and Axes before the Magiſtrates that have waited upon him, and two hundred Senators beſides. Here they held a Councel, wherein it was agreed, that *Pompey* and *Craſſus* ſhould again be choſen Conſuls for the year following: and that *Cæſar* ſhould have more money delivered him to pay his Army, and that his Government ſhould be prorogued for five years longer.

His Policy.

Then *Cæſar* returning into *Gaul* to his Army, found there a great War begun: For two Potent Nations of the *Germans*, having paſſed over the River of *Rhine* to conquer new Lands, *Cæſar* fought with them, which himſelf thus diſcribeth: Theſe Barbarous People (ſaith he) after they had ſent Ambaſſadours to me to deſire peace, contrary to the Law of Armes, came and ſet upon me as I travelled by the way, inſomuch as eight hundred of their men overthrew five thouſand of my Horſe-men, who nothing at all expected their comming, and going on to deſcribe their farther proceedings, he ſaith, that they again ſent Ambaſſadours to him to mock him, whom he kept Priſoners, and then ſetting upon the Enemies, who were about four hundred thouſand Perſons, he ſlew moſt of them, ſaying a few that flying gat back over the River of *Rhine* and ſo eſcaped. *Cæſar*, taking this occaſion, and being ambitious to have the honour of being the firſt *Roman* that ever paſſed this River with an Army, he built a Bridg over it, though the River were very broad, and ran with a violent ſtream, and eſpecially there where he built the Bridg: and the Barbarians caſting great Trees into the River, they were carried down with ſuch violence that by their great blows they did ſore ſhake the Poſts of the Bridg, to prevent which, and to abate the fury of the ſtream, *Cæſar* cauſed a Pile to be made a good way above the Bridg, which was forcibly rammed into the bottom of the River, ſo that in ten days ſpace he

He overcomes the *Germans*.

he had finiſhed his Bridg of goodly Carpenters work: A very rare invention as could be poſſibly deviſed.

Then paſſing his Army over this Bridg, he found none that durſt fight with him: For the *Suevians* who were the moſt War-like People of the *Germans*, had retired themſelves and Goods into great Valleys, Bogs, Woods, and Forreſts. *Cæſar* therefore having burnt up the Enemies Country, and confirmed the League with the confederates of the *Romans*, he returned back into *Gaul*. About this time alſo he made a Journey into *England*, being the firſt that ſailed the Weſtern Ocean with an Army, and that paſſed through the *Atlantick* Sea to make War in this great and Famous Iſland, and was the firſt that enlarged the *Roman* Empire beyond the habitable Earth. For he twice paſſed the Seas out of *France* into *England*, where he fought many Battels with the *Brittans*, in which he did more hurt to the Enemies, than enrich his own men: therefore this War had not ſuch ſucceſs as he expected, which made him only to take pledges of the King and to impoſe a yearly Tribute upon him, and ſo returned back into *Gaul*.

He paſſes over the *Rhine*.

And went into *England*.

He was no ſooner landed there, but he met with Letters which advertiſed from *Rome* of the death of his Daughter, the Wife of *Pompey*, for which they both of them were very ſorrowful: and by this means the league betwixt *Pompey* and *Cæſar* was broken, to the great prejudice of the Commonwealth. *Cæſars* Army being very great, he ſent it into ſeveral Garriſons for their Winter Quarters, and returned into *Italy*, as he uſed to do. During which time all *Gaul* rebelled again, and had raiſed great Armies, who were led by one *Ambiorix*. Theſe did firſt ſet upon the Garriſons of *Catta*, and *Titurius*, whom they ſlew together with all their men. Then they went with ſixty thouſand men, and beſieged the Garriſon which *Quintus Cicero* had in charge, and had almoſt taken it by ſtorm, *Ciceroes* Souldiers being all wounded, yet they ſhewed ſuch valour that they did more than men in their own defence. This news comming to *Cæſar*, who was far off, he returned with all poſſible ſpeed, and levying ſeven thouſand Souldiers, he haſted to relieve *Cicero* that was in great diſtreſs. The *Gauls* that beſieged him, hearing of *Cæſars* comming, aroſe, and went to meet him, making little account of his ſmall number: *Cæſar* to entrap them, ſtill drew back, making as though he fled from them, but ſtill lodging in places of ſafety, and commanded his men that they ſhould not ſtir out to skirmiſh with them, but rather to raiſe the ramparts of his Camp, and to fortifie the Gates, as men affraid, that their Enemies might the leſs eſteem them: But at length, he took the opportunity when the Enemies came in a diſordered manner to aſſault his Camp, and then ſallying out, he routed, and ſlew a great number of them.

Julias death.

He beats the *French*.

This Act ſuppreſſed all the rebellions of the *Gauls* in thoſe parts: Himſelf alſo went in the midſt of Winter in thoſe places where they did Rebel: for now he had a new ſupply out of *Italy* of three whole Legions to fill up the rooms of thoſe that were ſlain, of which *Pompey* lent him two, and the other Legion was raiſed about the River *Po*. Shortly after there brake out the greateſt and moſt dangerous War that ever he had in *Gaul*, which had been long deſigned by the chiefeſt and moſt War-like People in all that Country, who had a very great Army, leavying multitudes of men, and much Treaſure to fortifie their ſtrong holds: The Country where they were was very hard to come into, eſpecially then in the Winter when the Rivers were high, and the Woods and Forreſts covered with Snow, the Meddows drowned with Floods, and the Snow ſo deep that no ways could be diſcerned, all which might have diſcouraged *Cæſar* from ſetting upon them; the rather, becauſe many Nations joyned in this conſpiracy, of whom the chief were the *Vernians*, and the *Carnutes*, who had choſed *Vercingentorix* for their Captain. He divided his Army into divers places, under divers Captains, and

and drawn into his assistance all the Nations as far as to the *Adriatick* Sea: So that if he had tarried a little longer till *Cæsar* had been ingaged in his Wars with *Pompey*, he had put all *Italy* into great fear and danger.

The *French* rebel.

But *Cæsar*, who knew his advantages, and how to take the best opportunities, as soon as he heard of this Rebellion, he hasted towards them, intending to let them know, that they had to do with an Army that was invincible, and which they could not possibly withstand, seeing they had marched with such speed in so hard a Winter. This made them wonder when they saw him burning and destroying their Country, when they thought him far off. Such Towns and strong Forts as yielded to him, he received to mercy. But the *Hedui*, who used to be stiled the Brethren of the *Romans*, taking Arms against him, much discouraged his men: wherefore *Cæsar* went through the Country of the *Lingones* to enter into *Burgundy*, who were confederates with the *Romans*. Thither the Enemies followed him, endeavouring to compass him in on every side. *Cæsar* tarried their coming, and then fighting with them a long time, he at last overcame them. Of those which fled, most of them together with their King got into the City of *Alexia*, which *Cæsar* presently besieged, though it seemed inexpugnable, both in regard of the hight of the Walls, and the many hands to defend them. During this Siege *Cæsar* fell into a very great danger: For three hundred thousand of the best Souldiers amongst the *Gauls* came against him, besides those within the City, who were seventy thousand fighting men, so that finding himself to be shut in between two such mighty Armies, he was faign to fortifie himself with two Walls: One against those within *Alexia*, and the other against those without. And truly the Battel which he wan at this place, gat him more honour than any other that ever he fought before. For in this extream danger he shewed more Valour and Wisdom, and courage than in any other. And this was wonderful, that they within the City never heard of their Friends that came to assist them, till *Cæsar* had overcome them: Yea, *Cæsars* own men that guarded the Wall against the City, knew nothing of the Battel till they heard the cries and lamentations of those in the City, when they saw the *Romans* bring into their Camp such a number of Shields glistering with Gold and Silver, such store of bloody Corslets, and Armour, such a deal of Plate, and movables, and such a number of Tents, and Pavilions of the *Gauls* which the *Romans* had gotten of their spoils. Thus the greatest part of this huge Army were slain: and as for those within the City, when they had done and received much hurt, they at last yielded, and *Vercingentorix*, went out of the City richly Armed, and his Horse furnished with brave, and glittering Caparisons, and rode about *Cæsar* who sat in his Chair of State. Then allighting, he took off the Caparisons, and stript himself of his Armour, and prostrated himself on the Ground, and then went and sat down at *Cæsars* feet, speaking never a word. *Cæsar* after a while committed him to Prison to be led in his Triumph at *Rome*.

Cæsar overcomes them.

Non vult Cæsarve priorem, Pompeiusve parem.

Now *Cæsar* had long since projected the distruction of *Pompey*, as *Pompey* had done the like for him. Nothing kept *Cæsar* from being the Greatest Person but *Pompey* the *Great*, and nothing kept *Pompey* from being supream but *Cæsar*. Hitherto *Pompey* had set light by *Cæsar*, thinking that he could crush him when he pleased: But *Cæsar* went more cunningly to work: for to attain his end, he procured to be sent into *Gaul*, where he exercised and and hardened his Army, and by his valiant deeds purchased fame and honour: so that now he lacked nothing but an occasion to put his design in practice, which *Pompey* partly gave him, and the iniquity of the times much furthered it. For such as sued for honours and Offices, bought the voices of the People shamefully, who therefore came to the Market-place, not to give their voices, but with Bows, and Slings, and Swords: and the Assembly seldom brake up,

but

but the Pulpit for Orations was beſprinkled with the blood of the ſlain, ſo that many Wiſe men believed, that there was no other cure of theſe evils but by putting the ſupream authority into one mans hand; and many wiſhed that *Pompey* were the man: But he ſeemed to decline it, though cunningly underhand he laboured to be choſen *Dictator*. Diſorders at *Rome*.

Cato ſmelling his drift, perſwaded the Senate rather to make him ſole Conſul, thereby to ſatisfy his ambition: This was done accordingly, and the time alſo for the Government of his Provinces was prorogued: they allowed him alſo a thouſand Talents yearly out of the publick Treaſury wherewith to pay his Souldiers. Hereupon *Cæſar* took occaſion to ſend his men to *Rome*, to ſue in his name for the Conſulſhip, and for the prolonging of his Government. This was too indiſcreetly oppoſed by *Marcellus* and *Lentulus*, and many things were ſpoken in his diſgrace. They took away alſo the freedom from the Collonies which *Cæſar* had granted them. And when *Marcellus* was Conſul, he cauſed one of thoſe Senators to be whipt, ſaying, that he gave him thoſe marks, that he might be known to be no Citizen of *Rome*; and bad him go and tell *Cæſar* of it. *Pompey* ſole Conſul.

Shortly after *Cæſar* opened his Treaſures which he had got in *Gaul*, and gave it freely among the Magiſtrates of *Rome*. He ſet *Curio* the Tribune, cleer out of debt: He gave to the Conſul *Paul* fifteen hundred Talents, wherewith he built a ſtately Theater. *Pompey* now beginning to fear, laboured to have a ſucceſſour ſent to *Cæſar*, and withal ſent for his two Legions, which *Cæſar* returned to him, bountifully rewarding every Souldier: and they which brought theſe Legions back, diſgraced *Cæſar* all they could, and told *Pompey* that if *Cæſars* Souldiers did but once ſee him, they would all forſake *Cæſar* and cleave to him. This made *Pompey* more ſecure, that neglected to prepare for War. One of *Cæſars* Captains coming to *Rome*, and moving the Senate to have his government prorogued, they delaying their anſwer, he laid his hand upon his Sword, and ſaid, *Sith you will not grant it him, this ſhall give it him.* *Cæſar* ſeeemed to be very reaſonable in what he requeſted, For he ſaid, that whilſt they required him to lay down Arms for fear of a Tyranny, and yet permitted *Pompey* to keep his, they went about to eſtabliſh a Tyranny. *Pompey* deluded.

Curio in the name of *Cæſar* moved before all the People, that both ſhould be commanded to lay down Arms, which motion was entertained with great joy and clapping of hands by the People, who threw Noſe-gays, and flowers upon him for it. Then *Anthony* one of the Tribunes, brought a Letter from *Cæſar*, and read it before the People in ſpite of the Conſuls, wherein he deſired that they would grant him *Gaul* on this ſide the *Alps*, and *Illyria* with two Legions only, and then he would deſire no more: But *Scipio* the Father in Law of *Pompey*, moved in the Senate, that if *Cæſar* did not diſmiſs his Army by a day appointed, that then he ſhould be proclaimed an Enemy to *Rome*, *Marcellus* alſo added, that they muſt uſe force of Arms and not Arguments againſt a Thief; whereupon the Senate roſe without determining any thing, and every one put on his mourning apparel as in the time of a common calamity. *Cicero* being newly come from his Government in *Cilicia*, took much pains to reconcile them together, and perſwaded *Pompey* all he could, who told him that he would yield to whatſoever he deſired, ſo he would let him alone with his Army: But *Lentulus* the Conſul ſhamefully drave *Curio* and *Anthony* out of the Senate, who were in ſuch danger that they were faign to flie out of *Rome* to *Cæſar*, diſguiſed in a Carriers coat. This gave *Cæſar* great advantage, and much incenſed his men, when they ſaw and heard how his Friends were abuſed. Factions in *Rome*.

Cæſar at this time had about him but five thouſand Foot, and three thou-

ſand

Cæsar goes against *Pompey.*

sand Horse, having left the rest of his Army on the other side of the *Alps*, to be brought after him by his Lieutenants: Judging it better suddenly to steal upon them at *Rome*, then to assail them with his whole Army, which would require time, and give his Enemies opportunity to strengthen themselves against him. He therefore commanded his Captains to go before, and to take in the City of *Ariminum* (a great City on this side the *Alps*) with as little bloodshed as might be. Then committing the rest of those Souldiers which he had with him, to *Hortensius*, he spent a whole day in seeing the Sword Players exercise before him. At Night he went unto his lodging, where having bathed himself a little, he came into the Hall, and made merry with those whom he had bidden to Supper. Then rising from the Table, he prayed his Guests to be merry, and he would come again to them presently: howbeit he had secretly before directed his most trusty Friends to follow him: not all together, but some on way, and some another. Himself in the mean time took a Coach that he had hired, and pretending at first to go another way, he suddenly turned towards *Ariminum*.

But when he came to the River of *Rubicorn*, which divides the hither *Gaul* from *Italy*, he suddenly made a stop (for if he once passed that, there could be no hope of peace) considering with himself of what importance this passage was, and what miseries would ensue upon it. Some say that he spake thus to his Friends: *Doubtless if I forbear to pass over this River, it will be the beginning of my ruin; if I pass it, the ruin will be general*: Then turning towards the River. he said, *It is yet in our power to turn back, but if we pass the River we must make our way with our weapons.* Some say, that *Cæsar* standing thus doubtful, he was encouraged by the apparition of a man of very great stature, piping upon a Reed, whereupon many of the Souldiers and some Trumpeters went neer to hear him, and that he catching one of their Trumpets, leaped into the River, sounding to the Battel vvith a mighty blast, and so passed on to the farther side of the River: Whereupon *Cæsar*, with a furious resolution, cryed out, *Let us go whether the Gods, and the injurious dealing of our Enemies do call us. The Dice are cast. I have set up my Rest, Come what will of it*: After which he set spurs to his Horse, and passed the River his Army following him.

He passes Rubicon.

Cæsar having passed the River and drawn his Army together, he made an Oration to them, shedding some tears, and tearing his Garment down the Breast, laying before them the equity of his cause, and craving their assistance. To whom, having with a general applause and consent made answer; that they were ready to obey his will, he presently marched on and came the next day to *Ariminum*, upon which he seized. The like he did to all the Towns and Castles as he passed on, till he came to *Corfinium* which was held by *Domitius*, who in a factious tumult had been nominated for his successour in the Government of *Gaul*. This being taken, he pardoned the Souldiers, and Inhabitants, and used *Domitius* kindly, giving him leave to depart (who went straight to *Pompey*) by which clemency he purchased to himself much honour. These thirty Cohorts he kept with him.

Cæsars resolution being known at *Rome*, it troubled *Pompey*, amazed the Senate, and terrified the common People. *Pompey* now found himself deceived, who before could not believe that *Cæsar* would thrust himself into so great danger, or that he could be able to raise sufficient forces to resist him: but the success proved otherwise. For though *Pompey* had authority from the Consuls and Senate to leavy Souldiers, to call home his Legions, and to send Captains for the defence of those Cities in *Italy* by which *Cæsar* should pass, yet all this was not sufficient to resist his fury; and the power that he brought with him. The fame of *Cæsars* coming increasing daily, *Pompey*,

with

with the whole Senate left *Rome*, going to *Capua*, and from thence to *Brundusium*, a Sea Town seated at the mouth of the Gulph of *Venice*, where he ordered the Consuls to pass to *Dyrrhachium*, (now *Durazzo*) a Sea Town of *Macedonia*, there to unite all their Forces, being out of hope to resist *Cæsar* in *Italy*, who had already taken *Corfinium*, where, having drawn *Domitius*'s thirty Cohorts to serve him, he marched on, and hearing that *Pompey* and the Consuls were at *Brundusium*, he hasted towards them with his Legions with all possible speed. But *Pompey*, though he had fortified the Town sufficiently for his defence, yet when *Cæsar* began to invest the Town, he imbarked himself and his men in the night time, and so passed over to *Dyrrachium*, to the Consuls. Thus *Cæsar* injoyed *Italy* without opposition, yet was he doubtful what to resolve on: He would gladly have followed *Pompey* but wanted Shipping, and it being Winter, he knew that Ships could not be procured so soon as was requisite: and considering with all, that it was not safe to leave an Enemy behind him, which might cause an alteration in *France*, or *Italy*; he resolved first to go into *Spain*, which held for *Pompey*, and where he had his best Legions under the command of *Petreius* and *Afranius*, saying to his Friends, *Let us go against an Army which wants a Captain, and afterwards we will go against a Captain that wants an Army.* For *Pompeys* Souldiers in *Spain* were very valiant, and had been long exercised in Armes, but their Commanders were neither Politick, nor expert in War. But on the contrary, *Pompey* was a most Wise and Valiant Captain, but his Souldiers were newly levyed, and of small experience.

Pompey flies and the Senate.

Cæsar pursues him.

Cæsar returning from *Brundusium*, in sixty days space became Lord of all *Italy*, and when he came to *Rome*, the People were in great fear, remembring the miseries they had suffered under *Sylla*: But *Cæsar* using his accustomed clemency, hurt no man, high nor low: He called the Senators together which remained there, comforting them with mild and good words; and laying the whole fault upon *Pompey*, he sought to justifie his own cause, declaring how much he desired Peace, with all, requesting that Ambassadours might be sent to *Pompey* to procure the same: And causing himself present to be chosen Consul, he opened the Treasury, though *Metellus*, one of the Tribunes of the People, opposed him, and the Treasure which he took from thence, which was very great, he distributed amongst his Souldiers.

He is Lord of all *Italy*. And went to *Rome*,

Then was he desirous to go into *Spain*, first taking order for the civil Government: and making choice of the Legions which should go with him, he left the rest in *Brundusium*, and *Otranto*, and other strong places upon the Sea Coast, to keep *Pompey* from landing if he should attempt to return into *Italy*. He also made *Hortensius*, and *Dolabella* his Captains to provide Shipping to be brought into the Port of *Brundusium*, there to be in a readiness against his return from *Spain*: *Quintus Valerius* he sent with a Legion into *Sardinia* against *Marcus Cotta* which held the same for *Pompey*. To *Sicily* he sent *Curius*, and *Marcus Cato*, with direction that having taken the same, he should pass over into *Africk*. *Lepidus* he sent to *Rome*, as Prefect thereof, and *Mark Anthony* he made Governour of all *Italy*: And resolving to leave *Lucinius Crassus* in *France*, with his accustomed celerity he went on his Journey, finding no resistance, neither in *Italy* nor *France*, till he came to *Marcelleis*, which held for *Pompey*. This City he besieged, and to avoid loss of time, left *Decius Brutus*, and *Caius Trebonius* with sufficient Forces, who indured much in the siege: himself hasted into *Spain*, where, being expected, *Afranius* and *Petreius* attended him with four *Roman* Legions, and the aid of their Friends, between whom, and *Cæsar* the War continued for some while, chiefly about the City of *Lerida*.

He went into *Spain*.

At first *Cæsar* was in great danger and much distressed chiefly for want of

Victuals, as alſo for that the Winter was come on, which troubled him with the ſwelling of Rivers, before and after which, there paſſed many great skirmiſhes between the two Armies. And *Cæſar*, watching his opportunities, at laſt brought his adverſaries to ſuch diſtreſs that they periſhed with hunger, and were forced to come to a compoſition, which was, that the Legions ſhould have liberty to go whither they pleaſed: and ſo part of them took pay of *Cæſar*, the reſt departed, and *Petreius*, and *Afranius* went to *Pompey*.

And conquered *Pompeys* men.

This War being ended, and the Spring come, *Cæſar*, that he might leave no Enemy behind him, marched into the Province of *Betica* (now *Andaluzia*) with part of his forces, commanding the reſt to march whither he had appointed, and there to ſtay for him, becauſe *Marcus Varro* held that Province for *Pompey* againſt *Cæſar* with one good Legion: But he, not daring to oppoſe *Cæſar*, delivered up the Legion to him, together with that Country, and all was pacified there. From thence *Cæſar* went to *Cordova*, where he called a Parliament of all the States of that Province, in which he highly commended them, and thoſe of *Sivil* for taking his part, and ſo marching forward, he came to the Iſle of *Cadez*, where having gotten Ships in readineſs, he left *Quintus Caſſius* with four Legions in that Province, and ſo embarking, he went to *Taragona*, commanding his Legions to march by Land thither, where having ſettled his affairs, he advanced with his Army towards *Narbona*, and from thence to *Marcelleis*, which now yielded to him, having endured many calamities during the Siege: *Cæſar* reſpecting the antiquity and fame of this City, would not deſtroy it, nor the Inhabitants, but leaving a ſtrong Garriſon in it, he ordered his Legions to march for *Italy*, and himſelf, with a ſufficient guard, and ſome of his Friends took paſſage by Sea to *Rome*.

And other places.

He takes *Marcellis*.

His Captains had ill ſucceſs.

Though all things ſucceeded thus well with *Cæſar*, yet ſome of his Captains had ill ſucceſs. For *Caius Antonius*, whom he left with *Dolabella* for to command his Navy, was overthrown and taken Priſoner in the Gulph of *Venice* by *Octavius*, Lieutenant to *Pompey*. In which overthrow this was very remarkable: *Anthony* was faign to put his men into long Boats for want of Ships, which were taken by a Strategem as in a toil, by the *Pompeians*, with Ropes under the Water. One of them which had in it a thouſand valiant young men, being thus enſnared, was aſſaulted by the Enemies whole Army, againſt which they defended themſelves bravely from morning till night, and in the end being oppreſſed with the multitude, by the perſwaſion of *Valteius*, their Collonel, they all ſlew one another, rather than they would fall into the Enemies hand. *Dolabella* was likewiſe overthrown near to the Iſland of *Corcyra* (now *Corfu*:) and *Curius*, who went with his two Legions into *Africk*, though at firſt he had good ſucceſs, yet afterwards he was overthrown, and moſt of his men ſlain by *Juba*, King of *Mauritania*, *Pompeys* Friend.

Cæſar being come to *Rome* and made Dictator, new Conſuls were choſen, whereof he being one, layed aſide his Dictatorſhip, and provided *Prætors* for the Provinces as himſelf pleaſed. He ſent *Marcus Lepidus* into *Spain*: *Aulus Albinus* into *Sicily*: *Sextus Peduceius* into *Sardinia*; and *Decius Brutus* into *France*; and taking ſuch further order as he thought good, he departed from *Rome* in *December* towards *Brunduſium*, whither he commanded all his Forces to march, there to take paſſage for *Macedonia*, where he knew that *Pompey* ſtaid with his Army: who all that whole year that *Cæſar* ſpent in his journey to *Spain*, buſied himſelf to provide a Navy wherein to return into *Italy*, and in gathering Treaſure, and levying Souldiers, having made an exceeding great proviſion of all things. For there came unto him, Ships, money, and men from ſundry Kingdoms and Provinces both of *Aſia*, and *Greece*: as from

Pompey prepares for War.

Syria,

Syria, *Pontus*, *Bithynia*, *Cilicia*, *Phœnicia*, *Cappadocia*, *Pomphilia*, *Armenia Minor*, *Ægypt*, *Greece*, *Theſſaly*, *Bœotia*, *Achaia*, *Epirus*, *Athens*, *Lacedemonia*, the Iſles of *Creet*, and *Rhodes*, and from many other Countries. There came alſo to his aid King *Deiotarus*, and *Aribarzanes*, of all which together with thoſe which he brought with him from *Italy*, he compounded a very great Army by Land, and a very great Fleet of Ships and Gallies by Sea.

It being now the depth of Winter, *Pompey* preſuming it improbable, if not impoſſible for *Cæſar* to paſs the Seas to him; having alſo intelligence that *Cæſar* was in *Rome*, he diſpoſed of his Army to their Winter Quarters in *Macedonia* and *Theſſaly*; and himſelf retired farther from the Sea, commanding his Sea-Captains (of whom *Marcus Bibulus* was chief) to guard the Sea-coaſt. But *Cæſar* knowing that in the ſpeedy execution conſiſted his greateſt hopes of Victory, and that occaſion once loſt could hardly be recovered, he departed from *Rome*, and came to *Brunduſium*, though all his Legions were not as yet come to him. There he embarked ſeven of his beſt Legions in ſuch ſhips as were ready, ſending a Command to the reſt which were coming, to haſten to *Brunduſium*, whither he would ſend for them with all poſſible ſpeed. And ſo departing, he croſſed the Seas with a proſperous gale of Wind, and the third day after arrived upon the coaſt of *Macedonia*, before *Pompey* had any intelligence of his embarking. There he ſafely landing his men in diſpite of *Pompeys* Captains, and commanded his Ships and Gallies preſently to return to *Brunduſium* to fetch the reſt of his Army. Preſently after his firſt landing, he ſeized upon the Cities of *Appallonia*, and *Erico*, driving from thence *Lucius Torquatus*, and *Lucius Straberius*, who held them for *Pompey*.

Cæſar goes againſt him. Now *Brindez*.

Pompey hearing of *Cæſars* arrival, ſent for his Troops which were neereſt hand with all ſpeed poſſible, with whom he marched towards *Dirrachium*, where his Victuals, ammunition, and other proviſions for the War lay, leſt *Cæſar* ſhould go and ſurpriſe them, which indeed he attempted but in vain, the ſituation of the place making it inexpugnable.

Pompey being come, their Camps were lodged within a few furlongs each of other, where he paſſed many adventurous ſkirmiſhes, and alſo ſome Treaties of Peace, offered by *Cæſar*, but rejected by *Pompey*, ſo confident he was of his own power. In the interim *Cæſar* daily expected the coming of the other Legions, who ſtaying longer than he expected, he reſolved in Perſon, with three confident Servants, ſecretly to embark himſelf in a Brigandine, and to paſs that ſtreight of the Sea and to fetch them, hoping to perform the ſame without the knowledg of any. And accordingly, paſſing down the River to the Sea, he found it ſo troubleſome and tempeſtuous that the Maſter of his Brigandine (not knowing whom he carried) durſt not adventure forth, but would have returned. Then *Cæſar* diſcovering his face, ſaid, *Perge avdactèr*: Cæſarum *enim fers*, *& fortunam* Cæſaris: Bear up bravely, and boldly againſt the Winds and Waves: for thou carrieſt *Cæſar*, and all his Fortunes. The Maſter herewith encouraged, ſtrove all that poſſibly he could to proceed in his Voyage: but the force of the Tempeſt was ſo great, and the Wind ſo contrary, that do what poſſibly they could, they were driven back again.

Skirmiſhes betwixt them.

Cæſars raſhneſs.

When *Cæſars* Army heard of theſe paſſages, they much wondred, grieved and were troubled at it: Commending him more for his Valour, than for his Wiſdom: But within few days after *M. Anthony* arrived with four of thoſe Legions which were left behind in *Italy*, preſently returning the Ships back for the reſt. *Anthony* after ſome adventures, joyned with *Cæſars* Army near to *Dirrachium* where we lately left him. Frequent skirmiſhes ſtill continued between the two Armies, and many were ſlain on both ſides, and one day the skirmiſh

was ſo hot, ſupplies being ſent from both ſides, that it almoſt came to a
Cæſar is beaten. juſt Battel, wherein *Cæſars* men were ſo beaten, that they fled before the Enemies, and could not be made to ſtand by any intreaties, or menaces, till they were come into their Camp, which they had ſtrongly fortified: yet many durſt not truſt to that, but fled out of it: But *Pompey* either becauſe he imagined their flight to be faigned to draw him into an Ambuſh, or becauſe he thought there needed no more to be done, and that *Cæſar* could no more reſiſt him, he neglected to proſecute his Victory, cauſing a retreat to be ſounded without aſſaulting *Cæſars* Camp, which, probably, he might have taken, and made an end of the War that day. Whereupon *Cæſar* ſaid to his Friends: *Truly this day had ended the War, if our Enemies had had a Captain that had known how to overcome.*

At this time *Cæſar* loſt a great number of his men, amongſt whom were four hundred *Roman* Knights, ten Tribunes (or Collonels) and thirty two Centurions (or Captains) and his Enemies took from him thirty two Enſigns. Upon this Victory *Pompey* ſent news thereof to divers parts of the World, holding himſelf for an abſolute Conquerour. *Cæſar* much blamed ſome of his Captains and Enſign bearers for their cowardize, and his Army were ſo grieved and aſhamed, that they much importuned him to lead them forth again to Battel: But he thought it not fit ſo ſoon to lead them forth a-
Cæſars policy. gainſt a Victorious Army. He therefore ſent his ſick and wounded men to the City of *Apolonia*, and departed by night with as great ſilence as could be from the place where he was, and marched towards *Theſſaly*, intending there to refreſh and encourage his Army, and to draw his Enemies farther from the Sea coaſt, where their chief ſtrength lay, and where their Camp was well fortified, and victualled, or at leaſt he intended to attempt the overthrow of *Scipio*, who (as he heard) was coming to joyn with *Pompey*.

Pompey finding *Cæſar* was departed, followed him for ſome few days; and
Pompeys good reſolution. then taking Councel what to do, he reſolved to leave a ſufficient Navy to guard the Seas, and with the reſt to return into *Italy*, and to ſeize upon it, together with *France* and *Spain*, and afterwads to go againſt *Cæſar*: But the *Roman* Lords that were with him, and the importunity of his unskilful Captains and Souldiers, forced him to alter his determination, and preſently to purſue *Cæſar*, who made an *Alt* in the Fields of *Pharſalia*, which are in *Theſſaly*, making his retreat with ſo much prudence, and in ſo good order, that upon all occaſions that were offered he ever had the better; till at length ſeeing his men full of reſolution and courage, he reſolved no longer to defer the Fight. Concerning which Battel: the ordering, and event of
Pompey beaten and ſlain. it: the flight of *Pompey* into *Egypt*, and how baſely, and barbarouſly he was murthered there, ſee it before in the Life of *Pompey the Great*.

Julius Cæſar having obtained this great and glorious Victory, uſed therein
Cæſars clemency. his accuſtomed Clemency, not ſuffering any *Roman* either to be ſlain or hurt after the Battel was ended, but pardoned all thoſe that were either taken in the Fight, or found in the Camp, amongſt whom was *Marcus Tullius Cicero*.
He purſues *Pompey*. After which, being informed which way *Pompey* was fled, he purſued him with the lighteſt, and ſwifteſt of his Army, and in the way ſubduing all the Cities, he at laſt came to the Sea ſide, where he gathered together all the Ships and Gallies that poſſibly he could, together with thoſe whom *Caſſius* had brought, he therein ſhipped as many of his men as they could contain, and paſſed into the leſſer *Aſia*, where, being advertiſed that *Pompey* had been in *Cyprus*, he preſumed that he was gone into *Ægypt*; wherefore he ſteered the ſame courſe, taking with him two Legions of old
He comes into *Ægypt*. Souldiers only. When he arrived at *Alexandria*, he underſtood that *Pompey* preſuming upon the many benefits, and good entertainment

which

which the Father of this King *Ptolomy* had received in his Houſe, had ſent to this *Ptolomy* to harbour and aſſiſt him: which accordingly the King promiſed, and *Pompey* coming upon his ſafe conduct, in a ſmall Boat, was by the falſe Kings commandment baſely murthered, thinking thereby to win the favour of *Cæſar*. He underſtood likewiſe that *Cornelia* the Wife of *Pompey*, and his Son *Sextus Pompeius* were fled from thence in the ſame ſhip wherein they came.

Cæſar being landed, and received into the City, they brought him for a preſent the Head of the *Great Pompey*; but he turned away and would not ſee it, and when they brought him *Pompeys* Ring with his Seal of Arms, he wept, conſidering the end and ſucceſs of the great adventures and properties of *Pompey*, who with ſuch honour and fame had Triumphed three times, and been ſo many times Conſul in *Rome*: and had obtained ſo many Victories abroad. Vanity of vanities.

When *Cæſar* was landed in *Ægypt*, he found the Country imbroiled in Civil Wars: there being great diſcord between young King *Ptolomy*, and his Siſter *Cleopatra*, about the diviſion and Inheritance of that Kingdom, wherein *Julius Cæſar* (as being a *Roman* Conſul) took upon him to be an Arbitrator. For which cauſe, or becauſe their guilty conſciences accuſed them for the treacherous murther of *Pompey*, *Fotinus* the Eunuch, who had contrived the ſaid murther, and *Achillas*, who had been the actor of it, fearing that *Cæſar* inclined to favour *Cleopatra*, ſent for the Kings Army that lay near the City, conſiſting of twenty thouſand good Souldiers, purpoſing to do by *Cæſar* as they had done by *Pompey*, ſo that within a few days, there began between *Cæſar* and his ſmall Army, both in the City, and in the Harbour where the Ships and Gallies lay, the moſt cruel, and dangerous encounter that ever *Cæſar* met with: for he was often forced to fight in his own Perſon, both within the City (whereof the Enemies held the greater part) and alſo in the Harbour with his Ships, and was ſometimes in ſo great peril and danger, that he was forced to leap out of the Boat into the Water, and by ſwimming to get one of the Gallies; at which time he held his Commentaries in one hand above Water, and carry his Robe in his teeth, and to ſwim with the other hand. But when his other Forces were come to him from *Aſia*, and other parts, he at the end of nine months (for ſo long theſe Wars laſted) became Victorious, as in all other his enterpriſes he had been, and the young King *Ptolomy* was ſlain in fight. In this War *Cæſar* did ſuch exploits, and behaved himſelf ſo gallantly, that for the ſame only he well deſerved the fame and name of a brave Captain. His Wars in *Ægypt*. His danger. His Victory.

The Pride of the *Ægyptians* being thus tamed, *Cæſar* put to death the murtherers of *Pompey*, and eſtabliſhed the fair *Cleopatra*, the Queen and Governeſs of *Ægypt*, whom, during his ſtay there, he intertained for his Friend, and had a Son by her called *Cæſarion*. And when he had quitted and ſettled all things in *Ægypt*, he departed thence into *Aſia*, and travelled through *Syria* (now *Soria*) being informed, that during his troubles in *Ægypt*, King *Pharnaces*, the Son of that mighty King *Methridates*, thought it a fit time, whilſt the *Romans* were embroiled in Civil Wars, to recover what his Father had loſt: For which end having overthrown *Domitius*, whom *Cæſar* had ſent to govern thoſe parts, and having taken by force of Arms the Provinces of *Bithynia*, and *Cappadocia*, expelling thence King *Ariobarzanes* (a Friend and Subject of *Rome*) and beginning to do the like in *Armenia the leſs*, which King *Deiotarus* had ſubjected to the *Romans*: *Cæſar* (I ſay) being informed hereof, went with his Army ſooner than *Pharnaces* imagined, though he expected him, and had intelligence of his appproach; ſo that in few days they came to a Battel, in which the King He paſſes into *Aſia*.

Overcomes *Pharnaces.*

King was ſoon overthrown, and put to flight, with great ſlaughter of his People, yet himſelf eſcaped.

Cæſar was very joyful for this Victory, becauſe of his earneſt deſire to return to *Rome*; where he knew that many ſcandals were raiſed, and many inſolencies were committed for want of his preſence: He knew alſo that *Pompeys* eldeſt Son had ſeized upon a great part of *Spain*, and had raiſed great Forces of thoſe which *Marcus Varro* had left there, and of his Fathers Troops. He alſo underſtood, that in *Africa* many Principal *Romans*, who had eſcaped from the Battel of *Pharſalia*, were gathered together, whereof *M. Cato* (ſurnamed *Uticenſis*) was the chief, and *Scipio*, *Pompeys* Father in Law, and that theſe went thither with the greateſt part of the Ships and Galleys which belonged to *Pompey*, and with the greateſt power that they were able to leavy; and that joyning with *Juba* King of *Mauritania*, they had ſubdued all that Country, and had a great Army in a readineſs to oppoſe him, having choſen *Scipio* for their General, becauſe that *Cato* would not take that office upon him, and for that the Name of *Scipio* had been ſo fortunate in *Africa*.

Cæſar having intelligence of all theſe things, within the ſpace of a few days, with great celerity and diligence recovered all that *Pharnaces* had uſurped, and chaſing him out of *Portus* he regained all thoſe Countries: and ſo leaving *Celius Minucius* for General, with two Legions to guard that Province, pacifying the controverſies and contentions in the reſt, and rewarding the Kings, and *Tetrarchs* which continued firm in their Leagues and amity with the *Romans*, without any longer aboad, he departed out of *Aſia*, and in a

He comes to *Rome.*

ſhort ſpace arrived in *Italy*, and ſo paſſed to *Rome*, within little more than a year after he went thence, which was a very ſhort time for the performance of ſo great matters, and ſo long a Journey.

Preſently after his comming to *Rome*, he cauſed himſelf to be choſen Conſul the third time, and reforming (ſo much as the time and his leaſure would permit) all diſorders in *Rome*, being troubled and not able to endure that his Enemies ſhould poſſeſs *Africk*, with great expedition he prepared all things neceſſary, and from *Rome* took his way towards *Africk*, commanding his

He paſſes into *Africk.*

Army to follow him. Firſt he went into *Italy*, from whence taking Ship, he paſſed over into *Africk*, and though neither his Navy, nor his Army arrived with him, truſting to the valour of thoſe that he had with him, and his own good Fortune, he landed with ſmall Forces, near to the City of *Adrumentum*, and from thence marched to another City called *Leptis*, into which he was received, and after ſome conflicts that paſſed, his Legions being come to him, and certain other Troops of Horſe, and Companies of Foot, he began the War which continued four months. He firſt began with *Petreius* and *Lubienus*; and then with *Scipio* and King *Juba*, who brought to thoſe Wars eight thouſand men, the one half whereof were Horſe.

In this War were many encounters and Battels, in which *Cæſar* was in great danger: but at laſt (his good Fortune, ſtill attending him) he overcame them in a great Battel, wherein there were ſlain of the Enemies ten

He overcomes *Scipio.*

thouſand, and *Cæſar* remained Maſter of the Field, and in a ſhort time after, ſubjected all the Country to him. *Scipio*, and all the chief Captains, with him died ſundry deaths, and *Juba* eſcaping by flight from the Battel, finding no place of ſecurity, *Afranius* and he reſolved to dye fighting one againſt the other, in which combate, King *Juba* being the ſtronger man, ſlew *Afranius*, and then commanded one of his Slaves to kill him, and ſo he died deſperately.

Cato kills himſelf.

Marcus Cato, who was in the City of *Utica*, hearing that *Cæſar* was marching thitherward, though he knew that he would not put him to death, but rather

but rather had a deſire to pardon him and to do him honour; yet, reſolving neither to receive life nor honour from his Enemy, he ſlew himſelf: In whoſe death there paſſed many remarkable accidents recorded by Hiſtorians: *Florus* ſaith thus of it. *Cato* (ſaith he) hearing of the death of his Partners, he dallyed not at all, but joyfully haſtened his end: For after he had embraced his Son, and his Friends and bad them good night, and then reſted a while upon his bed, having firſt peruſed *Plato's* Book of the immortality of the Soul: then about the relieving of the firſt watch he got up, drew his Sword, and therewith thruſt himſelf through: after which the Phiſicians applied plaiſters to his wounds, which he indured whilſt they were in the room, but then he pulled them away, and the blood following abundantly, he left his dying hand even in the wound. *Scipio*, who had been General in this War, eſcaped alſo from the Battel by flight, entered into ſome Gallies, which being met with by *Cæſars* Navy, that he might not fall into his Enemies hand, after he had given himſelf ſome wounds, he threw himſelf into the Sea, and ſo vvas drowned.

Cæſar having obtained ſo great and abſolute a Victory, ſpent ſome few days in ſettling and ordering the Provinces of *Africa*, making the Kingdom of *Juba* a Province, and then marched to *Utica*, vvhere he imbarked *June* the third, and came to the Iſle of *Sardinia*, and after ſome ſhort ſtay there, he arrived at *Rome* the tvventy fifth day of *July*. At his comming thither there vvere granted unto him four Triumphs: Firſt for his conqueſts and Victories in *France*, in vvhich vvere carried the Portraictures of the Rivers of *Rhodanus*, and the *Rhine* vvrought in Gold. The ſecond Triumph vvas for the conqueſt of *Ægypt*, and of King *Ptolomy*, vvhere vvere ſet the River of *Nilus*, and the *Pharus* burning. The third vvas for the conqueſt of *Pontus*, and of King *Pharnaces*, vvherein, in regard of his ſpeedy Victory, vvas placed a vvriting vvith theſe vvords, *Veni*, *Vidi*, *Vici*: I came, I ſavv, I overcame. The fourth Triumph vvas for the Province of *Africa*, vvherein King *Jubas* Son vvas led Captive: and in this Triumph vvere given Jevvels, and Armes to *Octavius*, *Cæſars* Nephevv, vvho ſucceeded him in the Empire. As for the Battel vvherein he conquered *Pompey*, he vvould not Triumph, becauſe it vvas againſt a Citizen of *Rome*.

He returns to *Rome*.

His Triumphs.

Theſe Triumphs being ended, he gave great revvards to his Souldiers, and entertained the People vvith Feaſts, and bountiful gifts, and then cauſed himſelf to be choſen the fourth time, Conſul. And ſo, to the end that there ſhould be left no place wherein he would not be obeyed, he reſolved to go for *Spain*, hearing that *Gneius Pompeius*, the Son of *Pompey*, was retired with the reſt of the Army which had eſcaped out of *Africk*, to go to his Brother *Sextus Pompeius*, who was in poſſeſſion of a great part of *Spain*, as we heard before, together with the famous Cities of *Sivil*, and *Cordova*, and many others of thoſe parts: many *Spaniards* alſo comming to their aid.

Cæſar in this Journey carryed with him his moſt valiant, and moſt experienced Souldiers, and made ſo good ſpeed, that in few days ſpace he arrived in *Spain*, in which Journey his Nephew *Octavius* followed him. Entering into *Spain* he came to the Province of *Betica* (now *Andaluzia*) where were *Sextus Pompeius*, with his Brother *Gneius*, and ſuch Legions and Souldiers as they had gotten together; and there began betwixt *Cæſar* and them a moſt cruel and bloody War, the end whereof was, that neer to the City of *Munda*, *Cæſar*, and *Gneius Pompeius* (for *Sextus* was then at *Cordova*) joyned Battel, which was one of the moſt obſtinate, and moſt cruel fights that ever was in the World. For *Cæſar* being a moſt excellent Captain, and the Souldiers which he brought with him moſt brave and valiant men, and fleſhed with ſo many Victories, held it out with great reſolution; and on the other ſide, the bravery and courage of young *Pompey* and his men was ſuch, and they fought in ſuch manner,

He goes into *Spain*.

A cruel Battel.

as

as *Cæsars* Squadrons began to give ground, and were ready to forsake the Field, and at the very point to have been wholly overthrown: and the matter came to this issue, that *Cæsar* was about to have slain himself because he would not see himself overcome. Yet taking a Target from one of his Souldiers, he rushed into the midst of his Enemies, saying with a loud voice, *If ye be not ashamed, leave me and deliver me into the hands of these Boyes; For this shall be the last day of my Life and of your Honour*: with which words, and his example, his Souldiers took heart in such manner, that recovering the ground which they had lost, the Battel became equal, which lasted almost a whole day without any sign of Victory to either party, sometimes seeming to incline to the one, sometimes to the other side; until at the length *Cæsar* and his men did so great exploits, as that the evening being come, his Enemies began to faint, and fly, and the Victory was apparently *Cæsars*. There died of the Enemies above thirty thousand in this Battel, and *Cæsar* lost above a thousand men of account besides common Souldiers.

His Victory.

Cæsar esteemed so much of this Victory, and so gloried in the danger which he had escaped, that ever after he used to say, *That in all other Battels he had fought for honour and Victory, and only that day he fought for his life.* Young *Pompey*, after he had performed all the offices of a Prudent General and Valiant Souldier, was forced to fly, and wandering through many places, was at last taken and slain by some of *Cæsars* Friends, who carried his head to *Cæsar*. His other Brother *Sextus Pompeius*, fled from *Cordova*, and afterwards forsook *Spain*: *Cæsar* recovered *Sivil*, and *Cordova*, and all the rest of the Country; after which, ordering his affaires in *Spain* after his pleasure, he returned to *Rome*, and Triumphed for these Victories, which was his fifth and last Triumph.

He returns to *Rome*.

Cæsar now came to be the most mighty, the most redoubted, and the most highly esteemed man in the World, having conquered and subdued the greatest part thereof, in as little time, as it might seem that another man might be able to travel through those Countries by reasonable Journeys. He then made himself perpetual Dictator, and so without opposition, he finished the making of himself the Soveraign Lord, and Monarch of the Empire of *Rome*, within less than five years after he first attempted the same. And this was the Original and beginning of the *Roman* Emperours. For *Julius Cæsar* would not be called King (that Name being odious to the *Romans* above all things, ever since Kings were first driven from *Rome*) but contented himself to be called Perpetual Dictator, and Emperour, which Title was usually given to the *Roman* Generals upon their obtaining any signal Victory. But after *Julius Cæsar*, all his successors took that Title, glorying to be called Emperour, which hath ever since been held for the highest Title, and Dignity in the World.

His power.

Cæsar having now attained to that absolute power which he had so ambitiously sought after, he shewed in all his Deportment much clemency, and Magnanimity, honouring and rewarding his Friends, and easily forgiving, and very cheerfully pardoning all those that had been his Adversaries: Thus he pardoned *Brutus*, *Cassius*, *Cicero*, *Marcellus*, and many others: Yea, some of them he admitted to his company, and private familiarity, and to Offices and Dignities; and amongst the many virtues wherewith he was endued, his clemency and liberality were most glorious. But all this prevailed not with the *Romans* to quench their desires after the recovery of their lost liberty, neither to asswage the hatred and malice conceived against him by his adversaries, as afterwards appeared.

His clemency, and Magnanimity.

And notwithstanding many were discontented, yet some for love, others for fear, and out of dissimulation, both Senate and People, yea all in general gave him Names, preheminences and Titles of Honour, such as never had been

Discontents arise.

been given to any other man before him, neither ought to have been accepted by him; and many were the more offended, because they knew that he affected and desired them. They gave him the name of Emperour, Father, Restorer, and Preserver of his Country. They made him perpetual Dictator, and Consul for ten years: and perpetual Censor of their manners. His Statue was erected and set up amongst the Kings of *Rome*: and a Chair, and Throne of Ivory was set up for him in the Temple, and in the Senate House, and an high Throne in the Theater, and in the place where the Senators did use to sit. His Pictures and Statues were set up in the Temples, and in all publick places. Some Titles they gave him, and he accepted of, which were peculiar to the Gods. The month formerly called *Quintile*, they called *Julius* after his name. They also built, and consecrated Temples to him, as they did to *Jupiter* and the other Gods, and gave him certain Honours which they held proper for their Gods, and did him many other honours exceeding all measure. Base flattery.

Julius Cæsar enjoying such honour and power, so that he had no equal, no second in the World with whom he might contend, it seemed that he would contend with himself, and attempt something wherein he might excel himself: For he was not contented with all the Victories which he had obtained, neither to have fought fifty several Battels, in all which he was Victorious, save in that one at *Dyrrachium* against *Pompey*: neither to have slain in the Wars and Battels which he fought a Million, ninety, and odd thousands of men, besides those that were slain in the civil Wars. But being of a most haughty mind, he sought to do greater matters, if greater could be. His great projects.

For first he resolved to pass into the East, there to conquer and subdue the fierce Nations of the *Parthians*, and to revenge the death of *Marcus Crassus*; and from thence to pass through *Hyrcania*, and other Countries till he should come to the *Caspian* Sea, and so through all the parts of *Scithia*, *Asiatica*; and passing the River *Tanais*, to return through *Scithia* into *Europe*, and in his retreat to come into *Germany*, and other Conntries bordering thereupon, conquering and subjecting all to the *Roman* Empire. For which end he presently caused to be levied in several places ten thousand Horsemen, and sixteen Legions of chosen Footmen, and appointing the time wherein he intended to begin his Journey, he commanded them to repair to their Rendevouz. He sought also not only to subdue all Nations, but to correct and reform even nature it self: For he purposed to have made an Island of *Peloponnesus* (now called *Morea*) by cutting the neck of land between the *Egæan*, and the *Jonian* Seas. He purposed also to have altered the courses of the River *Tiber*, and *Anian*, and to have made their new Channels, capable of bearing great Ships. He ordered the digging down and levelling many high Hills and Mountains, in *Italy*, and to dry up and drain great Lakes and Marishes therein. He corrected the computation of the year, reforming it according to the course of the Sun, and brought it into that order wherein it now is. He did the like about the course of the Moon, and her conjunctions and oppositions to the Sun: and this was attributed to him for Tyranny by those that hated him.

Many others things *Cæsar* did, which were very remarkable, in reforming the Laws, customs, and Offices. He re-edified the ruined City of *Carthage*, in *Africk*, and sent thither Colonies, and *Roman* Citizens to Inhabit it: the like he did by *Corinth*. But all these works with his high conceits and undertakings, were prevented, by his unexpected, and immature Death, which within a few Days after ensued. A few men, and those unarmed bereft him of his Life, whom no former forces could resist. For five months only he lived as Soveraign Lord in Peace; when those in whom he reposed greatest trust conspired his Death.

Some ſay that *Cæſar* was counſelled to have a Guard about him alwayes; to which he anſwered, that he would have none: for that he had rather die once, than live continually in fear. They which conſpired his death, were ſtirred up thereto, either out of hatred to his Perſon, or deſire of Liberty, accounting him for a Tyrant: or out of ſuſpition that he would have made himſelf a King, a thing in the higheſt degree hateful to the *Romans*: and laſtly, becauſe he began to contemn others: For he uſed to ſay, that the Commonwealth was but a Voice and Name without a Body, or Subſtance; and that *Sylla* was a Fool for reſigning his perpetual Dictatorſhip. All the whole Senate coming one Day to the Temple of *Venus* where he was, he ſat ſtill, and roſe not up as formerly he uſed to do. His Friends alſo and Favourites began to report, that in the Books of the *Sybils* (which in *Rome* were had in great Veneration) it was written, that the *Parthians* could never be overcome but by a man that ſhould have the Title of a King, and therefore he laboured that *Cæſar* ſhould take upon him that Title before his *Parthian* War; and though he ſeemed to be diſpleaſed at it, yet they ſuſpected the contrary; and their ſuſpition was encreaſed, for that, whereas the Tribunes of the People had cauſed a man to be impriſoned, who had ſet a Crown upon the Head of one of *Cæſars* Statues, he was ſo incenſed againſt the Tribunes that did it, that he depoſed them from their Office: And not long after, when *Mark Anthony* (who was his great favourite, and that year his fellow Conſul) being at ſome publick Games, came to *Cæſar*, and put a Crown upon his Head; though he threw it down, yet they all imagined, that *Mark Anthony* would not have preſumed to have done it without his good liking; and that he did it but to prove the People how they would like it; theſe, and ſuch like paſſages, gave them occaſion to deſire and deſign his Death.

His-Pride.

His diſſimulation.

They were alſo farther encouraged hereunto, for that in ſundry publick places, certain writings were ſet up, which did intice and animate them to conſpire againſt him: as upon the Statue of *Brutus*, who in ancient times did chaſe the Kings out of *Rome*, were written theſe words, *Would to God thou wert now living*, Brutus. And upon the Image of *Marcus Brutus*, who then was *Prætor*, and deſcended from the former *Brutus*, were theſe words: *Thou ſleepeſt long*, Brutus. *Truly, thou art not* Brutus. And again, *Thou art dead*, Brutus: *Would to God thou wert living*, *Thou art unworthy of the ſucceſſion from the* Brute. *Surely thou art not deſcended from the good* Brutus: and ſuch like other writings were ſet upon theſe Statues.

A Conſpiracy againſt him.

So as for theſe, and ſuch like reaſons, there were ſeventy of the moſt eminent men in *Rome* that conſpired to murther *Cæſar*: of which the principal were *Decius*, *Marcus Brutus*, *Caius Caſſius*, *Gaius Caſca*, *Attilius Cimber*, *Servius Galba*, *Quintus Ligarius*, *Marcus Spurius*, &c. who, after divers conſultations, concluded to kill him upon the *Ides* of *March*, which was the fifteenth day of that moneth, in the Temple where the Senators were to ſit that day: Yet *Brutus* was held to be *Cæſars* Son, and had received great honours, and many favours from him. This conſpiracy was kept ſo ſecret, notwithſtanding the great number of them, that there was not any one found that diſcovered the ſame. But there were ſo many ſignes and Prodigies, and to himſelf there happened ſo many fore-warnings, that (without knowing any cauſe) all men were of opinion that *Cæſars* Death was near at hand. *Spurina* alſo, who was his Southſayer, forewarned him, to look to himſelf till the *Ides* of *March* were paſt: for that his Life was in great danger. And *Cæſars* own Wife intreated him upon her knees, that he would not that day go to the Senate; For ſhe had dreamed that he lay dead in her lap. Theſe and ſuch like warnings prevailed ſo far with him, that he was about to ſend to *Mark Anthony* to make his excuſe,

His Death foretold.

and

and to put off the Senate to another day. But what God hath determined muſt come to paſs; and therefore *Brutus* being preſent, adviſed him by no means to diſcover any ſuch fear, and ſo he reſolved to go.

Cæſar made ſmall account of Death, and ſaid, *That as for himſelf he had won power and fame, and glory enough, and that at no time he could die with greater honour.* And ſome diſcourſing the night before he was ſlain, what Death was beſt, *Even that* (quoth he) *which is ſudden, and leaſt prepenſed.* The fifteenth of *March* being come, he went from his houſe in a Litter, towards the Senate; and as he paſſed along the ſtreet, there was a Petition delivered to him, wherein was ſet down in Writing all that was concluded in this conſpiracy; and he which gave it, prayed him to read it preſently, which he began to do: but there came ſo many to ſpeak to him, that he could make no farther progreſs, and this Paper was found in his hand when he was dead. As he paſſed on, he met with *Spurina* the Southſayer, and pleaſantly jeſting, he ſaid to him, *Doſt thou not know* Spurina, *that the* Ides *of* March *are come?* Yea (anſwered *Spurina*) and I know that they are not yet paſt.

When he came to the Temple where the Senators met, he alighted from his Litter and went in, and having firſt done Sacrifice (according to the cuſtome) which all that ſaw preſaged to be fatal and infortunate, He ſat him down in his Chair, and *Brutus Albinus* entertaining *Mark Anthony* at the door with diſcourſe, one of the Conſpirators, whoſe name was *Celer*, came to *Cæſar*, under a pretence to intreat him to releaſe a Brother of his from Baniſhment, and preſently all the reſt of the Conſpirators drew near to his Chair; which when *Cæſar* ſaw, thinking that they had all come for the ſame purpoſe, he ſaid unto them, *What force is this?* And at that inſtant one of them whoſe name was *Caſca*, beginning, they all drew their poyniards, and Swords which they had privately under their Gowns, and began to wound him. The firſt blow he received, *Caſca* gave him in the throat; at which *Cæſar* ſaid aloud, *What doſt thou Traitor* Caſca? and wreſting the Poyniard out of his hand, he aroſe and ſtabbed *Caſca* through the Arm, and being about to ſtrike him again, he was prevented by the many Wounds which the others gave him, whilſt with great force and courage he leaped from one ſide to the other to defend himſelf: But when he ſaw *Marcus Brutus* with his drawn Sword in his hand, wherewith he had already wounded him in the Thigh, he was much amazed, and ſaid in the *Greek* Tongue, *Why how now Son* Brutus? *And thou alſo?* And having ſo ſaid, ſeeing ſo many weapons bent againſt him, and that no body came to his reſcue, he remembred to keep the honour of his Perſon, with his right hand he covered his Head with part of his Robe, and with his left hand girt himſelf, and ſettled his clothes about him, and being ſo covered, he fell down to the ground, having received three and twenty Wounds; and it happened that his fall was at the foot of the ſeat on which *Pompeys* Statue ſtood. So in this manner died one of the moſt Mighty, Worthy, Valiant, Wiſe, and moſt ſucceſsful Princes and Captains that ever was in the World. For, his Excellencies, Abilities, Invincible Mind, Incomparable Courage, the Battels which he fought, and Victories which he obtained; the Provinces, Kings, and Nations which he ſubdued; His Counſels, Policies, and Stratagems, and bold attempts: His Magnanimity, Clemency, and Bounty, both to the Conquered and Conquerors; the great Deſigns which he propoſed to himſelf a little before he was ſlain, being all weighed and conſidered, it will plainly appear, that in none of thoſe things aforeſaid, nor in any other that may be ſaid of him, there hath been any Heathen King or Captain that ever excelled him. And ſetting apart his Ambition and deſire of Rule, he was onely noted, and blamed for being too much given to Women.

He is ſlain.

His Character.

Cæſar was thus ſlain in the fifty ſixth year of his Age, a little more than four years after the Death of *Pompey*, in the ſeven hundred and tenth year after the building of *Rome*, and about forty and two years before the Incarnation of our Bleſſed Lord and Saviour *Jeſus Chriſt*.

Cæſar left behind him neither Son nor Daughter legitimate at that time of his Death: For though he had been four ſeveral times married, yet he had but one only Daughter, named *Julia*, that was married to *Pompey*, and died before him. Wherefore by his laſt Will, he adopted for his Son, and made his Heir in the *Dodrant*, that is, in nine parts of twelve of his goods, his Nephew *Octavius Cæſar*, afterwards called *Octavianus Auguſtus*, who was the Son of *Acia*, his Neece, and of *Octavius Prætor* of *Macedonia*, which *Octavius* at this time, was, by the commandment of his Uncle, in the City of *Apollonia*, in the Province of *Epirus*, where he applied himſelf to his ſtudies, ſtaying for him there, thence to go with him to the *Parthian* War, being now about ſeventeen years of age.

His Will.

Cæſar being thus ſlain, the news of it ran preſently all over the City, and the tumult therein was ſo great, that no man knew what to do or ſay. All Offices ceaſed, the Temples were all ſhut up, and every man was amazed. *Cæſars* Friends were afraid of thoſe that ſlew him, and they as much feared his Friends, *Brutus*, *Caſſius*, and the other Conſpirators, and others that joyned with them, ſeeing the great tumult, durſt not go to their Houſes, nor proſecute their other deſigns, for fear of *Mark Anthony* and *Lepidus*, whereof the one was Conſul, and the other General of the Horſemen, but preſently from thence they went to ſeize upon the Capitol, crying by the way as they went, *Liberty*, *Liberty*, and imploring the favour, and aſſiſtance of the People. The reſt of that day, and all next night, *Mark Anthony*, and *Lepidus* (who took *Cæſars* part) were in Arms, and there paſſed ſundry meſſages, and treaties between them and the Conſpirators: At laſt it was agreed that the Senate ſhould ſit, whither *Brutus*, and *Caſſius* came, *M. Anthonies* Sons (by the perſwaſion of *Cicero*, a great lover of Liberty) remaining as Hoſtages for them.

Peace concluded.

In the Senate they Treated of Peace and concord, and that all that was paſt ſhould be buried in perpetual oblivion; whereunto, *Anthony* who was Conſul, and the whole Senate agreed: and the Provinces being divided, there was a great likelihood of Peace. For the Senate approved, and commended the murther, and the People diſſembled their thoughts: For on the one ſide the authority of *Brutus* and *Caſſius*, and the name of *Liberty*, ſeemed to give them ſome content: and on the other ſide, the hainouſneſs of the fact, and the love they bare to *Cæſar*, did move, and excite them to hate the murtherers, and ſo all was quiet for the preſent. But *Mark Anthony* (who affected the Tyranny) took every opportunity to incenſe the People againſt them: and *Cæſars* Teſtament being opened, wherein (beſides the adopting of his Nephew *Octavius*, and making him his Heir) beſides other bequeſts, he bequeathed to the People of *Rome*, certain Gardens, and Lands near to the River of *Tiber*, and to every Citizen of *Rome*, certain Gardens, and Lands neer to the ſum of mony to be divided amongſt them, which being known, much encreaſed their love to *Cæſar*, and made his death more grievous to them.

Cæſars Funeral being agreed upon, his Body was burnt with great ſolemnity in the Field of *Mars*, and *Mark Anthony* made the Funeral Oration in his Praiſe, and took the Robe wherein *Cæſar* was ſlain, being all bloody, and ſhewed it to the People, uſing ſuch Speeches as provoked them both to wrath, and commiſeration, ſo as before the Funeral ſolemnity was fully finiſhed, they all depart in great fury, taking Brands in their hands from the fire wherein *Cæſar* was burned, and went to burn the Houſes of *Brutus*, and *Caſſius*, and if they could have found them, and the reſt of the Conſpirators, they would certainly

A tumult.

certainly have ſlain them; and in their fury they unadviſedly ſlew *Elius Cinna*, by miſtaking him for *Cornelius Cinna*, who was one of the Conſpirators.

This tumult put *Brutus*, and *Caſſius*, and their confederates, into ſuch fear, that they all fled from *Rome* into ſeveral parts: and though the Senate (having appeaſed the tumult) inflicted puniſhment upon ſome of the ſeditious, and had already committed ſome of them to Priſon, yet *Brutus*, and *Caſſius* durſt not return to *Rome*, but after a while went into *Greece*, to Govern thoſe Provinces which *Cæſar* in his Life time had allotted unto them, which were, *Macedonia* to *Brutus*, and *Syria* to *Caſſius*. And truly this was very remarkable, that within the ſpace of three years all the Conſpirators died, and not one of them a natural death.

Cæſar in his fifth and laſt Conſulſhip made an Edict, that thanks ſhould be returned to *Hyrcanus*, the High-Prieſt and Prince of the *Jews*, and to the Nation of the *Jews*, for their affection to himſelf and the People of *Rome*. And decreed alſo, that the ſaid *Hyrcanus*, ſhould have the City of *Jeruſalem*, and repair the Walls of it which *Pompey* had beaten down, and ſhould Govern it as he pleaſed himſelf. He alſo granted to the *Jews*, that every ſecond year there ſhould an abatement be made out of their rents, and that they ſhould be free from Impoſitions, and Tributes. He favoured the *Jews*.

His Name of *Cæſar* was ſo honourable, that all his ſucceſſors to this preſent day, have aſſumed it into their Title, and eſteemed it an honour to be called *Cæſars*.

THE

THE

LIFE and DEATH

OF

OCTAVIANUS AUGUSTUS

In whose Raign our

LORD CHRIST

WAS

BORN.

His Parentage.



Octavius Cæsar, who was afterwards called *Octavianus Augustus*, was by the Fathers side descended of the Antient Family of the *Octavij*, which was of great account in *Rome* even from the time of *Tarquin* their King: By the Mothers side he was descended from the Regal Line: His Mother was *Accia* the Daughter of *Accius Balbus*, and *Julia*, the Sister of *Julius Cæsar*, which *Accia* was married to the Father of *Octavius*. He was born in the year of the Consulship of *Cicero*, and *Caius Antonius*. He was but four years old when his Father dyed: and at twelve years old he made an Oration at the Funeral of his Grand-mother *Julia*.

His first imployment.

When his Uncle *Julius Cæsar*, was Warring in *Spain* against the Sons of *Pompey*, *Octavius* (though he was but young) followed him thither through many and great dangers: and when that War was ended, *Julius Cæsar* intending to take him with him to the *Parthian* War, sent him before to the City of *Apollonia*, where he plyed his Book very diligently; and on a time having a mind to see *Theogenes*, a learned Astronomer, he calculated his Nativity, and promised him great matters, which made *Octavius* conceive great hopes

hopes of himself, and in memory thereof he caused certain Medals to be coined, and would often boast of what *Theogenes* had told him.

Octavius in the sixth month after he went to *Apollonia*, having intelligence from his Mother of the Death of his Uncle *Julius Cæsar*, he hasted out of *Epirus* to *Brundusium*, where he was received by the Army that went to meet him as the adopted Son of *Cæsar*, and without any further delay he assumed the name of *Cæsar*, and took upon him to be his Heir, and that so much the rather, because he had brought with him good store of mony, and great forces that were sent him by his Uncle: and so at *Brundusium*, adopting himself into the *Julian* Family, he called himself *Caius Julius Cæsar Octavius*. He comes into *Italy*.

To this very Name, as though he had been his true Son, there came great store of, partly of his Friends, partly of freed-men, slaves, and Souldiers, by whom being more strengthened and imboldned by the multitude of them that flocked to him, and by the authority of the *Cæsarian* name, which with the common People was in great reputation, he took his journey towards *Rome* with a great train, which daily increased like a Floud. Many resort to him.

On the fourteenth Kalends of *May* he entered into *Naples*, where he gave *Cicero* a visit. From thence as he was going to *Rome* there met him a vast company of his Friends, and as he entered the City, the Globe of the Sun seemed to compass his Head round like unto a Bow, as it were, putting a Crown upon his Head, who afterward was to be so great a man: and at night, calling together his Friends, he commanded them to be ready the next morning, with good store of followers, to meet him in the Market-place, which was done accordingly; and he going to *Caius*, the City *Prætor*, and Brother to *Anthony*, he told him that he did accept of the Adoption. For it was the *Roman* custom in Adoptions to interpose the authority of the *Prætor*: which acceptance being Registred by the Scribes, from thence he presently went to *Mark Anthony* the Consul, who behaved himself proudly towards him, and scarcely admitting him into *Pompeys* Gardens, gave him time to speak with him. He comes to *Rome*. *M. Anthony's* Pride.

Octavianus had a great mind to revenge the Death of *Julius Cæsar*; but by his Mother, and *Philip* his Father in Law he was advised to conceal his purpose for a time, both because the Senate had approved his Death, and because *Mark Anthony*, who was principally to assist him therein, did not shew himself very friendly to him. *Octavianus* understanding that *Mark Anthony* had in his custody all the Treasure that was left by *Julius Cæsar*, he desired him to command it to be delivered to him, therewith to pay his debts, and to distribute it as *Cæsar* had appointed in his Will: But *Anthony* with greater Pride than *Octavianus* could well bear, not only refused what he demanded, but reproved him for desiring it; whereupon discords presently arose betwixt them: and *Octavianus* strengthened himself with the Counsel of *Cicero*, a great Enemy to *Anthony*, and one whose authority at that time, by reason of his Wisdom and *Eloquence*, was very great.

Anthony being Overseer of those things which *Cæsar* had commanded to be done, what by corrupting the Notes, and changing them at his pleasure, did what himself listed, as if it had been the appointment of *Cæsar*; by this means, gratifying Cities and Governours, and heaping vast sums of money to himself, selling not only Fields and Tributes, but freedoms and immunities even of the City of *Rome*, and that not only to particular Persons, but to whole Provinces, and of these things there were Tables hung up all over the Capitol. And falshood.

Octavianus

Cæsar raises an Army.

Octavianus being nineteen years old, at his own charges gathered an Army, and sought the favour of the People, and prepared Forces against *Anthony* for his own and the Commonwealths safety. He also stirred up the old Souldiers, who by *Julius Cæsar* had been planted in Colonies: so that *Anthony* being afraid of him, by the mediation of Friends, had a conference with him in the Capitol, and they were for the present reconciled, but within a few days, through the whisperings of some, their enmity brake out again, and *Anthony*, not thinking himself strong enough, and knowing that the Legions of *Macedonia* were the best Souldiers, and six in number, with whom also were many Archers, light harnessed men, and Horsemen, these he sought to draw to himself, who, because of their neerness, might presently be brought into *Italy*: and thereupon he caused a rumour to be spread, that the *Getæ* wasted *Macedonia* by their inrodes; and upon that occasion he demanded an Army of the Senate, saying, that the *Macedonian* Army was raised by *Cæsar* against the *Getæ*, before he intended the *Parthian* War, whereupon he was chosen General of those Forces, and he obtained a Law for the change of Provinces, whereby his Brother *Caius Anthony* challenged *Macedonia*, which before by lot fell to *Marcus Brutus*.

Anthony leaves *Rome*.

On the seventh of the Ides of *October Anthony* went to *Brundusium*, there to meet four of the *Macedonian* Legions, whom he thought to draw to himself by money. Thither also *Octavianus* sent his Friends with money to hire these Souldiers for himself, and himself posted into *Campania*, to engage those Souldiers which were in Colonies to take his part; and first he drew to him the old Souldiers of *Galatia*, then those of *Casilinum* on both sides of *Capua*, giving to each man five hundred pence, by which means he gat together about ten thousand men, who marched with him under one Ensign as a guard.

In the mean while the four Legions of *Macedonia*, accusing *Anthony* for his delays in revenging *Cæsars* Death, without any acclamations conducted him to the Tribunal, as it were, to hear an account of this matter, and there continued silent. *Anthony* taking this ill, upbraded them with their Ingratitude, and complained that they had not brought to him some disturbers of the Peace, who were sent from that malapert young man (for so he called *Octavian*) and to ingratiate himself with them, he promised an hundred pence to each of them, which niggardly promise was intertained with laughter, which he took so ill, that being returned to his Quarters, in the presence of his most covetous, and most cruel Wife *Fulvia*, he put to death some Centurions out of the *Martian* Legion.

His Parsimony.

Cæsars Policy.

When those of *Cæsars* party, that were sent to corrupt the Souldiers, saw that they were more exasperated by this deed, they scattered Libels about the Army, wherein they disgraced *Anthony*, and extolled the liberality of *Cæsar*. And when some sided with *Octavian*, and others with *Anthony*, the Army, as if it had been set to sale at an outcry, addicted themselves to him that would give most. And because that *Decius Brutus*, who commanded *Gallia Cisalpinea* (now *Lombardy*) opposed *Anthony*, he went to besiege him in the City of *Mutina* (now *Modena*) which being known in *Rome*, *Cicero* his authority and credit in the Senate was such, that *Mark Anthony* was declared an Enemy to the State, and the new Consuls, *Hircius* and *Pansa* were sent against him, and with them was *Octavian* sent with Ensigns of a Consul, and Title of a *Pro-prætor*, having been first admitted into the Senate though so young, which was done by the procurement of *Cicero*, though he afterwards requited him ill for it.

Anthony declared an Enemy.

Octavian with the Consuls, drew neer to *Mark Anthony*, *Cicero* remaining

to

to command in chief in all matters at *Rome*: and between the two Armies there passed many skirmishes and encounters, and at last they came to Battel, wherein the Consuls and *Cæsar* had the Victory, but *Hircius* was slain in the Battel, and *Pansa* was so wounded, that he died within few days after, and both the Armies of the slain Consuls obeyed *Cæsar*. By this means D. *Brutus* was freed from his siege, and *Anthony* was forced to forsake *Italy* by a dishonourable flight, leaving his baggage behind him. In this service *Octavian* made marvellous proof of himself, being but twenty years old, performing the Office, not only of a good Captain, but also of a stout Souldier: For seeing the Standard-bearer sore wounded and ready to fall, *Octavian* took from him the Eagle, and bare it a great while till he had lodged it in safety.

Cæsar overcomes him.

Mark Anthony after the Battel, gathering the remainders of his Army, passed the *Alps* and went into *France*, solliciting the Friendship of *Lepidus*, who was there with an Army ever since the Death of *Julius Cæsar*, whom after some treaties he made his Friend: and *Octavian* after the Victory obtained, presently sent to the Senate to require a Triumph for his Victory, as also the Consulship for the remainder of the year in the roome of the dead Consuls, with their succession in their charge, and command of the Army. But the answer of the Senate was not according to his desire: For the Friends and Kinsmen of those that had murthered *Cæsar* began to fear him, and to suspect his power, wherefore they prevailed to delay that which he required, and in the end they resolved to assign the Army to *Decius Brutus*, and temporizing with *Octavian*, they granted him a Triumph, but denied him the Consulship, whereat he was much discontented, and therefore secretly treated of friendship with *Mark Anthony*, and having drawn to himself the affection of the Army, he therewith marched towards *Rome*, and approaching near to the City, in dispite of the Senate, he caused himself to be chosen Consul being not fully twenty years old. Then did he cause accusations to be exhibited against *Brutus*, and *Cassius*, and the rest of the Conspirators; and in their absence, having none that durst defend their cause, they were condemned. After this was done he left the City, and with his Army marched toward *Anthony*, and *Lepidus*, who were already entred into *Italy*.

He flies into *France*.

Cæsar makes himself Consul.

Decius Brutus hearing of the Treaties and League that was made between *Octavian*, *Lepidus* and *Mark Anthony*, not daring to stay in that Country, departed with his Army, which soon forsook him, some going to *Cæsar*, others to *Mark Anthony*, whereupon he fled, but being at last taken, he was brought to *Mark Anthony*, who caused his Head to be cut off. The Armies of these Captains drawing near together, to whom *Affinius Pollio*, and *Planeus*, with their Legions were joyned, these three *Octavian Cæsar*, *Mark Anthony*, and *Lepidus*, meeting, after three days debate, they concluded their accursed Peace; and these fire-brands of sedition entered into a *Triumvirate*, with several intents and designs. *Lepidus* was covetous, and sought riches by troubling the State. *Anthony* was by nature an enemy to Peace, and to the Commonwealth, desiring an opportunity to be revenged of those who had declared him an Enemy to the State. And *Octavian* sought revenge upon *Brutus*, and *Cassius*, and those who had slain his adopted Father. And to bring these things to pass, *Octavian* put away his Wife who was Daughter to *Servilius*, and contracted himself to *Claudia*, Daughter in Law to *Anthony* by his Wife *Fulvia*, who was now a child, and from whom he was afterward divorced by reason of the discord that arose between *Anthony* and him.

A Triumvirate erected.

In this League which they made, besides dividing the Provinces amongst themselves, they agreed to Proscribe and kill each of them his Enemies, and the one delivered them into the others hands, having more respect to be revenged upon an Enemy than to save a Friend; and so there was made the

Many proscribed.

moſt cruel and inhumane Proſcription, and Butchery that ever was before heard of, giving and exchanging Friends, and Kinſmen for Enemies. For *Mark Anthony* gave up his Fathers Brother: and *Lepidus* his own Brother, *Lucius Paulus*: and *Octavian*, *M. T. Cicero*, whom he called Father, and who had intreated and honoured him as a Son. And beſides theſe, they Proſcribed and condemned to die three hundred other Principal men of *Rome*, amongſt whom were about one hundred and fourty Senators, beſides two thouſand *Romans* of the order of Knighthood.

Ingratitude.

This agreement being made, they all three went to *Rome*, where they took upon them the Government of the Commonwealth by the name of *Triumvirat*, the time being limited to five years, though they never meant to leave the ſame. And preſently after, thoſe who were condemned and Proſcribed, were by their commandment put to death, being ſought out in all parts and places; their Houſes were ranſacked, and their goods confiſcated.

Cicero flies.

Cicero underſtanding that his name was in the Catalogue amongſt the Proſcripts, only becauſe he had been a lover of *Roman* Liberty, he fled to the Sea, where he embarked himſelf, but ſo hard was his hap, that by contrary winds he was driven back to the ſhore, whereupon, returning to ſome poſſeſſions of his near *Capua*, not far from the Sea, as he lay ſleeping there, he was awakened by ſome Crowes which with their bills pluckt his cloaths from his back. His ſervants being moved with this ill preſage, put him into his Litter, and again carried him towards the Sea: but being overtaken by the murtherers, he put his neck out of his Litter, and they cut off his Head, and his right hand, wherewith he had written his Orations againſt *Mark Anthony* called *Philippicks*: And thus was he ſlain by one whom he had defended, and delivered from death. *Anthony* joyfully received his Head, and cauſed it to be nailed up in the place where he was wont to plead, to which all the People repaired to behold ſo woful and miſerable a ſpectacle, of whom there was not any one but was heartily ſorry for the Death of ſo great a Perſonage, and ſo fervent a lover of his Country. *Salvius Otho*, a Tribune of the People, invited his Friends to his laſt Supper, and as they were ſitting, in came a Centurion, and in the preſence of them all, ſtrake off his Head.

And is ſlain.

Horrid cruelty.

Minutius the *Prætor* was ſlain, ſitting in his ſeat of Judgment. *L. Villius Annalis*, who had been Conſul, flying from the murtherers, hid himſelf in the Suburbs in a little Houſe of one of his clients, but his own Son betrayed him to the murtherers, who ſlew him there; but ſhortly after this Particle being drunken, quarrelling with the ſame Souldiers, was ſlain by them. *C. Terentius* alſo being betrayed by his own Son, was ſlain, who in a few days having conſumed his Patrimony, was condemned for Theft, and baniſhed into a place where he died miſerably.

Sons unnatural.

Quintus Cicero was hid by his Son, whom they could never make to confeſs by any torments where his Father was; but the old man, not being able any longer to endure that they ſhould torment ſo vertuous a Son, came and preſented himſelf to the Murtherers: whereupon the Son entreated them to kill him firſt, but they killed them both together. The *Egnaces*, the Father and Son, embracing one the other were both run through and ſlain. *C. Hoſidius Geta*, was put into a grave by his Son as dead, who ſuſtained and kept him till the danger was over. *Aruntius*, after he had comforted his Son, delivered up himſelf to the murtherers, but his Son for grief famiſhed himſelf. Some other Children carefully hid, and preſerved their Parents.

Sons dutiful and good.

Wives good.

Tanuſia was ſuch an importunate ſuitor to *Cæſar* for her Husband *T. Junius* that ſhe preſerved his life: He was in the *interim* hidden by *Philopæmen*, his bondmen enfranchiſed, whom *Cæſar* afterwards Knighted for his fidelity to his Maſter. *Q. Ligurius* having been concealed by his Wife, was diſcovered

by

by a slave, and killed, whereupon his Wife pined her self to death. *Lucretius Vespilio*, having passed many dangers whilst he sought to hide himself here and there, at last came to his Wife *Shuria*, who hid him between the Cieling and the top of the House, till she had begged his Life of the *Triumvirs*. *Apuleius* was saved by his Wife, who fled away with him. *Antius* his Wife wrapped him up in Coverlets, and caused him to be carried to the Sea side, as a pack of Stuff, where he embarked, and sailed into *Sicily*. *Coponius* was saved by his Wife, who lent her Body to *Anthony* for one night, to save him whom she preferred before her honour.

But the Wife of *Septimius*, having shamefully given her Body to one of *Anthonies* Familiars, caused her Husband to be put into the number of the Poscripts, that she might the more freely continue her Adulteries, and her Husband was slain by her means. *Q. Vettius Salussus* was hidden in a very secret place, but acquainting his Wife with it, she betrayed him to the Murtherers. *Fulvius* was discovered by one of his slaves and his Concubine, though he had made her free, and given her goods wherewithall to maintain her self. Wives bad.

P. Naso was betrayed by his slave enfranchised, with whom he had been too familiar, but he revenged himself upon his slave, whom he killed, and then held forth his neck to the cut throats. *L. Lucceius* had put into the hands of two of his Freed men, as much as would have relieved him in his Banishment, but they ran away with all; whereupon he delivered himself to the Murtherers. *Haterius*, who had hid himself in a very secret place, was sold and betrayed by his slave, and killed. *Cassius Varus*, who was betrayed by a slave made free, had his Head struck off. *Caius Plotius* was hidden by his slaves, but being given to Perfumes, the scent thereof discovered him; yet when the Souldiers could not find him, they cruelly tormented his Servants to make them confess where he was, which yet they would not do: But the Master pitying his faithful Servants, came out of his secret place, and delivered himself to the murtherers. Servants bad; Servants good;

Appius Claudius changed his Gown with his slave, who in that habit presented himself to the murtherers, and was slain by them instead of his Master. Another slave of *Menius* did the like: for he went into his Masters Litter, and offered his neck to the murtherers, who cut off his Head, and so his Master escaped into *Sicily*. The slave of *Urbinus Panopio*, hearing that the murtherers were coming to his Masters house, took off his Gown and his Ring, and gave him his own apparel, and put him out at a back door: then he went up and lay upon his Masters Bed, where he boldly attended them that killed him for *Panopio*. The slave of *Antius Restio*, though his Master had soundly beaten him a few dayes before for some knavish tricks, yet to save his Master, meeting an old man by the way, he struck off his Head, and shewing that, with his whippings to the murtherers, he made them believe that thus he had revenged himself of his Master, with whom he shortly after fled into *Sicily*. The slaves of *Martius Censorinus* kept their Master secretly, till he had opportunity to escape into *Sicily*, to *Sextus Pompeius*.

Q. Oppius, an honourable old man, being very near taking, was rescued by his Son, who conveying him out of *Rome*, carried him upon his shoulders, and sent him into *Sicily*, where all the poor distressed *Romans* were courteously entertained by *S. Pompeius*, who sent forth Ships and Galleys to lye upon the Coast of *Italy*, ready to receive all them that fled to him; doubly rewarding those that saved any that was proscribed: He gave also honourable Offices to all that had been Consuls, and comforting the rest with singular courtesie. Many others fled into *Macedonia*, to *Brutus* and *Cassius*: others into *Africk* to *Cornificius*, *Statius Samnis*, an honourable Senator, being A good Son.

ing about eighty years old, that thoſe Thieves might have no part of his Goods, he gave them for a prey to whomſoever would take them; then ſetting his Houſe on fire, he burnt himſelf in it. *Aponius* having been long concealed by his ſlave, grew weary of that confinement, came out into the Market-place, and yielded his neck to the murtherers. *Ceſtius* being in the like condition, cauſed his ſlaves to make a great fire, threw himſelf into it, and died: *Sulpitus Rufus*, who had been Conſul, was murthered, becauſe he would not ſell an Iſle of his to *Fulvia*: alſo *Ampius Balbus* was ſlain, becauſe he would not give her a pleaſant place of his.

A Jezabel.

Baſe Covetouſneſs.

M. Anthony put into the number of Proſcripts, a Senator called *Nonius Struma*, onely to get from him an Emerald eſteemed worth fifty thouſand Crowns: but *Nonius* found a means to eſcape with his Emerald, to the great grief of *Anthony*. Some valiantly defended themſelves, as *Atteius Capito*, who killed many Souldiers, who came rudely running upon him, but being at laſt oppreſſed with multitudes, he was ſlain. *Vetulinus*, aſſiſted by his Son, valiantly repulſed the murtherers, but at laſt was ſlain. *Sicilias Coranas* hoping to eſcape, put himſelf amongſt the Mourners that followed a dead Corps, but being diſcovered, was ſlain.

Valour.

The *Triumviri* cauſed the Goods of the Proſcripts to be ſold by the Drum, at ſuch prizes as the Souldiers pleaſed, yet moſt part of them was ſpoiled, and given away. They promiſed alſo to Widows their Joyntures, and to Sons, the tenth part of their Fathers Patrimony, and to Daughters the twentieth part; but few or none had any benefit by this promiſe: yea, on the contrary, they ſacked many of them that demanded theſe rights. They exacted great ſums of money in *Rome*, and all over *Italy*; and to encourage the Souldiers, they gave them unmeaſurable gifts, and granted them daily new pillage. The Legions they Wintered in the richeſt Cities upon free Quarter. To be ſhort, men by fear and cuſtome were ſo inured to ſlavery, that they became more ſlaves than the Tyrants would have had them.

Oppreſſion.

Theſe three men having done what they would in *Rome*, and knowing that *Brutus* and *Caſſius* had a very great Army in *Greece*, who called themſelves the *Deliverers of their Countrey*, ſaying, that they would go and ſet *Rome* at liberty from Oppreſſion: *Caſſius* having overthrown and ſlain *Dolabella* in *Syria*: and being informed, that by the aſſiſtance of their Friends, they had gotten together eighteen Legions; hereupon *Mark Anthony* and *Octavian* reſolved to go againſt them with the greateſt Army that they could poſſibly make, of old Souldiers, and that *Lepidus* ſhould ſtay to guard *Rome*: and accordingly they departed, and arrived in *Greece*, and marching on, they drew near to the place where *Brutus* and *Caſſius* were encamped, which was in *Macedonia* in the *Philippick* Fields.

They go againſt *Brutus* and *Caſſius*.

Before they came to joyn Battel, there were ſundry Prodigies: for Fowls of prey hovered about the Camp of *Brutus*, as if it had been their own already: and as they marched out to Battel, a Blackmoor met them, which they accounted an ill *Omen*. *Brutus* being alone in his Tent at night, a man ſad and gaſtly appeared to him, and being asked what he was, he anſwered, *I am thy evil Genius*, and ſo vaniſhed: But on the contrary, Birds and Beaſts promiſed good ſucceſs to *Ceſar*. Theſe Armies lying ſo near together, had frequent skirmiſhes, and at laſt came to a Battel, where the Victory was ſtrangely divided: For *Brutus* on the one ſide of the Field, did beat *Octavian*, and put his Battalion to rout, purſuing them into the Camp, where many of them were ſlain; and while *Brutus* was following his Victory, his partner *Caſſius* was overthrown by *Mark Anthony*, though he did all that was poſſible to encourage his men, and by reaſon of the clouds of Duſt, knew nothing of *Brutus* his Victory, whereupon, retiring to an high ground, he

Prodigies.

A Spectrum.

Brutus beats *Ceſar*.

M. Anthony beats *Caſſius*.

he there pitched his Tent: and ſo ſtanding and looking about, he ſaw *Brutus* his Troops coming to his aid, and to relieve him; but he imagining that they came flying before their enemies, commanded a ſlave of his, whom he had made free, to kill him, who did it accordingly.

Octavians men that eſcaped by flight, retired to *Mark Anthonies* Camp, and had not *Brutus* his men buſied themſelves in ranſacking *Octavians* Camp, they had that day obtained an entire Victory: for they might in due time have reſcued, and relieved *Caſſius*, and both of them being joyned together, might eaſily have overthrown *Mark Anthony*: but God had otherwiſe determined. The Victory being thus divided, the Generals of either party gathered their Forces together, and of *Brutus* ſide were ſlain eight thouſand men, and of the Enemies ſide a far greater number. *Brutus* did his beſt to encourage and comfort his Souldiers, and the Gentlemen which followed *Caſſius*: and the next day, though both Armies were put in battel Array, yet they fought not; but a few dayes after, *Brutus*, by his Souldiers, was forced to come to another Battel, who was of himſelf willing rather to delay and prolong the War, knowing that his Enemies wanted Victuals, and many other neceſſaries, and becauſe he repoſed no great truſt in the Forces of *Caſſius*: for he found that they were fearful, and hard to be commanded, becauſe of their late overthrow. When they came to the ſecond encounter, *Brutus* did all the Offices of an able General, and of a Valiant Knight, yet in the end his men were broken, and overthrown by the Enemy. *Brutus* having gathered his ſcattered Troops together, found himſelf unable to make any farther reſiſtance, and being adviſed by ſome of his Friends to fly, he told them, *That ſo he would, yet not with his feet, but with his hands*; and thereupon, taking a Sword from a Servant of his called *Stratus*, he ſlew himſelf. Thus *Octavian* and *Mark Anthony* remained Victors, and Maſters of the Field, and all things ſucceeded according to *Cæſars* deſire, for whom, God in his ſecret Counſel had reſerved the Monarchy of the whole World, which for the preſent was divided between three.

Brutus beaten.

Kills himſelf.

Theſe Wars being ended, and the Legions of *Brutus* and *Caſſius* reduced to the obedience of the Conquerours, *Octavian* and *Mark Anthony* agreed, and reſolved, that *Anthony* ſhould remain to govern *Greece*, and *Aſia*, that *Lepidus* ſhould go into *Africk*, and that *Octavian* ſhould return to *Rome*: and accordingly *Mark Anthony* went into *Aſia*, where he gave himſelf up to ſenſuality and delights, with the fair, but wanton *Cleopatra*, Queen of *Ægypt*, and *Octavian*, though with ſome hindrances, by reaſon of his health, at laſt came to *Rome*.

Anthony with *Cleopatra*.

Not long after, there aroſe new Wars and troubles, for though *Octavian* was at peace with *Lepidus*, who was now in *Africk*, *Octavian* having under his command, *Spain*, *France*, part of *Germany*, *Italy*, and *Illyricum*, yet *Lucius Antonius*, who at this time was Conſul, being provoked thereto by his Siſter in Law *Fulvia*, Wife to *Mark Anthony*, began to oppoſe himſelf againſt *Lepidus* and *Octavian*, ſeeking to overthrow the *Triumvirat*; which contention brake out about the diviſion of Fields which *Cæſar* had made to the Souldiers which had ſerved him in his Wars. Some ſay that *Fulvia* made this ſtir, that ſhe might procure the return of *Mark Anthony* to her, of whom ſhe was jealous, hearing of his familiarity with *Cleopatra*. The diſcord in *Rome* grew to that height, that they came to Arms; and *Lucius Antonius* went from the City, and levied an Army againſt *Octavian*, who alſo marched towards him with his Forces. But *Lucius* not daring to joyn Battel, ſhut himſelf up in *Perugia*, where *Cæſar* immediately beſieged him, and Divorced himſelf from *Claudia* the Daughter of *Fulvia*, and was married to his third Wife *Scribonia*, by whom he had

Troubles in *Rome*.

one

Cæsars Victory.

one onely Daughter. *Octavian* being about twenty three years old, ſo ſtrictly beſieged *Perugia*, that *Lucius* and his men were brought to ſuch ſtraits for want of Victuals, that he was forced to yield up himſelf to *Octavian*, who pardoned him, and uſed him kindly; and thus this War was ended without bloudſhed. And ſo *Octavian* returned to *Rome*, of which he was now ſole Lord: and from hence ſome reckon the beginning of his Empire, which was about four years after the Death of *Julius Cæſar*, and about thirty eight years before the Incarnation of our bleſſed Lord and Saviour *Jeſus Chriſt*.

Anthony comes into *Italy*.

Cæſar being now in quiet, *Fulvia*, by Letters, and falſe Informations, ſought to ſtir up her Husband *Mark Anthony* againſt *Octavian*, with which reſolution ſhe left *Italy*, and went towards him; and at the ſame time *Mark Anthony* departed from *Alexandria* in *Ægypt*, and came to the Iſle of *Rhodes*, where he was informed of all that had happened to his Brother *Lucius*. From thence he went into *Greece*, and at *Athens* he found his Wife *Fulvia* ſick, yet vehemently inveighing againſt *Octavian*: wherefore leaving her there, he went with two hundred Gallies into *Italy*, and landed at *Brunduſium*, where the Wars began between him and the Forces of *Octavian*, who was yet at *Rome*. But news coming of *Fulvia's* death, ſome Friends interpoſed to reconcile them, and at laſt it was agreed, that Arbitrators ſhould be choſen to compoſe their differences. *Octavian* choſe *Mecænas*, and for *Mark Anthony* was *Aſinius Pollio*, and theſe brought it to this iſſue, that *Mark Anthony* ſhould have all the Eaſt from *Italy*, beginning from the *Jonian* Sea, which is the entry into the *Venetian Gulph*, unto the River of *Euphrates*, wherein were included all the Provinces of *Græcia* and *Aſia*, with all the Iſlands within theſe limits. To *Octavian* was allotted from the ſaid *Jonian* Sea to the Weſtern or *Spaniſh* Sea, wherein were contained *Spain*, *France*, *Italy*, *Germany*, and *Britain*. To *Lepidus* was confirmed *Africa*, where he then was, with all the Provinces thereof. And for the ſtrengthening of this League, *Mark Anthony*, now a Widower, was to marry with *Octavia*, the Siſter of *Octavian* by the Fathers ſide, formerly married to *Marcus Marcellus*, by whom ſhe had one Son, called alſo *Marcellus*, whom *Octavian* adopted. And this marriage was diſpenſed with by the Senate, becauſe in *Rome* Widows were not permitted to marry, till they had lived ten months in Widowhood, which ſhe had not done.

Peace made betwixt them.

Anthony marries *Octavia*.

This being concluded, *Octavian* and *Mark Anthony* went to *Rome*, where the Wedding was ſolemnized, and they were ſeemingly good Friends; but their Peace was diſquieted by the Neighbourhood of *Sextus Pompeius*, who commanded the Seas from *Sicily* where he lived, and with his Ships and Pyrates he diſquieted *Cæſars* Friends, who thereupon reſolved to ruine him: But at the requeſt of the Senate, and of *Mark Anthony*, he hearkened to Peace, and by the mediation of Friends, it was agreed, that all matters paſt ſhould be forgotten, and that they ſhould live like good Neighbours and Friends, and that *Sextus Pompey* ſhould enjoy *Sicily*, *Sardinia*, and *Corſica*, which he had in poſſeſſion, and that he ſhould clear the Seas from Pyrates, that Merchants and Paſſengers might paſs ſafely, and that he ſhould furniſh *Rome* yearly with a certain quantity of Corn. This being concluded, they agreed upon a meeting of all three upon the Sea ſide in the Straight of *Meſſina*, in a Fortreſs built for that purpoſe, which reached into the Water, whither *Sextus Pompey* might come with his Gálleys and be in ſafety: which accordingly was performed with great joy and ſolemnity; and *Sextus Pompey* feaſted them in his Galleys, and they likewiſe him by Land.

They are reconciled with *Sextus Pompey*.

From hence *Sextus Pompey* returned into *Sicily*, and *Octavian* and *Mark Anthony* to *Rome*, where for a while they remained in great Familiarity: and then *Mark Anthony* preparing for his journey into the Eaſt, ſent *Venditius* before him

him with a great Army againſt the *Parthians*, wherein he had ſo good ſucceſs, that he overcame and defeated *Pacorus*, the *Parthian* Kings Son, and ſlew twenty thouſand of his men, and thereby ſufficiently revenged the Death of *Marcus Craſſus*, for which he afterwards Triumphed at *Rome*. The *Parthians* beaten.

Mark Anthony departed from *Rome* with his new Wife, and wintered with her in *Athens*. *Octavian* in the mean time in *Rome* growing mighty, and in high eſteem, was yet very penſive, being troubled at the Neighbourhood of *Sextus Pompey* in *Sicily*, attending an occaſion to War againſt him: for which purpoſe he prepared a great Fleet, pretending that *Sextus* with his Ships, and Gallies hindred the coming of Corn into *Italy*. Theſe *Sicilian* Wars continued for ſome years: in the beginning whereof *Octavian* had ill ſucceſs, yet more from ſtorms and tempeſts than from the force of his Enemies: and if *Sextus Pompey* had been as prudent and able to offend his Enemy as he was to defend himſelf: and as he was Valiant, if he had been as Wiſe and Politick, he might have greatly diſtreſſed *Octavian* in all matters concerning *Italy*: yet the matter was ſo handled, that at *Octavians* requeſt *Mark Anthony* came twice out of the Eaſt into *Italy* to aſſiſt him in theſe Wars. The firſt time he came to *Brunduſium*, where, not finding *Octavian* according to appointment, he returned without ſeeing him, upon ſome jealouſies which grew betwixt them. But *Octavian* having loſt moſt of his Fleet in a ſtorm, he ſent his intire Friend *Mecenas* to *Mark Anthony*, at whoſe intreaty he returned into *Italy* with three hundred Ships and Gallies, giving it out that he came to *Cæſars* aid. And though there were ſome difference between them, yet *Octavia* ſo laboured between her Husband and Brother, that ſhe reconciled them, and ſo they met in the mouth of the River near *Tarentum*, where *Mark Anthony* gave to *Octavian* one hundred and twenty of his Gallies for his Wars, and *Octavian* gave to him ſome of the *Italian* Souldiers, and they renewed their *Triumvirat* for other five years. Which done, *Mark Anthony* returned to the Eaſt to proſecute his Wars againſt the *Parthians*, his Wife *Octavia* and her Children remaining in *Rome*. *Cæſar* envies *Sextus Pompey*.

Anthony being gone, *Octavian* reſolving to proſecute the Wars againſt *Sextus Pompey* with all his Forces, armed two Navies, whereof *Agrippa* was the Admiral of the one, and himſelf of the other: He ſent alſo to *Lepidus* intreating his aid, who accordingly came and brought with him a thouſand Ships, little and great, and eighty Gallies, wherein he tranſported five thouſand Horſe, and twelve Legions of Foot Souldiers. *Sextus Pompey* hearing what great preparations were made againſt him, did ſtrongly fortifie all the Sea-coaſts of *Sicily*, and on the frontiers of *Africk*, near to *Lilibæum*, he placed *Plinius*, a good Captain with good Companies of Souldiers, and his whole Fleet by Sea he drew into the Port of *Meſſina*, purpoſing to mannage his Wars by Sea, having neither experience, nor power to do it by Land, and ſo he attended the coming of his Enemies. Wars againſt him.

Lepidus looſing with his whole Fleet from *Africk*, was encountered with a tempeſt, wherein with the loſs of a great part of his Navy, he, with the reſt landed at *Lilybæum*, and took in certain places thereabout, but having ſmall judgment, and experience in the Wars, he made a greater noiſe then did hurt to *Pompey*. *Octavius* alſo being at Sea in a tempeſt, loſt thirty of his Gallies, beſides ſmall Ships, and with much difficulty returned to *Italy*: and *Taurus*, who commanded the Gallies which *Anthony* left, landed at *Tarentum*, though with great loſs and danger. *Octavian* was ſo grieved at theſe loſſes, that he had thoughts of giving over the War for that year: but changing his mind, he repaired his Fleets, and ordered *Agrippa*, with one of them to paſs into *Sicily*, and there to make War both by Sea and land: and himſelf following with the other Fleet did the like.

About

Cæsar marries *Livia.*

About this time *Octavian* divorced himself from *Scribonia*, though he had a Daughter by her called *Livia*, and then he married *Livia Druſilla*, Wife to *Tiberius Nero*, by whom ſhe had a Son called alſo *Tiberius*; hereupon *Tiberius* was forced to leave her to pleaſe *Octavian*, though at this time ſhe was with Child of a Son. This *Livia* he loved dearly, and continued with her till his Death.

Pompey beaten.

Agrippa aſſaulted and took in ſome places in *Sicily*, which *Pompey* hearing of, departed from *Meſſina* with one hundred and ſeventy five Gallies, to relieve them, and *Agrippa* being advertiſed of his coming, prepared to meet him, his Gallies being almoſt equal in number, and ſo they joyned Battel, which for a time ſeemed to be equal, but at laſt *Agrippa* prevailed, and *Pompey* retreated in time, his Gallies and Foiſts withdrawing themſelves into ſome Rivers near at hand, whither *Agrippa* with his bigger Veſſels could not follow them. In this fight *Pompey* loſt thirty of his Gallies. *Agrippa* the next day went to a City called *Tindaria*, thinking to ſurpriſe it by reaſon of intelligence which he had with the Citizens: and *Pompey* in the Night gave ſecret order to his whole Fleet to retire to *Meſſina.*

Cæſar beaten.

Octavian in the mean time imbarked a great part of his Army, which he landed in *Sicily*, and ſet them on ſhore under the command of *Cornificius*, little thinking that *Pompey* had been ſo near, who if he had taken this opportunity, might have defeated *Octavian.* But looſing it, *Octavian* imbarking again, intended to determine the quarrel by a Battel at Sea, leaving *Cornificius* with his men fortified on the Land. Then did *Pompey* ſail out of *Meſſina* with his whole Fleet, and neither Parties refuſing it, they came to a Battel, in which *Octavian* was overcome, and all his great Fleet ſcattered and loſt, and himſelf driven to flie into *Italy* in a Brigandine, where through many dangers, he at laſt came to the Army, whereof *Meſſalla* was General, and being nothing diſcouraged with this loſs, he preſently took order for all that was needful. To *Rome* he ſent his intire Friend *Mecenas*, to take order that this news ſhould breed no alteration there, and then preſently ſent to *Agrippa*, the Admiral of his other Fleet, that he ſhould with all ſpeed ſuccour *Cornificius* and his Army in *Sicily*, and to *Lepidus* he ſent to deſire him to make his preſent repair to the Iſle of *Lippari*, which is between *Sicily*, and *Calabria.*

His diligence and good order about theſe affairs was ſuch, that in a ſhort time, by the help of *Lepidus*, and *Agrippa*, in diſpite of *Pompey*, he landed all his Forces in *Sicily*, and joyning with *Lepidus*, he encamped near to *Meſſina*, where began a moſt cruel War both by Sea, and Land, wherein the power and ſufficiency of *Pompey* did wonderfully appear, in that he was able to grapple with ſo potent adverſaries. Yet ſeeing himſelf oppreſſed, he ſent a challenge to *Octavian*, that to avoid the further effuſion of blood, he would try it out with him in a Naval fight, ſo many Ships and Gallies againſt ſo many. *Octavian* delayed him at the firſt, but afterwards they agreed that with three hundred Ships and Galleys on either ſide, they would meet in ſuch a place, and there fight it out, and accordingly they prepared for the Battel.

Pompey beaten.

Octavian leaving *Lepidus* with his Land Army, embarked himſelf in his Fleet, and *Pompey* did the like, and ſo they joyned Battel, which was one of the cruelleſt that ever was, conſidering the Commanders and the ſtrength on either ſide, where *Pompey*, after he had performed all the Offices of a good and Valiant Captain, and after the ſlaughter of multitudes on both ſides, was overcome by *Octavian*, and all his Fleet was burnt and ſunk, or taken, ſaving ſixteen ſail which eſcaped by flight, and he in one of them, and theſe entered into the Haven of *Meſſina.* And though the City was ſufficiently fortified, and *Pompey* knew that *Plinius*, his General was coming to his reſcue, yet in a dark night he imbarked, and with thoſe ſixteen Ships which had eſcaped, he

And flies.

fled

fled into the East to *Mark Anthony*, hoping to find relief from him: But after much toil, and many accidents which happened to him, he was slain by one *Titius* at the command of *Mark Anthony*, and in him failed the House and memory of his Father *Pompey* the *Great*. And is slain.

In this War *Octavian* escaped many dangers. For having transported part of his Army into *Sicily*, and sailing back to fetch the rest, he was suddenly surprised by *Demochares*, and *Apolaphanes*, two of *Pompeys* Captains, from whom he escaped with much difficulty with one only Ship. Then travelling by Land to *Rhegium*, he saw some of *Pompeys* Gallies near to the Shore, and supposing them to be his own, he went down to the Sea side, where he had like to have been taken by them; and then seeking to escape by unknown passages, he met with a slave of *Æmilius Paulus*, who remembring that he had proscribed his Master *Paulus*, Father to this *Æmilius*, he attempted to kill him. *Cæsars* dangers.

Octavian having obtained this great Victory aforesaid, though with very great loss, he went to Land with the remainder of his Ships and Army, commanding *Agrippa* to joyn with *Lepidus*, and to go to *Messina*, whither *Pliny*, *Pompeys* General had retired himself. But not thinking good to stand upon his defence, now that his Master was fled, he yielded himself to *Lepidus* with all his Legions: This made *Lepidus* so proud, that affecting to have *Sicily* to himself, he contended with *Octavian* about it: and entering into the City of *Messina*, he placed a Garrison in it, to hold it for his own use: The like he did in many other places of the Island: and when *Octavian* came, he desired to speak with him, greatly complaining of his proceedings. He falls out with *Lepidus*.

But in Rule, and Dominion equallity is intollerable, whilst either of them coveted this Isle for himself they fell at variance, and *Octavian* made his Navy to draw neer to the shore: So that both Armies began to stand upon their guard, the one against the other, and many messages passed between them, yet could they not agree. But *Octavian* was far better beloved and esteemed by the men of War, for his many vertues, and Nobility, and for his Name-sake [*Julius Cæsar*,] then the other, and the Souldiers began to lay all the fault upon *Lepidus*.

Octavian understanding this, laboured secretly to corrupt *Lepidus* his Souldiers, to draw them to himself: and one day, with a great Troop of Horse, he rode neer to *Lepidus* his Camp, and parlying with his Souldiers, justified himself and laid all the fault upon *Lepidus*, insomuch that many of them began to come over to his side. *Lepidus*, being informed hereof, caused an Alarm to be given, and commanded his men to sally out against *Octavian*, but when they came forth, most of them joyned with him: so that *Lepidus* seeing himself in danger of being forsaken of his whole Army, yielded himself unto *Cæsar*, and putting off his Generals Robe, he went to his Tent, and submitted to him. *Octavian* received him as if he had never offended, very courteously, and honourably, but restored him neither to his State nor power, and sent him with a good company to *Rome*, without any Office but the High Priesthood, which he had held ever since the Death of *Julius Cæsar*: and so this difference was ended without bloodshed. *Cæsars* Policy. *Lepidus* overcome.

Octavian now retaining *Sicily* to himself, and having devested *Lepidus* of the *Triumvirat*, he appropriated to himself the Province of *Africk*, and remained General of the three Armies, to wit, of *Lepidus*, of *Pompey*, and of his own; wherein were forty five Legions of Footmen, and twenty five thousand Horse, all well armed, besides many other *Numidians*. He had also upon the Sea, six hundred Gallies and many Ships, and Brigandines. And now waited only for an opportunity to fall out with *Mark Anthony* that he might make himself Lord of all. Yet for the present he paid his Souldiers as well as he could, and gave Coronets, Honours, and Arms to those who had deserved well in these

Wars. He then diſperſed his Armies, ſending them to their own homes, loaden with many fair promiſes. He alſo left, and ſent *Prætors* and Governours into *Sicily* and *Africk*, and ſo haſted towards *Rome*, where he was received with Ovation (which was little leſs than a Triumph) with incredible joy and honour: and was ſo exceedingly beloved, that in many places they erected Temples and Altars to him, as to their Gods: and he reformed ſuch things as by reaſon of the Wars were grown out of order.

Cæſar returns to *Rome*.

At this time *Mark Anthony*, who was in the Eaſt, though he had no great ſucceſs in his *Parthian* War, yet was he ſtill of great power, very Rich, and well obeyed in the Provinces of *Greece*, *Aſia*, and *Ægypt*, and in the reſt of his Governments. But he was ſo beſotted with the love, and company of *Cleopatra*, the Queen of *Ægypt*, that he thought of nothing but how to ſatisfie her humour, in the mean time neglecting, and forgetting his Wife *Octavia*, the Siſter of *Octavian*, who in beauty and Wiſdom was nothing inferiour to *Cleopatra*, and in virtue and goodneſs did far excel her.

Anthony beſotted with *Cleopatra*.

The Monarchy of the World being thus divided between theſe two, the one in the Eaſt, the other in the Weſt, yet, as though each of them had not enough, they ſtudied each of them to ſupplant, and deſtroy the other. Chiefly *Octavian*, who ſeeing that *Anthony* neglected his Siſter, and did not ſend for her, he continually adviſed, and urged her to go to her Husband, that he might have a fair occaſion to fall out with him if ſhe were not well intertained: But ſhe, not well underſtanding his deſign, that ſhe might prevent all controverſies between her Brother and her Husband, departed from *Rome*, carrying with her many Jewels, and Preſents which ſhe had gotten together therewith to preſent *Mark Anthony*. But he, having fixed his heart upon *Cleopatra*, wrote to her by the way that ſhe ſhould go into *Greece*, and ſtay at *Athens*, till he returned from the *Parthian* War, yet did he never go againſt them, *Cleopatra* hindering him. Notwithſtanding *Octavia* ſent all thoſe things which ſhe had brought, to her Husband, and all this not prevailing to procure her acceptance, ſhe went full of grief to *Rome*.

Cæſar ſeeks a quarrel with him.

Then did *Octavian* begin openly to complain of *Mark Anthony*, and to declare himſelf his Enemy, and *Mark Anthony*, entered into a League with the King of the *Medes*, the better to ſtrengthen himſelf, cauſing *Cleopatra* (beſides the Title of *Ægypt*) to be called Queen of *Syria*, *Lybia*, and *Cyprus*, and joyntly with her, a Son of hers called *Cæſarion*, of whom *Julius Cæſar* left her with Child when he was in *Ægypt*: and to two Sons which himſelf had by her, called *Ptolomy*, and *Alexander*, he gave the Title of Kings, to *Alexander*, of *Armenia*, and *Parthia*: and to *Ptolomy*, of *Cilicia*, and *Phœnicia*; hereupon the enmity between *Octavian* and him greatly encreaſed: yet was the War deferred becauſe of other Wars which *Octavian* had in *Illyricum*, and *Dalmatia*. The People of theſe Countries, ſeeing the *Romans* engaged in Civil Wars, rebelled, together with thoſe of *Auſtria*, *Hungary*, and *Bavaria*, who joyned with them. This War *Octavian* undertook in his own Perſon, which was very cruel and dangerous: wherein he was twice wounded, and gave great proof both of his Wiſdom and Valour: yet in the end, he not only ſubdued and tamed *Illyricum*, but both the *Panonnia*'s, and all the neighbouring Nations with had joyned with them.

Cæſars new troubles.

Then did *Octavian* return Victorious to *Rome*, and though a Triumph was granted him, yet would he not Triumph as then, ſo great was his deſire to make War againſt *Mark Anthony*, who was no better affected towards him. For he levied Souldiers, procured Friends, and Armies againſt him, and promiſed *Cleopatra* to bring her Triumphing into *Rome*. Yea, ſhe requeſted of him, the Rule and Empire of *Rome*, and he promiſed it her.

Matters

Matters ſtanding upon theſe tearms, *Mark Anthony* ſent his Wife *Octavia* a Bill of Divorce, according to the cuſtom of thoſe times, commanding her to go out of his Houſe, wherein ſhe dwelt in *Rome*. This, and other indignities *Octavian* imparted to the Senate, complaining againſt *Anthony*, and in his Orations to the People, he accuſed him for that (the ſecond five years of his *Triumvirat* and League being expired) yet came he not to *Rome*, neither reſpecting the authority of the Senate, nor of the People, but held his place, and kept poſſeſſion of the Eaſt and of *Greece*: and by ſuch ſuggeſtions he incenſed the People againſt him. Quarrels betwixt them.

Mark Anthony, on the other ſide by Letters and Meſſengers, complained that *Octavian* had often broken the Peace, and had caſt *Sextus Pmpey* out of *Sicily*, retaining that, and other places which he held to himſelf: and that therein he had no reſpect of him, nor had given him any part thereof: and that he detained the Gallies which he had lent him for that War. As alſo that he had deprived *Lepidus* of his Government, and kept all thoſe Provinces, and all the Legions which were his, without imparting any ſhare thereof to him: and that he had divided all the Lands in *Italy* to his own Souldiers, not aſſigning any part thereof to his. Thus the one accuſed the othet, either pretending that they were forced to undertake the War; whereas the truth is, it was their Ambition, and inſatiable deſire to Rule that pricked them forward to it. Hereupon they called divers Nations to their aid, ſo as the whole World in a manner, either of one ſide or other, was in Arms. Thoſe in the Weſt for *Octavian*, and thoſe in the Eaſt for *Anthony*: at leaſt, the beſt and choiſeſt men of them all. Preparations for War.

Anthony was firſt in the Field, and came with a great Army to the famous City of *Epheſus* in *Jonia*, a Province of *Aſia* the leſs, whither he had ſent for his Navy to tranſport him into *Europe*. And he had in readineſs eight hundred Gallies and Ships of burthen: two hundred whereof *Cleopatra* gave him, together with all the Ammunition, and Victuals neceſſary for the Fleet: He alſo took her along with him, contrary to the adviſe of all thoſe which were of his Counſel. Then ſailed he to the Iſle of *Samos*, to which he had appointed all the Kings, Tetrarchs, and People which ſerved under him in this War, to come by a day prefixed. The Kings that met him there, were *Tarcondemus*, King of the upper *Cilicia*: *Archalaus*, of *Cappadocia*: *Philodelphus*, of *Paphlagonia*; *Methridates*, of *Comagena*, and others: Beſides thoſe which ſent there Forces, as *Herod*, King of *Judæa*: *Amyntas*, of *Lycaonia*: and the Kings of *Arabia*: Of the *Medes*: and *Palemon*, King of *Pontus* with ſome others. So that he had one hundred thouſand well trained Footmen, and twenty two thouſand Horſe, beſides his Navy by Sea, which conſiſted of five hundred Gallies, beſides Ships of burden which carried his Ammunition, and Victuals.

If *Anthony*, thus furniſhed, had preſently paſſed into *Italy*, he had put *Octavian* into great hazard: For then he had not ſufficient Forces to have withſtood him, nor other neceſſary Proviſion for the Wars. But *Mark Anthony*, delaying the time at *Athens*, let ſlip the opportunity, and gave *Octavian* leaſure to provide all things neceſſary from *Italy*, *France*, *Spain*, and all other his Provinces, from whence he levied eighty thouſand choiſe Souldiers, and above twenty thouſand good Horſe: and ſeeing that *Anthony* ſtayed ſo long, he ſent him word, that ſeeing he had Ships, and other fit proviſion, he ſhould come for *Italy*, where he ſtaid in the Field to give him Battel, promiſing to afford him good Ports and Havens, where he might ſafely land without interruption. To this *Anthony* anſwered, that it would be more honourable if he would determine this quarrel in Perſon againſt him, body to body, which he would willingly accept, though he was now old and crazed, and the other young and luſty: and if he liked not of this challenge, he would *Anthonys* imprudence. *Cæſars* meſſage. *Anthonys* anſwer.

ſtay for him with his Army in the Fields of *Pharſalia*, in the ſame place where *Julius Cæſar* fought with *Cneius Pompey*.

Theſe Meſſages paſſing between them without effect, *Anthony* drew his Army by Land, and his Navy by Sea towards *Italy*, and *Octavian*, imbarked his Legions at *Brundusium*, and croſſed the Sea to a place called *Torma*, in the Province of *Epire* (now called *Romania*) and after ſome notable exploits performed, the two Armies drew neer together, as alſo did the Navies. *Octavians* Navy conſiſted of two hundred and fifty Gallies, but better armed, and ſwifter than were *Mark Anthonies*, though his were more in number. And *Mark Anthony*, being perſwaded by *Cleopatra* (who in this alſo was the cauſe of his ruin, thereby to have the better means to fly if the Battel ſhould be loſt) would needs try his Fortune in a Sea fight, though his Army by Land had a great advantage over the other.

They meet.

They prepare to fight.

Anthony choſe twenty thouſand out of his Army and put them aboard his Fleet, and *Octavian*, who refuſed not the Sea-fight, made his proviſion alſo, and ſo ſhipping himſelf in his Gallies, he committed the charge of his Land Army to *Taurus*, and *Anthony* left his Land Forces with *Canidius*: and in the ſight of both the Armies, theſe two brave Captains, with the beſt Navies in the World, took the Seas where they fought, for no leſs than the Empire of the World. Yet was the Fight deferred for three days in diſpite of both Parties, the Seas riſing ſo high that they could not Govern their Veſſels. The fourth day they came to an encounter at a Cape called *Accius*, in *Epire*, not far from the place where their Land Armies ſtood.

A Battel.

The Battel was one of the moſt cruelleſt that ever was heard of, and laſted ten hours before *Octavian* obtained the Victory, though *Mark Anthony* ſtaid not ſo long in the fight. For *Cleopatra* in the greateſt fury of the Battel, fled away in her Galley, whom ſeventy of her other Galleys followed: and unfortunate *Mark Anthony*, who all his life time hitherto had been a valiant and brave Captain, ſeeing *Cleopatra* fly, on whom he had fixed his eyes and heart, ſhifting out of his own Galley into a lighter, followed her, without regard of his Armies either by Sea or Land, and overtaking her, went aboard her Galley, wherein he ſailed three days without either ſeeing or ſpeaking with her, being confounded with ſhame for ſhewing ſo much weekneſs, and at laſt they arrived in the Port of *Alexandria* in *Ægypt*.

Anthony flies.

His mens fidelity.

His Navy which he left fighting, though now Headleſs and without a Captain, yet continued to make gallant reſiſtance till five thouſand of them were ſlain: and at laſt they were overcome, rather for want of a Commander then through any force of an Enemy, though *Octavians* light and ſwift Galleys were a great help to him: and ſo he remained Conquerour, and granted life, and pardon to the conquered, getting into his hands three hundred of their Galleys. In *Anthonys* Army by Land there wanted neither courage nor conſtancy to their General, though he had ſo unworthily deſerted them: and therefore they continued ſeven days in their Camp, ready to give Battel, without accepting any compoſition from the Enemy, and they would have ſtaid longer, had not *Canidius* their Captain abuſed his truſt, flying ſecretly from the Camp to ſeek *Anthony*, whereupon, the Army being deſtitute of a General, yielded to the Enemy; who admitted them into his own Army, being nineteen Legions of Foot, and twelve thouſand Horſe. The Senators, Knights, and Noble men, that had ſerved *Anthony*, many of them he fined in great ſums of Money, many he put to death, and ſome he pardoned.

His Army yields to *Cæſar*.

Then did *Cæſar* ſail to *Athens*, and being pacified with the *Greeks*, he diſtributed the Corn that was left in the War, to the Cities that were afflicted with Famine, and that were diſpoiled of their Money, Servants, and Horſes. And *Anthony* being arrived in *Ægypt*, choſe out one good Ship of good burden, and fraught with ſtore of Treaſure, and rich Plate of Gold and Silver,

and

and gave it to his Friends, intreating them to divide it amongst them and to shift for themselves, and he wrote to *Theophilus*, the Governour of *Corinth*, that he would provide them an hiding place till they might make their Peace with *Cæsar*. And *Cæsar*, of the spoils of the Enemy dedicated ten Ships to *Apollo Actius*.

Anthony being come into *Africk* went into a desart place, wandering up and down, only accompanied with two Friends; and after a while he sent to the General of the Army which he had formerly raised for the defence of *Ægypt*, but he slew his Messengers, and said that he would not obey *Anthony*, whereupon he had thought to have killed himself, but being hindered by his Friends, he went to *Alexandria*, and after a while he built him an House in the Sea by the Isle of *Pharos*, and there lived from the Company of all men, saying, *That he would live the life of* Timon *the* Man-hater, *because he was abused by his Friends, and had experience of their ingratitude*, and he called this House *Timonion*. Yet at length he left this place, and went to the Pallace, where he spent his time in Feasting and jollity. And *Cleopatra* got together divers sorts of deadly poysons of poysonsome Creatures, whereof she made tryal upon many condemned persons, and amongst all, she liked the biting of the Aspe best: for it brought a sleepiness without any contraction of the members, or groaning, only causing a gentle sweating of the face, and a languishing stupidity of the senses. *Anthony* lives privately.

At *Rome* many things were decreed in honour of *Cæsar* for this Victory at Sea: First a Triumph was granted him for *Cleopatra*: and a Triumphal Arch was erected at *Brunduſium*, and another at *Rome*. The base of the *Julian* Temple was adorned with the Beaks of the Ships he had taken: There were Plays decreed to be kept every fifth year in honour of him: Processions were always to be made on his Birth day, and on the day wherein the news of his Victory was first brought. That the vestal Virgins, the Senate, with their Wives and Children should go and meet him at his return: that all the Ornaments of *Anthony* should be demolished & cast down: that his Birth day should be accounted unlucky: and that none of his Family should ever have the forename of *Marcus*. *Cæsar* highly honoured.

About this time *Anthony* and *Cleopatra* sent Ambassadours to *Cæsar* into *Asia*. *Cleopatra* demanded the Kingdom of *Ægypt* for her Children, and without *Anthonies* knowledg, sent him a Scepter, Crown, and Chair, all of Gold, as it were, delivering her Kingdom over to him: and *Anthony* demanded that he might live a private life at *Athens* if he might not continue in *Ægypt*. *Cæsar* accepted of *Cleopatra*'s gifts, accounting them as good *Omens*: but he would afford no answer to *Anthony*; and privately he promised impunity and her Kingdom to *Cleopatra* if she would kill *Anthony*. They sent also a second Ambassage to *Cæsar*, and *Cleopatra* promised him a huge mass of Money; and *Anthony* minded him of the former friendship and alliance that was between them, and what acts they had done together: he delivered also to him *Terullius*, a Senator, and one of *Cæsars* murtherers, whom he put to death: he proffered also to kill himself to obtain security for *Cleopatra*, yet *Cæsar* would give him no answer.

Anthony and *Cleopatra* hereupon prepare for War, and *Cæsar* at last marched against them, and sent *Cornelius Gallus* before with four Legions, who suddenly seized upon *Paretonium*, the prime City of *Ægypt*, toward *Lybia*. *Anthony* being informed hereof, marched towards *Paretonium*, hoping to draw *Gallus* his Souldiers to own him, but when on the contrary he had received great loss both by Sea and Land, he returned to *Alexandria*. Presently after *Cæsar* took *Peluſium*, by the Treachery of *Cleopatra*, who caused *Selucus* the Governour to deliver it up to him, hoping to draw his love to her, yet did she disown it to *Anthony*. *Anthony* prepares for War.

Cleopatra had Store-houses, and Monuments, admirable both for sumptuousness and highth, which she had built by the Temple of *Isis*, and thither

thither ſhe had brought the moſt precious things of all her Royal Treaſure, as Gold, Silver, Emeralds. Pearls, Ebony, Ivory, and Cinnamon, as alſo ſtore of Lamps, and Flax: whereupon *Cæſar* fearing that ſhe would ſet fire of them, whereby he ſhould loſe ſuch Treaſures, he, to prevent deſpair, gave her hopes of favour, whilſt he marched towards the City, and ſhe privately forbad the Citizens of *Alexandria* to ſally out againſt him; whereas openly ſhe ſeemed to encourage them to oppoſe him.

Cæſar purſues him into *Ægypt.*

Cæſar being come before the City, *Anthony* ſallied out, and fought valiantly with him, and routed his Horſe, and drave them to the very Camp, of which, at his return, he boaſted to *Cleopatra*, and ſhe to reward him, gave him an Headpiece, and Armour all of Gold. The next day *Anthony* diſperſed tickets amongſt *Cæſars* Souldiers, promiſing them fifteen hundred Drachmaes a piece, if they would come over to him: Theſe *Cæſar* read to his Souldiers, rendring *Anthony* more hateful to them thereby, and they being exceeding angry that their fidelity was tempted, fought ſo valiantly at the next encounter, that *Anthony* was driven back out of the Field. After this, *Anthony* challenged *Cæſar* to a ſingle Duel, who anſwered, *That* Anthony *had more wayes to die.* He therefore conſidering that he could not die any way more honourably than in Battel, reſolved to ſet upon *Cæſar* both by Sea and Land.

Prodigies.

Many Prodigies fore-ran the bondage of *Ægypt.* In ſome places it rained bloud. Armies appeared in the Air. A huge Dragon was ſeen amongſt the *Ægyptians*, which hiſſed horribly. A Comet appeared, and the Images of the Dead. The Statues ſeemed to mourn: and *Apis* lowing heavily, ſhed ſome tears.

Cleopatras treachery.

On the Kalends of *Auguſt*, *Anthony*, early in the morning, went down to the Haven, to order his Fleet. But *Cleopatra* cauſed them to revolt from him, and to joyn with *Cæſars* Fleet: Whilſt *Anthony* beheld this, he was alſo forſaken by all his Horſemen, who revolted to *Cæſar*, and his Foot were beaten back into the City: whereupon he cryed out, that he was betrayed by *Cleopatra.* She fearing his anger, fled to her Monument, with one Eunuch, and two Maids, and ſent *Anthony* word that ſhe was dead: This he believing, deſired his faithful ſervant *Erotes*, according to his former promiſe, to kill him: *Erotes* drew out his Sword, as if he would do it, but *Anthonies* back being towards him, he ſlew himſelf; who falling at his feet, *Anthony* ſaid, *Noble* Erotes, *thou haſt taught me what to do, but couldſt not endure to do it thy ſelf*; So taking the Sword, he thruſt it into his Belly: yet after a while, the bloud ſtopping, he deſired thoſe about him to diſpatch him, but they all fled, which cauſed a great tumult.

Anthony kills himſelf.

Cleopatra from the top of the Monument perceiving it, (for the Gate was ſo made, that being ſhut it could not be again opened) ſhe ſent her Secretary to bring him into the Monument to her: *Anthony* was carried to the foot of the Monument, and being tyed in a Pulley, was with great pains drawn up by *Cleopatra* and her two Maids. It was a ſad ſight to ſee him thus drawn up, beſmeared with bloud, and ready to give up the Ghoſt. When he came to the top, he ſtretched forth his hands to *Cleopatra*, who receiving him in, laid him on a bed, tearing her head tire, breaſt and face with her own hands, ſo that ſhe was all gore bloud: He laboured to comfort her, and adviſed her to look to her affairs, and to ſave her life, if ſhe could do it without diſhonour, and that amongſt all *Cæſars* Friends, ſhe ſhould moſt truſt *Proculeius*, and ſo gave up the Ghoſt.

Cæſar bewails his Death.

In the mean time *Dercetæus*, one of *Anthonies* Guard, ſtole his bloudy Sword, and ran away with it to *Cæſar*, telling him what had happened: *Cæſar* then going into the inmoſt room of his Tent, much bewailed *Anthony*, his Kinſman, and Colleague, and who had been his companion in many Battels, and in the Government of the Empire. Then ſending for *Proculeius*, he com-

commanded him, by all means, if it were possible, to save *Cleopatra* alive, fearing to lose her Treasures, and that she might adorn his Triumph. *Proculeius*, and one *Epaphroditus*, coming to the Monument, laboured to perswade *Cleopatra* to come forth: and at last by a wile, *Proculeius* seized upon her, yet granted her some dayes to embalm *Anthonies* Body, after which they brought her into the Palace, diminishing nothing either of her wonted train, or honour, that so she might do no mischief to her self.

Cæsar having conquered *Alexandria*, ascended into a Tribunal, and calling the Citizens before him, who for fear fell upon their knees, he told them that he freely pardoned them for their great God *Serapis* his sake. He also pardoned the rest of the *Aegyptians*, being unwilling to put so many men to death, which formerly had done so good service for the *Romans*. Of those that favoured *Anthony*, some he put to death, and others he pardoned, either of his own good will, or at the intercession of Friends. And whereas *Anthony* had with him many children of Kings, some as Hostages, others upon false accusations, some of them *Cæsar* sent home, others he joyned together in marriage, and some he kept by him. Coming to view the Tomb of *Alexander* the *Great* (which as *Strabo* reporteth, was of Glass) *Cæsar* put a Crown upon it, and strewed flowers over it, and worshipped it: and being asked whether he would see the Bodies of the *Ptolomies*? He answered, *That he would see a King, not the dead.* Neither would he go to see their God *Apis*, saying, *that he used to worship Gods, not Oxen.*

Cæsar pardons the *Aegyptians.*

Many great Kings and Captains desired to bury the Body of *Anthony*, but *Cæsar* would not take it from *Cleopatra*, who buried it splendidly and Magnificently, and *Cæsar* suffered her to take what Treasures she would for his Funerals. *Cleopatra*, through her much sorrow, fell into a Fever, and her Breast was troubled with inflammations and Ulcers, through the blowes which she had given her self, yet by the care of *Cæsar*, and the skill of her Physician, she was recovered: after which she delivered to *Cæsar* an Inventory of all her Treasures: and when *Seleucus*, one of her Treasurers, accused her for concealing some things, she leaped up, and taking him by the hair, she buffetted him soundly; at which *Cæsar* smiling, reproved her; to whom she answered, *Is it not a great matter, O* Cæsar, *seeing thou pleasest to come and visit me in this condition that I am in, that I should be accused by my own Servant? If I have reserved some Jewels, not for my self, poor wretch, but that I might present* Octavia, *and thy* Lyria, *that by their intercessions I might find the more favour with thee, I hope it's no fault.* *Cæsar* was glad at this, hoping that now she had a mind to live, but she deceived him.

Cleopatras Passion.

Shortly after she wrote a Letter, and sealing it up, she sent it by *Epaphroditus* to *Cæsar*, wherein she desired to be buried with *Anthony*: then adorning her self in her best apparel, she set an Asp to her left Arm, by the biting of which, she presently died, as in a slumber. As soon as *Cæsar* had read her Letter, he sent some in all haste to her to see what was done, who when they came, found *Cleopatra* dead upon a bed of Gold, in all her Royal Robes, and her two waiting Maids dead at her feet. *Cæsar* being informed hereof, admired, and pitied her, and grieved that he was deprived of the chief honour of his Triumph; and buried her in the same Sepulchre with *Anthony*, finishing the Tomb which she had begun: and her waiting Women by his command were buried honourably: She lived thirty nine years, and reigned twenty two.

She kills her self.

Cæsar having setled his affairs in *Aegypt*, passed through *Syria* into *Asia*, and from thence into *Greece*, and so to *Rome*, where he Triumphed three dayes, first for his *Dalmatian*, secondly, for his *Accian*, and thirdly, for his *Aegyptian* Victory, which was the most sumptuous, and set forth with the greatest preparations, wherein was carried in a Bed the Image of *Cleopatra*, and an Asp biting her Arm. After which, *Cæsar* enriched the Temple of his Father

Cæsars Triumphs.

Julius

Julius with the *Ægyptian* ſpoyls: He alſo conſecrated many things to *Jupiter Capitolinus*, *Juno*, and *Minerva*: He brought into the Cell of *Jupiter Capitolinus* ſixteen thouſand pound weight of Gold, beſide Pearls and precious Stones, valued at fifty Millions of Seſterces, and *Rome* was ſo enriched with the Riches of *Alexandria*, that the prizes of every thing were doubled, and Intereſt fell from ten to four *per Cent.*

Thus *Cæſar*, in the ſpace of about ſixteen years, erected the Monarchy, which his Uncle *Julius* had begun, and though the means whereby he obtained it are not juſtifiable, yet afterwards he Governed it juſtly, and wiſely, and was one of the beſt Princes in the World: Gentle, Juſt, Merciful, Liberal, Valiant, and endued with many other Virtues; happy and ſucceſsful in his affairs, and much beloved of all: and the People and Senate of *Rome* gave him a new Name, which before that time was never heard of, calling him *Cæſar Auguſtus*, a Name which they held for holy, venerable, and of Great Majeſty, and which appertained to the Gods and their Temples, concerning which *Ovid* thus writes,

Cæſars commendations.

Sed tamen humanis celebrantur honoribus omnes,
Hic ſocium ſummo cum Jove *nomen habet*, &c.

Faſtorum.

All common Perſons have their common Fame,
But He with *Jove* enjoyes an equal Name,
Of old moſt ſacred things *Auguſta* were:
Temples that Name, and hallowed things do bear:
Yea, *Auguri* depends upon this word,
And whatſoever more *Jove* doth afford:
Let it inlarge his rule and life, let all
Our Coaſt be guarded with a fenced Wall.

Flattery.

The Senate alſo by Oath approved all his acts, freed him from all tye of Laws, and that he ſhould have as abſolute power as the Laws, and that he might do all things, or not do them, according to his pleaſure. And now, becauſe the Books of the *Sybils* through age were worn out, *Auguſtus* gave charge to the Prieſts, with their own hands to write them out, and that no other ſhould read them.

Janus Temple ſhut up.

Cæſar Auguſtus (for ſo now we muſt call him) ſeeing himſelf in quiet, and without War, cauſed the Temple of *Janus* to be ſhut, whereas they religiouſly obſerved, that during the time of War it ſhould ſtand open: It had never before been ſhut ſince the foundation of *Rome* but twice: Once in the time of *Numa Pompilius*, the ſecond King thereof, and the other after the ſecond *Punick* War, when *Titus Manlius* was Conſul. *Auguſtus* ſhut this Temple three times, whereof this was the firſt: And now living in Peace and proſperity, he omitted no part of his care in the Government of the *Roman* Commonwealth, and the Provinces thereof: Sending thither *Prætors*, Pro-conſuls, and other Governours, which were excellent men, and fit for thoſe dignities: and himſelf gave direction, and was very diligent in all things touching Juſtice, Cuſtomes, Religion, and publick buildings, ſo as in all things his Reign was happy, peaceable, and quiet, during all his Life.

New troubles.

Yet in this ſo happy a time, ſome People and Nations ſtill affecting Liberty, laboured to ſhake off the Roman yoke, and thereby moleſted, and diſquieted the Empire, as the *Spaniards*, the Inhabitants of *Illyricum*, and the *Pannonians*. In *Spain*, the *Cantabrians*, the *Aſturians*, and part of *Gallicia*, paſſing their bounds, began a War againſt the Empire. *Auguſtus* being informed hereof, judging it to be a doubtful War, and of importance, commanded the Temple

of

of *Janus* to be opened: and determined to go againſt them in Perſon, and to ſend other Captains to follow his other Wars. And accordingly *Auguſtus* went into *Spain*, and with three Armies made War againſt the People aforementioned, which proved very doubtful and deſperate, and laſted five years: and though he ſuppreſſed the *Cantabrians*, and *Aſturians*, and drave them to their Rocks and Mountains, yet before he could wholly ſubdue them, he was fain to bring a great Navy upon the Coaſt of *France*, to invade the Sea coaſts of *Cantabria* and *Galizia*, by which means he drave them to ſuch extremities by Land, that they were at laſt forced to ſubmit to his obedience.

Auguſtus his great favourite *Agrippa* ſerved him faithfully in this War, whom therefore he married to his Daughter *Julia*, who was the Widow of his Nephew *Marcellus*, the Son of his Siſter *Octavia*. And thus he brought all *Spain* into ſubjection to him, above two hundred years after the *Romans* began to make their firſt Wars there. So as no Province coſt *Rome* more Treaſure, more bloud, nor more time than *Spain*. *Spain* ſubdued.

This long and doubtful War being ſo happily finiſhed, *Auguſtus* was ſo pleaſed with it, that he gave commandment that the Temple of *Janus* ſhould again be ſhut, and came to *Rome* in great Triumph. But this Temple continued not long ſhut, for ſome Nations of the *Germans* rebelled, ſo that it was again opened. Theſe were the Inhabitants of *Noricum* (now *Bavaria*) and the *Pannonia's*, (now *Auſtria* and *Hungary*) and the two *Miſſia's*, (now *Bulgary* and *Servia*) as alſo *Illyricum*, (now *Sclavonia*) and the Province of *Dacia*, (now *Tranſylvania* and *Walachia*) and ſome others, though at ſeveral times.

Againſt theſe, *Auguſtus* ſent his Generals and Armies, amongſt which were his Sons in Law, the Sons of *Livia*, *Tiberius Nero*, who ſucceeded him in the Empire, and his Brother *Druſus Nero*, of whom *Livia* was with child when *Octavian* married her: and theſe two Brothers (though the War laſted ſomewhat long) vanquiſhed thoſe Nations, and obtained great Victories in *Germany*, and the confines thereof: eſpecially *Tiberius*, who in three years ſpace ſubdued the *Pannonia's*, *Illyricum*, and *Dalmatia*; for which Victories he afterwards entred into *Rome* in an Ovation Triumph with great Pomp and Honour. *Marcus Craſſus* alſo overcame and put to flight the *Miſſians*, a People who had never ſeen the *Romans* before. And when they were ready to give Battel, they ſaid, *Tell us who you are that ſeek to moleſt and diſquiet us?* We are (ſaid they) *Romans*, the Lords of Nations; whereupon they replied, *It ſhall be ſo if you overcome us*; which fell out accordingly.

But *Auguſtus* obtained not theſe Victories without ſome croſſes. For in theſe Wars died his Son in Law *Druſus*, who was highly eſteemed for his Noble acts, and great Victories; for the loſs of whom, both *Auguſtus* and *Livia* were much afflicted: But yet his grief was greater for the miſhap which befell *Quintilius Varro*, who was General of three Legions in *Germany*, and being careleſs, was ſurprized by the *Almans*, and himſelf, his Legions, and all his Auxiliaries were ſlain, and two Standards with the Imperial Eagles taken; for which he was ſo immoderately grieved, that he knocked his Head againſt the Wall, and cryed out unadviſedly, *Quintilius Varro, Give me my Legions again*: For certain months alſo, he ſuffered the hair of his Head and Beard to grow careleſly. And the very day of this unhappy accident, he did every year obſerve mournfully, with ſorrow and lamentation. *Auguſtus* his croſſes.

Of his Son in Law *Druſus* there remained two Sons, *Germanicus* and *Claudius*, which he had by *Antonia*, *Auguſtus* his Neece, and Daughter of his Siſter *Octavia* and *Mark Anthony*; of which *Claudius* was Emperour: And *Germanicus* married *Agrippina* the Daughter of *Julia*, *Auguſtus* his Daughter, by whom he had *Caius Caligula*, who alſo was afterwards Emperour. *Auguſtus* after many notable Victories, compelled his Enemies at length to ſue for

Peace, whereupon again he commanded the Temple of *Janus* to be ſhut up, and from thenceforth all things ſucceeded proſperouſly with him.

Many Ambaſſadours come to him.

The Subjects of the Empire were now very obedient to him, and all other ſent their Ambaſſadours ſeeking his Favour and Friendſhip. The *Indians* in the remoteſt parts of the Eaſt, and the *Scythians* that inhabited the North: and the *Parthians*, an untamed People, ſent their Ambaſſadours to him, giving ſecurity to keep the Peace, and reſtoring to him the Standards and Eagles which were taken when *Marcus Craſſus* was ſlain. There came alſo Kings, who were Friends and Subjects to the *Roman* Empire, to do him Homage, laying aſide their Enſignes, and Royal Robes: and many of them built Cities to his Name, and for his Honour, calling them *Ceſaria*. So did *Herod* the *Great* in *Paleſtine*, King *Juba* in *Mauritania*, and others.

The World being thus at Peace and quietneſs, forty and two years being expired ſince that *Auguſtus*, after the Death of *Julius Ceſar*, came to *Rome*; In the time of this general Peace, was the Prince of Peace, our bleſſed Lord and

Our Saviour *Chriſt* born.

Saviour *Jeſus Chriſt* born in *Bethlem*, of the Virgin *Mary*, *Herod* being King of *Judea*, placed there by the *Romans*, of whoſe bleſſed Life and bitter Death, as alſo of the order of his Miniſtry, and Miracles, ſee his Life, publiſhed by me, *Anno Chriſti* 1664. At which time there came forth a command from *Ceſar Auguſtus*, that all the *Roman* World ſhould be taxed, which taxing was firſt made, when *Cyrenius* was Governour of *Syria*, *Luk.* 2. 1. Out of which, a little Book was made by *Auguſtus*, in which all the publick riches were contained: as alſo how many Citizens, and Allies in Arms: what Navies: How many Kingdomes and Provinces: what Tribute and Cuſtomes there were: what neceſſary charges and Penſions went out. Shortly after, *Auguſtus* was called Lord by the People, but he did not only refuſe that Title, but forbad it by a publick Edict.

His Prudence and Juſtice.

Auguſtus enjoying ſo great proſperity, was yet nothing altered in his qualities and behaviour, as often it happens in other Princes; but rather became more mild, juſt, and affable, more courteous, liberal, and temperate. He eſtabliſhed very good Laws and Orders for the reformation and abuſes, and evil cuſtomes. He erected both within and without *Rome* many ſtately and ſumptuous Edifices, which made him to boaſt concerning *Rome*, *Lateritiam inveni, Marmoream reliqui*: I found it built with Brick, and left it built with Marble. He beſtowed great gifts and favours upon all ſorts of People. He delighted the People with Feaſts, and Playes of ſundry kinds, going himſelf in perſon to honour them: He ſent Colonies into ſundry parts and Provinces: He made excellent good Orders for the Governours and Government of the whole Empire: The like he did alſo for the Wars, and Martial Diſcipline. He ſhewed himſelf loving and ſociable to his Friends and Familiars, whom he honoured and loved much. Some conſpiracies againſt him which were diſcovered, he puniſhed without rigour, being more prone to pardon than to puniſh. Of murmurings and defamatory Libels, he never deſired to know the Authors; but anſwered them with gravity, giving ſatisfaction, and purging himſelf from thoſe things which were charged upon him. He was much addicted to, and affected with Learning, and himſelf was very Learned and Eloquent, and compiled ſome notable Books. He much honoured and rewarded Wiſe and Learned men: yet he eſcaped not the tainture of ſome

His Vices.

Vices, growing through humane frailty, and his great liberty: eſpecially he was much given to Women, though in his diet, apparel, and ornaments, he was very ſparing and modeſt. He gave himſelf alſo exceſſively to play at Dice, and other Games then in uſe.

His Croſſes.

Thus, though in many things he was very happy, yet, beſides his troubles and dangers, he was very unhappy in his Children and Succeſſours. For by his four Wives to whom he was married, he had only one Daughter called *Julia*,

by

by his third Wife *Scribonia*, and ſhe proved exceeding wanton, and unchaſte, yea, ſhe left nothing undone in Luxury and Luſt, that was poſſible for a Woman to do or ſuffer, accounting every thing lawful that pleaſed her. Yea, ſhe came to that height of laſciviouſneſs, that ſhe kept her Feaſting even in the Courts of Juſtice, abuſing thoſe very places with laſcivious acts, in which her Father had made Laws againſt Adulterers. Hereupon her Father was ſo enraged, that he could not contain his anger within his own Houſe, but publiſhed theſe things, yea, and communicated them to the Lords of the Senate. He kept himſelf alſo a long time from company, for very ſhame: He had thoughts of putting his Daughter to death; but at laſt he baniſhed her into *Pandataria*, an Iſland of *Campania*, her Mother *Scribonia*, of her own accord, accompanying her in her baniſhment. *Julia* being at this time thirty eight years old.

For want of Sons to ſucceed him, *Auguſtus* firſt adopted his Nephew *Marcellus*, the Son of his Siſter *Octavia*, to whom he firſt married his Daughter *Julia*: and *Marcellus* dying without Iſſue, he then married her to his Favourite *Agrippa*: who alſo left her a Widow, but yet he had by her three Sons, and two Daughters: Two of theſe Sons having been adopted by *Auguſtus*, died before him: whereupon he adopted the third, who bore his Fathers Name, *Agrippa*, the which adoption he afterwards revoked, for ſome diſpleaſure conceived againſt him: and laſtly, he adopted his Son in Law *Tiberius Nero*, and made him his Heir, whom alſo he married to his Daughter *Julia*, the Widow of *Agrippa*: yet this he did more through the importunity of his mother, than for any good liking that he had of him, being ſorry that ſuch an one ſhould ſucceed him.

Not long after, the firſt Letter of his Name, that was upon the Inſcription of his Statue that was ſet up in the Capitol, fell down, being ſtruck with a flaſh of Lightning; whereupon the Southſayers foretold that he ſhould live only one hundred dayes after, which was denoted by the Letter *C*. and that he ſhould be Canonized for a God, becauſe *Æſar*, which remained of his Name, in the *Hetruſcan* Tongue, ſignified a God. Hereupon he wrote a Catalogue of his doings, which he appointed to be engraven in Tables of Braſs, and to be ſet over his Tomb. A Prodigy.

Things being thus done, *Cæſar Auguſtus* being now ſeventy ſix years old, and odd dayes, having Reigned above fifty ſix, and being the beſt beloved, and the beſt obeyed Prince in the World, Death overtook him, which was occaſioned by a Flux, which held him for ſome dayes: and ſo *Auguſtus* died at *Nolla* in *Campania*, in the ſame Houſe and Chamber wherein his Father *Octavius* died, being the nineteenth day of *Auguſt*, upon which day he was firſt made Conſul: and in the fifteenth year after the birth of our Saviour *Jeſus Chriſt*. His Death.

He was generally lamented, and there was a univerſal ſorrow and heavineſs over the whole Empire for him. For he did wiſely and uprightly Govern that Monarchy which he had gotten by force and fraud. He was of a mean ſtature, of a very good ſhape and proportion of Body, of an exceeding fair face, mixed with modeſty and gravity: His eyes were very clear and bright: He was very adviſed in his ſpeeches, and loved to ſpeak quick, and briefly. His laſt Will and Teſtament was written a year and four moneths before he died, and left in the cuſtody of the *Veſtal Virgins*. His Character.

In his life-time he vvas very deſirous to reform abuſes in *Rome*, and in the firſt place he corrected ſome diſorders in the Senate, vvhom he reduced to the number of ſix hundred. He reformed vvhat vvas amiſs in their Playes and Games, in the Knights, and in their manner of ſuing for publick Offices. He ſet Fines upon their Heads that vvould not marry, and beſtovved much upon thoſe that had Wives and Children. He gave unto *Hortenſius* tvventy five thouſand Crovvns, to procure him to marry, that he might raiſe up iſſue to He was a Friend to marriage.

that Noble Family of the *Hortenſes*. He ordained that Maids ſhould be at leaſt twelve years old before they married: and ſuffered them to kill Adulterers, that were taken in the fact, and condemned the *Sodomites* without pardon. He gave order that none ſhould be put in nomination for Offices, but ſuch as were vertuous, and of good repute. He tied not himſelf to any certain hours for his meals, but uſed to eat when he was hungry, and that which he fed upon was neither dainty nor delicate, and he drank little Wine: Inſtead of a Looking-glaſs, he uſed to read or write whilſt his Barber was trimming him. He never ſpake to the Senate or people, or to his Souldiers, but what he had firſt written and premeditated, though he had words at command.

His temperance.

His Prudence. He delighted to read good Authors, but gathered nothing more than ſentences teaching good manners, and having written them out word for word, he gave Copies thereof to his familiar Friends, and ſent them about to the Governours of Provinces, and to the Magiſtrates of *Rome*. He was too much addicted to Divinations, and was marvellouſly afraid of Thunder and Lightning. Our Saviour *Chriſt* being born, all the Devils Oracles ceaſed, and the Oracle of *Delphos* was fain to confeſs it, and ever after remained Dumb: whereupon *Auguſtus* being aſtoniſhed, cauſed a great Altar to be ſet up in the Capitol, with an Inſcription, ſignifying, that *it was the altar of the God firſt born*. To prevent the great abuſe of Uſury, which undid many Families, he put into the Exchequer twenty five hundred thouſand Crowns, and ſuffered private men to take of it for three years, without Intereſt, putting in good ſecurity for the paying back of the principal: and condemned ſuch Uſurers as had taken more than the Law allowed, to pay four times as much to thoſe who had been oppreſſed by them.

The Devils Oracles dumb.

His Charity.



THE

THE

LIFE and DEATH

OF

TAMERLANE

THE

GREAT,

WHO

FLORISHED

ANNO CHRISTI 1400.

TAMERLANE was born at *Samercand*, the chief City of the *Zagatajan Tartars*; His Father was called *Zain-Cham*, or, as others will, *Og*, Prince of the *Zagatajans*, of the Country *Sachithay* (ſometimes part of the famous Kingdom of *Parthia*) third in deſcent from *Zingis*, the great and ſucceſsful Captain of the *Tartars*; which *Og* being a Prince of a peaceable nature (accounting it no leſs honour quietly to keep the Countries left him by his Father, than with much trouble and no leſs hazard to ſeek how to enlarge the ſame) long lived in moſt happy peace with his Subjects, no leſs happy therein than himſelf; not ſo much ſeeking after the hoarding up of Gold and Silver (things of that Nation not regarded nor valued) as contenting himſelf with the encreaſe and profit of his Sheep and herds of Cattel, then, and yet alſo the principal revenues of the *Tartar* Kings and Princes; which happily gave occaſion to ſome, ignorant of the manner and cuſtoms of thoſe Northern Nations and Countries

His Parentage.

His Fathers peaceable diſpoſition.

tries, to account them all for Shepherds and Herdſmen, and ſo alſo to have reported of this mighty Prince, as if he had been a Shepherds Son, or Herdſman himſelf, vainly meaſuring his Nobility by the homely courſe of life of his People and Subjects, and not by the honour of his Houſe, and Heroical Vertues, hardly to be paralelled by any Prince of that, or the former Ages.

He reſigns his Kingdom to his Son.

His peaceable Father now well ſtricken in years, and weary of the World, delivered up his Kingdom to this his Son (not yet paſt fifteen years old) joyning unto him two of his moſt faithful Councellours, *Odmar* and *Ally*, to aſſiſt him in the government of his State, whom *Tamerlane* dearly loved whilſt they lived, and much honoured the remembrance of them being dead.

Tamerlanes war againſt the *Muſcovites*.

His Victory.

The firſt proof of *Tamerlanes* Fortune and Valour, was againſt the great Duke of *Moſco*, or Emperour of *Ruſſia*, for ſpoiling of a City which had put it ſelf under his protection, and for entring his Country, and proclaiming War againſt him: whom he in a great Battel overthrew, having ſlain twenty ſeven thouſand of the *Muſcovites* Footmen, and between fifteen and ſixteen thouſand Horſemen, with the loſs of ſcarce eight thouſand Horſemen, and four thouſand Footmen of his own. After which Battel *Tamerlane* beholding ſo many thouſands of men lying dead upon the ground, was ſo far from rejoycing thereat, that turning himſelf to one of his familiar Friends, he lamented the condition of ſuch as command over great Armies, commending his Fathers quiet courſe of life, accounting him happy in ſeeking for reſt, and ſuch moſt unhappy, which by the deſtruction of their own kind, ſought to procure their own glory, proteſting himſelf even from his heart to be grieved to ſee ſuch ſad tokens of his Victory. *Alhacen* in his *Arabick* Hiſtory of *Tamerlane*, makes this Narrative of the Battel. The *Muſcovites* (ſaith he) had a great Army, which he had gathered together out of ſundry Nations: and *Tamerlane* intending not to put up ſuch wrongs and indignities, aſſembled all his Forces, and thoſe of his Allies. The *Muſcovites* forces were ſuch as had been well trained up in the Wars: For having lately concluded a Peace with the King of *Poland*, he had from thence ten thouſand very good Horſemen: There were alſo with him many *Hungarian* Gentlemen, under the conduct of one *Uladiſlaus*, who brought with him more than eight thouſand Horſe; ſo that he had in his Army about eighty thouſand Horſe, and one hundred thouſand Footmen. *Tamerlane* had in his Army about one hundred and twenty thouſand Horſe, and one hundred and fifty thouſand Foot, but not ſo good Souldiers as the *Muſcovites*; for his Subjects had been long trained up in peace under his peaceable Father; and though they had been ſometimes exerciſed, yet they wanted the practical part of War.

His merciful diſpoſition.

His Battel with the *Muſcovites*.

Tamerlanes order in his march was this, He cauſed all his Army to be divided into Squadrons, each conſiſting of ſix thouſand Horſe, ſave his own, which conſiſted of ten thouſand; ſo that he made eighteen Squadrons beſides his own. The Avantguard was conducted by *Odmar*, who led eight Squadrons which were flanked by forty thouſand Footmen, divided on the right and left ſides, who ſhot an infinite number of Arrows. The Battel was conducted by *Tamerlane*, who, with his own, led ten Squadrons, and fifty thouſand Footmen, the beſt and choiceſt Souldiers of his whole Army. The Prince of *Thanais*, his Kinſman, led the Arereward with ſix Squadrons of Horſe, and forty thouſand Foot; his forlorn Hope conſiſted of ſome three thouſand Horſe, adventurers. The *Muſcovites* fought by double Ranks with Lances, and they ſeemed to be a greater number than *Tamerlanes*, making a great noiſe: but *Tamerlanes* skill and multitude at length overcame the force and valour of the *Muſcovites*, the Victory bending to the *Parthians* ſide, which they purſued hotly. In this Battel *Tamerlane* was hurt on the ſide of the left Eye, and had two Horſes ſlain under him: and indeed that day *Odmar* was the ſafe-

His Victory.

He is wounded in the Battel.

guard.

guard of the Prince, but he loſt *Ally*, who was ſlain with an Arrow. The Battle being ended, *Tamerlane* returned thanks to God publickly for his Victory, and the next day reviewing his Army, he found that he had loſt between ſeven and eight thouſand Horſemen, and between three and four thouſand Footmen. The *Muſcovites* loſt about twenty ſeven thouſand Foot, and fifteen or ſixteen thouſand Horſe. *Ally* ſlain. *Tamerlanes* Piety.

The Prince ſlacked no time after ſo great a Victory, but marching on, came into the borders of the *Muſcovites*, whom he enforced this agreement. That they ſhould become his Tributaries, paying yearly one hundred thouſand Duckats: That the great Duke ſhould defray all the charges of the Wars, amounting to three hundred thouſand Duckats: That he ſhould withdraw his Army, and ſend back all the Priſoners: and that for the performance hereof, he ſhould give pledges; which ſhould be changed every year: All which being agreed to, he returned with great content and glory to his Father. The Articles of Peace.

Shortly after, the great *Cham* of *Tartary* (his Fathers Brother) being grown old, and out of hope of having any more Children; moved with the Fame of his Nephew after this Victory, ſent him divers preſents; and withal, offering him his only Daughter in Marriage, ſent him word that he would proclaim him Heir apparent to his Empire, as indeed in right he was, being his Brothers Son, and the Daughters not uſing to ſucceed in thoſe Empires: Which ſo great an offer *Tamerlane* gladly accepted, and ſo the marriage was afterwards with great Triumph at the old Emperours Court ſolemnized, and conſummated, and our *Tamerlane* according to his Uncles promiſe, and his own right was proclaimed Heir apparent of that great Empire. His marriage to the great *Chams* Daughter.

Thus was *Tamerlane* made Great, being ever after this marriage, by the old Emperour his Uncle and now his Father in Law, ſo long as he lived, notably ſupported, and after his death he ſucceeded him in that ſo vaſt, and mighty an Empire. Before his marriage *Tamerlane* would needs be crowned, to the intent that none ſhould think that the Crown came to him by the right of his Wife, but by his own right; and during his abode in the City of *Quavicai*, where the old Emperour was, he was entertained with all kind of Triumphs, wherein he always carried away the Bell, whether in ſhooting in the Bow, in changing of Horſes in the middeſt of their courſes, in Tiltings, and in all other exerciſes which required agility or ſtrength; and ſo after two Months he returned with his Wife to *Samercand*; in which City he delighted exceedingly to remain, becauſe the ſituation thereof was fair, and being watered with a great River, was a place of great Traffick, whereby it was made richer than any other in that Country: And whenſoever he received intelligence from the Emperour his Uncle, he ſtill imparted the ſame to *Odmar*, whom he uſed at his right hand in all his great affairs: There was alſo in his Court a Chriſtian whom he loved much, and every one greatly reſpected, called *Axalla*, a *Genovois* by Birth, brought up from his youth about his Perſon, for he countenanced all that worſhipped one only God that was the Creator of all things. And about this time the old Emperour ſent to him to ſtir him up to War againſt the great King of *China*, who ſtiled himſelf, *Lord of the World, and Son of the Sun*, who had exceeded his bounds, and incroached upon the *Tartarian* Empire: This was no ſmall enterpriſe, and therefore before he would begin the ſame, he ſent Ambaſſadours to the King of *China* to demand reſtitution of his Lands, and the paſſages of a River called *Tachii*, which were within the *Tartarian* Border, and on this ſide that ſtupendious Wall builded on purpoſe by the Kings of *China* for the defence of their Country againſt the incurſions of the *Tartars*: and whilſt he attended for the return of his Ambaſſadours, expecting a Negative anſwer, he cauſed his forces to be aſſembled together from all parts, appointing their rendezvous to be in the His Prudence. His agility and ſtrength. His Piety. His Juſtice. His preparations againſt the King of *China*.

Horda

Horda of *Baſchir*: The old Emperour alſo aſſembled for his aid, two hundred thouſand fighting men, wherein were all the brave men of his Court that were accuſtomed to the Wars: For this Emperour had greatly encreaſed his limits, and conquered a great Country, ſo as all theſe men were well trained up in the Wars, and had been accuſtomed to travel and pains. Theſe were to joyn with *Tamerlanes* Army in the Deſarts of *Ergimul* at a certain day. In the mean time Ambaſſadours which were ſent, return and inform the Prince that this proud King of *China* wondering how any durſt denounce War against him, making this lofty anſwer: *That* Tamerlane *ſhould content himſelf with that which he had left him, which alſo he might have taken from him*, &c.

The King of *China*'s Pride.

This anſwer being heard, our Prince marched directly to his Army, gave orders for conveiance of Victuals from all parts, ſent to haſten forwards his Confederates, imparted the anſwer to the old Emperour, cauſed the inſolence of the King of *China* to be publiſhed, that all the world might know the juſtneſs of his cauſe; yet before his departure, he went to take leave of his own Father, who endued with a ſingular and Fatherly affection, kiſſed him a thouſand times, made ſolemn Prayers for his proſperity, drew off his Imperial Ring, and gave it him, telling him that he ſhould never ſee him again, for that he was haſting to his laſt reſt; and calling *Odmar*, bad him farewel, requiring his faithfulneſs to his Son.

His Piety towards his Father.

The Prince having performed this duty, returned to *Samercand*, where the Empreſs his Wife remained, whom he took along with him in this journey, as the manner of that Country is, and ſo preſently departed, committing the charge and care of his Kingdom in his abſence to one *Samay*, a man well practiſed in State affairs, who alſo had had the charge of our Prince in his youth. Theſe things being diſpatched, he marched forwards in the middeſt of his Army, which conſiſted of fifty thouſand Horſe, and a hundred thouſand Footmen, relying principally on the Forces of the great *Cham* his Uncle: yet he left order that the reſt of his Forces ſhould be ready to advance upon the firſt command, as ſoon as he ſhould be joyned with his Uncles Army. In his march he was ſtayed by the way in regard of ſome diſtemper of his body, contracted by reaſon of his change of the air, yet the Forces which *Catiles*, Captain of the Army of the great *Cham* conducted, went daily forwards. Now the news of his diſtemperature was bruted abroad in all places, yet did he not neglect to ſend to the great *Cham*, and often to advertiſe him of the ſtate of his health, to the end that the ſame ſhould not cauſe any alteration which might ariſe in that great Empire whereunto he was lately advanced: For he was very ſuſpicious of a great Lord, named *Calix*, who was diſcontented with his advancement, and had not yet acknowledged him, as all other his Subjects had: and indeed it was not without cauſe that he ſuſpected him, for *Calix* being informed that the Forces of the great *Cham* were advanced beyond the Mountains, having paſſed the River of *Meau*, and were encamped at *Bouprou*, and that *Tamerlane* was ſick, he thought it a fit time for his enterprize, and thereupon aſſembling the greateſt part of his moſt faithful followers, he told them that now was the time for them to ſhake off the yoak of the *Parthians*, who otherwiſe would enſlave them; and ſeeing that now their Prince was ſo badly minded as to tranſlate the Empire to *Tamerlane* of his own mind, without calling them to Council which had intereſt in the election, that this was the only means to aſſure their liberty, which otherwiſe was like to be loſt: He cauſed alſo a rumour to be ſpread, that *Tamerlane* was very ſick, the Emperour old and crazy, and that his Forces were far ſeparated from him; yet like cunning Traytors, they diſpatched away a Meſſenger to the great *Cham*, to aſſure him that they bended not their Forces againſt him, but were his faithful and obedient Subjects; and they only armed themſelves

His ſickneſs.

His Policy.

The Rebellion of *Calix*.

The Rebels ſubtilty.

becauſe

becauſe they would not be governed by the *Parthians*, their ancient Enemies.

As ſoon as our Prince was advertiſed of the pretences of *Calix*, he marched one days journey forward, to the end that he might approach unto *Calibes*, who, what face ſoever he ſet on the matter, yet hearkened what would become of *Calix*, that he might likewiſe make ſome commotion. This *Calibes* was by *Tamerlane* made Commander of his Avantguard, which conſiſted of *Parthians*, yet he had joyned with him the Prince of *Thanais*, without whom he could not do any thing. *Tamerlane* alſo gave ſpecial commandment, that the paſſages (which were not many) ſhould be diligently guarded, to the end that the King of *China* ſhould not be advertiſed of theſe tumults: and ſo giving to *Odmar* the leading of his Avantguard, he haſted forwards; And ſurely it was high time for him ſo to do, or elſe all had been revolted: for *Calix* having aſſembled a hundred thouſand fighting men, preſented himſelf before the great City of *Cambalu*, chief of the Province of *Cathai*, the Inhabitants whereof came out to meet him, receiving him with all the joy that might be.

Tamerlanes Prudence.

His march againſt *Calix*.

Tamerlane in his March went to *Caindu*, and from thence to *Calatia*, where he expected to meet with the forces of his native Country of *Sachetai*, yet did he not neglect to ſend forward his Army towards *Cambalu*, which cauſed the Inhabitants, to their great terrour, to think that all his forces were already on their neck. *Calix* perceiving that the Citizens began already to repent his entertainment, thought it not ſafe to remain amongſt them, and therefore, withdrawing himſelf, he ſent for his forces from all parts, reſolving to meet *Tamerlane* in the Field, and to put all upon the event and hazard of a Battel. He drew out of *Cambalu* fifty thouſand men, whereof twenty thouſand were Citizens, the other thirty thouſand were the Garriſon-Souldiers, placed there by the old Emperour, *Calix* having corrupted their Leaders, and ſo procured them to joyn with him in this revolt. In ſhort, having aſſembled all his forces, his Army conſiſted of fourſcore thouſand Horſe, and one hundred thouſand Footmen, which he gathered from all parts.

Calix leaves *Cambalu*.

The number of *Calix* Army.

In the mean time *Tamerlanes* Army marching forward, his Scouts, which were two thouſand Horſe, had news of the Army of *Calix*, which came forward directly towards them, of which they ſpeedily advertiſed the Emperour, who thereupon preſently ſent two thouſand Horſe more, to the end that they ſhould keep the paſſages of a certain River called *Brore*, by which River Victuals were conveyed to his Army: as alſo to win time, the Prince well knowing that the motions of a Civil War are furious at the beginning, and that therefore it's beſt to reſiſt ſlowly, always drawing them out at length, if it be poſſible. For when means, money, and victuals fail, the people uſe to be ſenſible of their faults, and to return home.

Tamerlanes Prudence.

The old Emperour ſent to him to adventure all upon a Battel, delivering up into his hands the ſafety of his life and eſtate, that thereby he might end his days in peace: By this means forces came to *Tamerlane* on all hands, whoſe Army daily encreaſed; whereas on the contrary the Enemies Army was then in its chiefeſt force, and began to feel the want of Victuals.

Calix was about forty years old, a Captain renowned with the great *Cham*, and one of the chiefeſt in dignity and place about him, ſo that many of the *Tartars* had always reſpected him as a Perſon moſt worthy of the Empire, if the glory of *Tamerlane* and his reputation had not ſo far exceeded.

Tne Armies began to be in view one of another about eight a clock in the morning, and many skirmiſhes began betwixt them before they came to the main Battel, The place wherein they met at that time, was a great Plain, with like advantage on either part. *Odmar* led the Avantguard, wherein

The Battel between *Tamerlane* and *Calix*.

were forty thouſand Horſe, and eighty thouſand Foot, which he divided into three Squadrons; the firſt whereof he ſent before him to begin the Battel. *Tamerlane* marched in the ſame order, but his Squadrons were much ſtronger. The Footmen of both made the right and left Wings. *Tamerlane* had drawn out ſix thouſand *Parthian* Horſemen, and two thouſand *Tartarians* for his Arearguard, which he committed to his faithful Servant *Axalla*; a man of great judgment, quick of conceit, and in great eſteem amongſt the Souldiers, although, he being a Chriſtian, worſhipped God in another manner than they did; and he had many other Chriſtians with him, whom he had drawn from the *Georgians*, and the *Euxine* Sea, who fought with great agility.

Calix on the other ſide, who was a well ſpoken man, was exhorting and encouraging his Souldiers to fight for his Fortune, and the Liberty of their Nation; He divided his Army into three main Battels, himſelf remaining in the midſt, encompaſſed with his Footmen, and ſo the Battels joyned, where, after a terrible fight, *Calix* fell into *Axalla's* hands, being taken fighting valiantly, which *Axalla* cauſed to be preſently proclaimed through the Army, to the overthrow of the courage of all the Adverſaries, who hereupon immediately fled. *Calix* was kept till the next day, and then by a Council of War was adjudged to death; whereupon *Tamerlane* cauſed his head to be ſtricken off, the which he ſent as a preſent to the Inhabitants of *Cambalu*: The like he cauſed to be done to all the chief Leaders, not out of a cruel diſpoſition, but enforced thereto by neceſſity, knowing very well that the way to cut off the foot of Civil War, is to puniſh the Heads of the ſame, which, as *Hydra's*, grow up too faſt.

Calix beaten and taken priſoner.

Calix condemned and executed.

After this, *Tamerlane* with his Army marched into the Kingdom of *Cathay*, a Country rich in graſs, and all kind of paſtures, abounding with great quantity of beaſts and people, which knew not what War meant, and the Prince gave command that they ſhould not be uſed as Enemies, but as his good Subjects; and whereas divers Cities had adhered to *Calix*, they came now and humbled themſelves before him, craving pardon, which he gave them, enjoyning them only to provide victuals for his Army, which alſo they willingly did. This example of Lenity of was no ſmall importance for the appeaſing of others, which had put all their hope in extremity, reſolving to ſell their lives dear, and eſpecially the Inhabitants of *Cambalu* had taken this reſolution, but being informed of the Emperours clemency, they changed their purpoſe: Yet as the Army daily approached nearer, their fears encreaſed, but *Tamerlane* was daily informed by his Friends in the City, that the Inhabitants reſolved to obey the Conquerour, and therefore leaving his Army at *Gonſa*, he only ſent thirty thouſand to the City, which was the ordinary Garriſon, and within two hours after, entred the City himſelf, where he was received with great magnificence: yet would he not pronounce their pardon, but referred all to the old Emperour, and to the ordinary courſe of Juſtice: For which end he ſent one of his Favourites to the old Emperour, to certifie him of his Victory, of the death of *Calix*, and that the chief of his Faction remained Priſoners with him; as alſo to know what Juſtice he would appoint to be inflicted upon thoſe Citizens which were the authors of the revolt of this City, and ſo after eight days he departed, and not many days after, he had intelligence that the great *Cham*, his Uncle, had cauſed juſtice to be done on the chief movers of ſedition in *Cambalu*, ſo that the People complained of the old Emperours cruelty, but commended the mercy of *Tamerlane*.

Tamerlanes march into *Cathay*.

Cambalu yielded to him.

His departure from *Cambalu*.

His Policy.

When he came back to his Army, he was received of all his Souldiers with loud acclamations, calling him, *Moſt Great Emperour, and moſt Victorious*. Amongſt his Captains he diſcourſed of the beauty and greatneſs of the City of *Cambalu*, and afterwards asked *Odmars* adviſe whether it were not beſt

best for him to visit the old Emperour, and with his Empereſs to ſpend the Winter with him at *Quinſay? Odmar*, remembring the honour which he had received there, eaſily perceived his inclination to that journy, yet by all means diſſwaded him from it: To which *Tamerlane* anſwered, that he had always found his fidelity and love to him, which he was ſorry that he could not recompence to the full; But (ſaith he) whereas I had thought to give my ſelf ſome eaſe: I perceive that inſtead of the delicacies, and pleaſures of *Quinſay*, I muſt make the deſarts of *Cipribit* my reſting place after my travels in this new Victory: yet a rumour being ſpread that the Prince intended to viſit the Emperour, every man began to deſire to return into his own Country, hoping to enjoy the ſweetneſs of his native ſoil: which *Tamerlane* being informed of, calling his Army to a Rendevouz, he thus ſpake unto them, *we have (my faithful Souldiers) begun an enterpriſe againſt the King of* China, *who hath of late repulſed even beyond the Mountains, the* Tartarian *name, but were hindred to our great grief by the fooliſh raſhneſs of* Calix, *and were driven to turn the bridle to puniſh him, wherein you have all aſſiſted me. It grieves me that I cannot as well boaſt of the freſh ſpoils of a ſtranger, as I may (by the means of your weapons) of thoſe of our unfaithful Subjects, and as in times paſt of the fierce* Muſcovites, *againſt whom, with your aſſiſtance, I made trial of my firſt Arms: but for this laſt Victory being againſt our own Subjects, I cannot ſpeak of it without ſhedding tears, deſiring to bury ſuch Victories in oblivion, together with all the glory and honour gotten thereby. Neither do I recount theſe things to you, but to ſhew that I forget not your faithfulneſs, and the great travel you have endured for my ſake: we muſt not therefore be weary, but muſt turn our weapons againſt thoſe which imagine us to be full of troubles, whereas we are indeed Victorious: Our companions, and all our amunition is advanced near to our Enemy already, we muſt in that place (my Souldiers, and friendly Followers) paſs over the reſt of Winter; Our Companions look for us; our Enemies are ſecure, and look not for us at this ſeaſon of the year, and know that our Army that is already there, is not ſufficient for offence, but only for defence. You ſhall receive double pay, the better to furniſh you againſt the injury of cold; and as we ſhall be apparelled with double garments, ſo I hope we ſhall be cloathed with double glory.*

Odmars good Counſel.

Tamerlanes Speech to his Army.

Having thus ſpoken, his Souldiers all cryed, *One God in Heaven, and one Emperour on Earth*, ſhewing their willingneſs to obey his commands.

The Prince after this, remained there eight days longer, ſending back *Zamai* with twenty five thouſand Horſe, and fifty thouſand Foot to *Sachethay*, for the ſafety of his eſtate in thoſe parts: and ſo after ſolemn and publick Prayers, the Army began to march forwards: He forgat not likewiſe to diſpatch away a Meſſenger to the Great *Cham*, to acquaint him with all his purpoſes, which he approved very well of: By the ſame Meſſenger he alſo beſeeched him in the Spring to ſend him fifty thouſand men to recruit his Army, and ſome moneys for the payment of his Souldiers, which alſo he granted; ſending alſo good ſtore of warlike munition, and plenty of Victuals, knowing how much the ſucceſs of the War would advance the *Tartarian* greatneſs and profit.

His Piety.

The Army being upon their March, in thirty eight days came to *Cipribit*, yet met with many inconveniences by the way. There they had news of *Calibes*, who was glad to hear how buſineſſes had paſſed, and came to viſit the Prince, who entertained him very courteouſly, acquainting him with his purpoſe, and alſo underſtood by him how all things paſſed in the Kingdom of *China*. The next day the Prince came to *Pazanfou*, where *Calibes* Forces were, who had often fought with, and tried the valour of the *Chinois*, but found it much inferiour to their own: There the Prince took a general Muſter of all his Army, cauſed them to be paid, took notice of their countenances, whilſt they all cryed out, *God ſave the victorious and invincible Emperour*, according to their cuſtom.

His march towards *China*.

The Prince of *Thanais*, who commanded the Army with *Calibes*, had diligently viewed the Wall, and the ways by which he might forcibly enter into *China*, and had ſent many Spies by certain ways through the Mountains into that Country, by whom he was advertiſed of all their proceedings: He had alſo gained by his courteſie, a Lord of thoſe Mountains, called the Lord of *Vaucheſu*, that commanded over a great Countrey, who being deſirous of a new Maſter, and to ſubmit to *Tamerlane*, had told the Prince of *Thanais*, that he was able to do the Emperour good ſervice, and to help him much in his Wars againſt the *Chinois*: This the Prince of *Thanais* diſcovered to *Tamerlane*, who was very deſirous to ſpeak with this Lord; whereupon a day was appointed, and *Tamerlane* without moving of his Army, went to the Tents of the Prince of *Thanais*, where this aforeſaid Lord met him; and the Emperour having heaped upon him many gifts of fair Horſes, and rich Furs, and other rare things; this Lord ſpake thus unto him, *Know, my Lord, that it is but loſt labour for you to think that with your Armies you ſhall be able to force this Wall, made by the* Chinois *to hinder the incurſion of your Subjects: the Defendants have too much advantage therein; I doubt not of your Souldiers valour and courage, I know you have conquered many Nations with them, and that whatſoever you command them, they will effect it, or die in the enterpriſe: I know that you have great and wiſe Captains with you, and that you, of all Perſons in the World, are moſt worthy to command them: But all this will be but in vain againſt the Wall of the* Chinois, *where, I aſſure you, are fifty thouſand men to keep it; neither can you ſtay there ſo ſhort a time, but there will come fifty thouſand more to aſſiſt them, led by one* Xianxi, *who had already received ſuch a commandment: The King of* China *will himſelf follow, who will give you Battel with two hundred thouſand Horſemen, and as many Foot; and though happily your Fortune, and valour may carry away the Victory, yet I believe it will coſt you dear: But to ſhew you how much the reputation and courteſies of your Servants have prevailed with me, I will direct you in a way whereby fifty thouſand of your men may go into* China, *whom I my ſelf will conduct, and they ſhall come upon thoſe which guard the Wall, in a manner before they are diſcovered. In the mean time you ſhall lead your Army to a place which I will direct you to, where you may win eaſily a Mountain which will give you great advantage againſt the* Chinois. *For I aſſure my ſelf, that when they ſhall perceive your men to be paſſed; they will loſe their courage, ſo that you may eaſily win the paſſage to aſſiſt your Army, which ſhall be led by me amongſt them; and to aſſure you of my fidelity, I will deliver into your hands my Wife, my only Son, and two little Daughters. I have alſo one Brother, who, I aſſure my ſelf, will follow me to do you ſervice.*

A *Chinois* Lord comes to *Tamerlane.*

His Speech to *Tamerlane.*

The Emperour having heard this, much rejoyced at it, hoping that his affairs would ſucceed happily, and kept this very ſecret, not revealing it to the Prince of *Thanais* himſelf, none being preſent at the diſcourſe but the Lord and his Interpreter, and ſo heaping new favours upon him, he was conducted back by the Prince of *Thanais* with all the honour that might be.

Then the Emperour returned to his Quarters, and the next day imparted the whole matter unto *Odmar*; and then calling *Calibes*, he asked what he had learn'd concerning *China* during his abode there: To which *Calibes* made this Anſwer, *Know, my Lord, that I am your ſlave to obey you; but ſeeing you command me to give you an account of all I know concerning the Kingdom of* China, *for that I have remained theſe ſix moneths upon the borders; I can aſſure you, that the King of* China *who now reigneth, is of great reputation, and hath encreaſed the Limits of his Kingdom more than any of his Predeceſſors: His ſtrength conſiſteth in this Wall, oppoſed againſt us, which he hath made to prevent the inrodes of our Nation: I believe there are above fifty thouſand to defend it, and that of his beſt trained*

Calibes ſpeech to *Tamerlane.*

trained Souldiers, and I know no good means to force this Wall without much hazard, and great loss of your men.

To this *Tamerlane* answered, I hope that the great God, whose honour I will defend against those Idolaters, will find out means to effect it; and so dismissing *Calibes*, he appointed his Army to remove to a certain place, where he meant to chuse out fifty thousand men, whom he would deliver to the Prince of *Thanais*, and *Axalla*; which accordingly he did, and directed them to follow this *Chinois* Lord, who was now again come to him, and to do as they should be directed by him: In the mean time himself, with all the rest of the Army approached the Wall directly over against *Quaguifou*. *Tamerlanes* confidence of success.

The Army, led by the Prince of *Thanais*, having marched ten Leagues by the conduct of the *Chinois Lord*, entred without resistance, and after a short repast, they marched directly towards those that guarded the Wall, who suspected no such matter, but only had an eye to those which came to force the Wall. But it fell out far otherwise, for just as *Tamerlane* with his Army came to the Wall, they saw *Axalla* with twenty thousand, being followed by the Prince of *Thanais*, with thirty thousand choice Souldiers more, who, without any words, fell upon the *Chinois*; and *Odmar*, who gave the first assault upon the Wall, easily in that distraction brake through, and so the *Chinois* were cut off between the two Armies: and *Axalla*, before the Prince of *Thanais* came up to him, had routed them; Great riches were gotten that day, and the King of *China's* Cozen was taken Prisoner; much Gold was found, as well on their Arms, as on their Horses Furniture, but they shewed no great valour. Forces sent into *China*. The wall forced. His first victory in *China*.

The news of this overthrow being carried to the King of *China*, who was now at *Quantifou*; it brought great astonishment to him, for that he judged it impossible to have been effected, so that every one was filled with tears, fears, and lamentations for their friends. Yet the King gathers forces from all parts, calling also the Priests, and such as had the charge of his unholy holies, to come unto him, commanding them to offer sacrifices to their gods, whereof the Sun is principal, requiring the same to be observed through all the Cities; and then that every one that was able to bear Arms, should mount on horseback, and speedily repair to the King at *Paguinfou*, whither he suspected that *Tamerlane* would march, for that it was one of the Cities neerest to the borders. In the mean time *Tamerlane* beat down the Wall, the better to assure his return, as also the Fortresses upon all the passages, all which, upon his Victory, were easily surrendred to him. He shewed himself very courteous to the people upon the Mountains, and gave to the Lord that had conducted his Army, a Country which bordered upon his, wherein were seven or eight good Towns, who came and delivered the Keyes to him: He gave him also the Government of the Frontier-Province of *Xianxi*, shewing himself to be a Prince of his word, and reserved the rewarding of his Brother till he had farther opportunity. The King of *China's* fear. The King of *China's* superstition. The wall beaten down. *Tamerlanes* courtesie. His gratitude.

Whilst he was thus employed, news was brought him, that the King of *China* had assembled his Forces, and was marching forward, himself being there in person; as also that he had strengthened the Garrisons in all his Cities, which of themselves were well fortified. Upon his intelligence, *Tamerlane* called a Council of War, and having heard the opinions of all his Captains, he resolved to take in some famous City, that thereby his Army might be better provided for, and then to give the King of *China* battel in the field. For the effecting of the first, he resolved to assault *Paguinfou*, which was a great City, strongly fortified, and well replenished with people; and for this end, he sent *Odmar* with forty thousand Horse to summon it, and to prevent the farther victualling of it, and to hinder the driving away of the cattel out of the Champion-countrey about it, which might nourish his Army: He also caused the Lord *Axalla* (whom now he had made Lieutenant General of all his His Policy. He besieges *Paguinfou*.

his Foot) to follow *Odmar* vvith all his Foot, which vvere near a hundred and fifty thouſand men, well trained, and expert in War, himſelf marching immediately after vvith all his Horſemen, Artillery, Engines, and other Ammunitions belonging to the War, directly to *Paguinfou*.

Odmar made ſuch haſte that he arrived unexpected by the Citizens, vvho rather looked for their King than for an Enemy: and having taken much cattel, vvherevvith that Countrey abounded, he pitched his tents on the farther ſide of the City: There he continued two or three dayes, giving the City many Alarms, till the Infantry, led by that brave Chriſtian *Genuois*, ſhewed themſelves in the Plain of *Paguinfou*: Then was the City ſummoned, but they returnd anſvver, *That they were reſolved to live and die in the ſervice of their Prince.* By the way you muſt underſtand, that about forty years before, the Father of this preſent King of *China* had conquered this City and Countrey from the *Tartars*, and had ſo planted the ſame with new Colonies, that but few of the *Tartarians* remained, except only in the flat Countrey, and ſome ſmall walled Towns, who all came with their Keys, and willingly ſubmitted to *Tamerlane*, whereby he had great plenty of victuals in his Army, which made him hope for good ſucceſs; there being nothing that doth ſooner overthrow great Armies, than the want thereof.

Formerly taken from the *Tartars*.

Thus was *Paguinfou* beſieged round, the footmen lying within a flight-ſhoot of the Walls, the Citizens and Souldiers uſing their beſt endeavour for their defence, and *Tamerlane* doing the like for their offence.

Axalla having viewed a great Suburb, which was in length almoſt half a League, ſuppoſed that the Citizens kept no watch there, and therefore acquainting the Emperour with his purpoſe, in the firſt watch of the night, his men being all ready with ſcaling Ladders, he aſſaulted the ſame in ſundry places, and after a great fight entred, and cut in pieces at leaſt eight thouſand men, which were within the ſame; yet on one ſide, where they expected to be aſſaulted, he loſt many of his men. The taking of this Suburb did greatly aſtoniſh the Citizens, who obſerving the valour of the *Tartarians*, began to ſuſpect their own ſafety: By this Suburb there ran a River, which being now under the command of *Axalla*, he ſtopt all proviſion from going to the City.

A Suburb taken by ſtorm.

In the mean time the King of *China*'s Army approached, which was very great; whereupon the Emperour determined to go in perſon, and meet him, with the greateſt part of his Horſemen, but to leave moſt of his Foot to continue the ſiege, being very deſirous to take the City; for the accelerating whereof, he cauſed his Engines for battery to approach, as Rams, and ſuch like; ſo that the City was aſſaulted on two ſides very couragiouſly, and in the end, through the valour of *Axalla*, who gave an aſſault with twenty thouſand of his beſt Souldiers, he won the Wall, and at the command of the Emperour lodged there, who deſired rather to have the City by Treaty than ſtorm, the City being great and rich, and the Enemy but thirty Leagues from thence, and therefore he feared leſt his Army ſhould be found in diſorder, and knowing alſo that rich Souldiers never fight well. Beſides, he intended to draw out of that wealthy City ſuch things as he ſtood in need of, and to make it his Magazine for the time to come. Yet though the Wall was won, the Enemies wanted not heart to defend themſelves valiantly, hearing that their King was coming for their relief: but it ſo happened, that an Engine ſhooting a bullet, ſlew the Governour; whereupon the Citizens were ſo diſcouraged, that they reſolved to yield, ſaving their lives, and the Souldiers to march away with Horſe and Arms. The conditions were admitted, and there came out of the City eighteen thouſand Souldiers, almoſt all the Inhabitants remaining behind: This ſiege had laſted two months, and the City had in it at firſt, thirty thouſand Souldiers. *Axalla* had the honour

The wall won.

Tamerlanes Prudence.

The City ſurrendred.

honour of winning this City, and therefore was made Governour of it, and all the Country belonging to it, but he beſeeched the Emperour to beſtow it upon ſome other Perſon, reſerving for himſelf the hope of his Maſter, in whoſe fortune he would take part: This gave great content to *Tamerlane*, who much deſired the ſervice of *Axalla*; and upon his refuſal, the charge was conferred upon the Prince of *Thanais*, with the Title of *Vice-Roy*: Then did *Tamerlane* give notice of his affairs to the old Emperour, and having paid his Souldiers, and ſetled all things in the beſt manner he could, he marched forward; and taking a general Muſter of his whole Army, Horſe and Foot, he found them to be diminiſhed ten thouſand men only. And ſo with his Army he ſpent one whole day in Prayer, calling upon the immortal, inviſible, invincible, and incomprehenſible God, and then went directly to meet the Enemy, who was at *Sintehu* with all his own and the forces of his Allies, and as ſoon as he received news that *Tamerlanes* Army was advanced over the River of *Chulifu*, the King of *China* marched directly towards them with great magnificence: There was nothing to be ſeen in his Army, but Gold and precious Stones: He himſelf uſually rode in a Chariot whereof every part ſhone with Gold, Pearls, Rubies, and Diamonds. He was of the age of about three and thirty, and had been brought up in pleaſures, and not under the bloody Enſigns of *Mars*: So that he was very inſolent in threatnings, bravadoes, and defying to the Battel: He often accuſed *Tamerlane* for ſurprizing him before he was ready, not giving him warning, *&c.*

Axalla modeſty.

Tamerlanes Piety.

The riches of the *Chinois*.

The rumours of his riches ſo fired the ſpirits of the *Tartarians*, that they longed to be at the Battel: and ſo both ſides haſted forwards, and in the way, there was a City, called *Tunichevoy*, ſurrendred to *Tamerlane*, which afforded him much refreſhing for his Army: And thus the two Armies drawing near together, *Tamerlane* made choice of a place in his judgment moſt advantageous for the Battel; and having ſet down to *Odmar* the Order which he would have to be obſerved, he longed to ſee his Enemy; Then did he ſend before him five or ſix thouſand Horſe, as Scouts, under *Calibes*, and himſelf went with them, and having viewed the great confuſed Army of his Enemies, which came continually forward, he commanded *Calibes* to retire himſelf ſo ſoon as they drew near to him. *And bring* (ſaith he) *this great cloud to me, which I hope ſoon to diſperſe*: and ſo retiring to his Army, he encouraged them, aſſuring them of the Victory. He placed all his Foot-men, which were about a hundred and twenty thouſand, along a Mountain, planting great ſtore of Artillery for their guard; Many of his Foot-Souldiers were armed after the Chriſtian manner, who were all commanded by *Axalla*: His Horſemen were in a Battalia in a great plain, who upon any diſadvantage could retire to the aſſiſtance of the Footmen: the Horſemen were eighty thouſand; *Calibes* with the *Scythians* were in the Avantguard, being thirty thouſand Horſe, who were to receive *Odmar* when he ſhould retreat from the Enemy, as he was commanded; thirty thouſand more were appointed for *Odmar*, and *Tamerlane* himſelf remained in the Arrear at one of the Wings of his Footmen: His purpoſe was to let that ſixty five thouſand Horſe under two ſuch Gallant Captains, to break the force of the Enemy, hoping after them to have a good market, cauſing his Foot to march forward, and reſerving with himſelf twenty thouſand of his beſt Horſe, who of themſelves were able to make a new Battel if any miſchance ſhould befal the former: For he underſtood that it was the cuſtom of the Kings of *China* to encloſe themſelves in the midſt of their Chariots with their Footmen, and not to hazard their Perſons, but upon extremity.

Tamerlane prepares for the Battel.

The *Chinois* failed not to march directly unto *Calibes*, the whole Army following and ſetting upon him: *Calibes* with his ſix thouſand *Scythian* Horſe, after their uſual manner, in retreating gave many charges, giving and receiving hurt. The King of *China* marched with much gallantry with his Army, which

The Battel begins.

which seemed to be twice so big as that of *Tamerlanes*: He had very many armed Chariots, wherein he put his principal trust; they had much Gold and Silver, as well in the trappings of their Horses, as on their Armour, which glistred exceedingly against the Sun, to the Admiration of the *Tartars*. *Tamerlane*, who with a Troop of Horse beheld the *Chinois* marching after *Calibes*, commended greatly the drawing forth of their men to compel *Calibes* to fight, endeavouring to discover and note with his eye the place whereabouts the Kings person was, having by him the *Chinois* Lord to instruct him, who knew well the manner of their fight. They had no Avantguard, but were all in a gross, commanded by the King, inclosed within his Chariots, which being shewed to *Tamerlane* by this Lord, he turned to those Captains that were near him; and said, *Yet must we disperse this guilded cloud, and the King of* China *and my self must make a partition thereof.*

Thus having sufficiently viewed the Enemy, and observed their manner of marching, he thought it not convenient to suffer them to take breath, nor to rally, being something disordered in their march, whereupon he sent to *Calibes* to will him to begin the fight; and when those that were with him should be weary, to retreat to him: But assoon as his *Scythians* heard this word *Fight*, they required the first charge, with a young Lord that commanded over them called *Ziochabanes*, making it to appear to the *Chinois*, to what end their former flight was, charging very furiously upon the formost of the Enemies, which occasioned the first beginning of the Battel: And indeed there could not be seen a more Gallant onset, wherein the *Scythians* desired to manifest the valour of their Nation, and to procure honour to their Prince. This fight endured a long hour before they had overthrown *Calibes*: *Tamerlane* beheld all patiently, saying, that the great multitude (how disorderly soever they were) would at length carry it away from the order and valour of his Souldiers; yet could there not be discerned any alteration of his countenance, adversity and prosperity being both alike so indifferent to him.

The *Scythians* charge the *Chinois*:

Tamerlanes Constancy.

Calibes being wounded, retired himself near to the Emperour, having with him two thousand Horse that were rallied again, many more flocking to him: The Emperour viewed his wound, causing him to be conducted behind his Footmen, and care to be taken for the dressing of his wound, and of such others as were wounded with him. *Calibes* with his thirty thousand *Scythians* was not able to charge through the *Chinois*, but when they retreated, *Odmar* with his *Parthian* Horsemen advanced forward, and used them more roughly, for he ran clean through them, and returned by the right wing of the Army, where he fought most valiantly, and having beaten them within the Kings Chariots, he thought he should not do wisely to attempt the breaking of such Forces.

Calibes wounded retreats.

The *Parthians* charge thorow.

The King of *China* coming forwards, and the Horsemen that had been broken by *Odmar*, joyning themselves to him, *Odmar* sent to *Tamerlane*, desiring him that the Footmen and Artillery might advance forward, sending him word that he might assure himself of the Victory. Hereupon *Tamerlane* commanded *Axalla* to advance with fifty thousand Foot, and part of the Artillery, requiring him to set upon the Chariots, and to make an entrance. The Artillery marching in the first place did greatly astonish the enemy; for the Governours of the Horses belonging to the Kings Chariots could not rule them; it made also a great spoil. *Axalla* perceiving the disorder, hasted forwards till they came to hand-blows. The King of *China* had yet about his Person a hundred and fifty thousand men: Yet *Axalla*, full of courage, fought so valiantly, that they never beheld any man to do more bravely. During this fight, *Odmar* again charged the Horsemen that were retired to the Kings aid, and put them to flight. Then did *Tamerlane* himself march forward with the rest of the Footmen for the aid of *Axalla*, and brake through,

The Foot charge.

Axallas valour.

Tamerlane chargeth.

even

even to the Perſon of the King of *China*, who as yet was encloſed within a ſecond rank of Chariots, with about thirty or forty thouſand men, and after he had fought two or three hours, the Horſe aſſiſting the Foot, and they principally whom the Prince had kept as a reſerve, the King at length remained wounded, in the power of *Tamerlane*: The battel being won, and the enemies Camp forced: The fight endured eight hours, and the night coming on, ſaved the lives of many of the *Chinois*. There were ſlain two Kings, Allies to the King of *China*. Ineſtimable riches were gotten in golden Veſſels, precious ſtones, and as fair and rich Chariots as could poſſibly be ſeen.

The King of *China* beaten.

The Emperour would not ſee the captive King till the next day: but being mounted on horſeback, he rode about the field to ſtay the ſlaughter, and to rally his men, that the accuſtomed watch might be kept, whereof he gave the charge unto *Axalla*, commanding him alſo to keep the King of *China* in the midſt of his Souldiers, who was dreſſed of the wound which he had received in his right arm. It was a ſtrange ſight to ſee the diverſity of the Enemies Weapons, and the variety of their Streamers and Enſigns, which ſeemed afar off as beautiful, as the diverſity of colours plentiful. The King of *China*'s Army was very great, conſiſting of a hundred and fifty thouſand Horſe, and two hundred thouſand Footmen: but the greateſt part of them were rude and barbarous people, far inferiour to *Tamerlane*'s in Valour, who ſuffered themſelves to be ſlain one upon another, not marking their advantages, and having little skill in warlike affairs.

Tamerlane continued on horſeback till about two a clock in the morning, when as they brought him a Tart, and his Water, for he never drank Wine, and then lying down upon a Carpet, he paſſed the reſt of the night until morning. After this ſo great a Victory, there was never the leaſt boaſting or vaunting heard to proceed out of his mouth. The next day, after the burial of the dead, he publickly gave thanks to God for his Victory. Then cauſed he the wounded to be cured, and amongſt others, *Calibes*, who, more through the diſtemperature of the air, than from the danger of the wound, found himſelf very ill, yet would he not omit his duty in commanding the Van, which was very grateful to *Tamerlane*, for that he being a *Scythian*, was greatly beloved of his Nation.

Tamerlanes temperance.

His humility and modeſty.

His Piety.

Theſe things being diſpatched, he ſent unto *Axalla* to bring forth his priſoner, the King of *China*; and when he approached, the Emperour iſſued out of his Tent, and went to receive him. This King came with a very proud and haughty countenance, and approaching near to the Emperour, he, by his Interpreter, asked of *Axalla*, which was he? and being ſhewed him, he ſpake in an haughty language after this manner; *The gods whom I worſhip, being provoked againſt my Nation and People, have conſpired againſt my good fortune, and made me this day thy priſoner: But foraſmuch as it is reported over all the world, that* Tamerlane *maketh war for the honour of his Nation, thou ſhouldſt be content with this thy glory, that the Lord of the world and child of the Sun, is in thy power, to receive ſuch Laws as thou pleaſeſt to ſubſcribe unto him.* This he ſpake in a brave manner, without any other humbling of himſelf: The Emperour on the other ſide ſaluting him very courteouſly, led him into his Tent.

The King of *China* brought before him.

The King of *China*'s proud ſpeech.

Tamerlane's Courteſie.

This King of *China* was a great Prince, having two hundred famous Cities within his Kingdom; which alſo is a fruitful and plentiful Countrey, wherein are Mines of Gold and Silver, much Musk and Rhubarb: It abounds in Fiſh and Fowl, and hath much Silk and Porclane, with Cotton and Linnen, *&c.*

The riches of *China*.

Then did *Tamerlane* aſſemble his Captains to conſult about the diſpoſal of the King, and how the Victory ſhould be beſt improved. At the ſame time he received news by *Odmar*, that the Kings Brother, who eſcaped out of the battel, was at *Quantou*, which he had ſtrongly fortified, and that great ſtore

of forces began to adjoyn themſelves to him: Hereupon he commanded two thouſand *Parthian* horſe to convey the King to *Paguinſou*, and from thence to *Burda*, where he was to be kept carefully. Then did he reſolve upon the beſieging of *Quanton*, and if it were poſſible to ſhut up the Kings Brother therein, it being one of the principal ſeats that belonged to the King of *China*. It was forty Leagues from the place where the battel was fought. Thither therefore he ſent a good party of his Army under *Odmar*, who pitched his Tents about the City: But the Kings Brother was gone. The Emperour in the mean time ſummoned, and took in many leſſer Cities, which yielded wholly to his mercy, making great lamentation for their captive King, yet the gentleneſs of the Conquerour made them to take all their loſſes with patience, and the rather, becauſe they heard that he uſed their King courteouſly. The Kings brother alſo ſent Ambaſſadours to *Tamerlane*, craving leave to ſee the King, and to know of his health, which the Emperour willingly aſſented to.

Quanton beſieged.

Now the Kings brother hearing of the eſtate of the beſieged in *Quanton*, he reſolved either to relieve it, or to fight a battel, for which end, he advanced ſtrait unto *Porchio*, making a bridge of Boats to paſs over the River: But *Odmar* being informed that about fifty thouſand of his men were come over, he ſuddenly ſet upon them, being out of order, and not informed of their enemies approach; alſo to prevent the coming over of the reſt to their aſſiſtance, he ſent a fire-boat down the ſtream, againſt their bridge of Boats, which brake it in ſunder, and where it was reſiſted, ſet all on fire; and ſo in a great battel overthrew them; The King of *Cauchin-China*, who was amongſt them, fighting valiantly, was ſlain. The Kings Brother, who was on the other ſide of the River (not yet come over) ſaw his men ſlain and drowned, and could not relieve them. This ſecond overthrow was of no ſmall importance, though it was but the third part of the Kings brothers Army. For the Citizens of *Quanton* hearing of it, and deſpairing of relief, ſent out ſome Propoſals for their ſurrender.

Odmars policy.

The King of *China's* brother overthrown.

Axalla which received them, preſently diſpatched away a faithful meſſenger to the Emperour to know his pleaſure therein: This was more welcome news to him, than the overthrow of his Enemies; wherefore he referred all to the ſufficiency and fidelity of *Axalla*: So that upon Treaty, the City was ſurrendred to *Axalla*, who cauſed the Garriſon to come out, and received the inhabitants into the Emperours protection, and all that would might continue in it unarmed: afterwards he entred into it, and was received with great ſigns of joy by the Inhabitants, who reſolved to entertain the Emperour with all the ſolemnity that might be. *Axalla* put thirty thouſand men into it for a Garriſon, injoyning the Citizens to pay the Emperours Army four hundred and fifty thouſand Crowns: Preſently after he received a command from the Emperour to ſtay in the City himſelf, and to ſend all the reſt of his Footmen unto him, which he commanded the rather, becauſe he underſtood that Ambaſſadours were coming to him from the Kings Brother to treat of Peace, and he preſumed the ſight of all his Army together ready to march, would ſtrike ſuch a terrour into them, as would cauſe them the readilier to aſſent to good terms.

Quanton ſurrendred.

Tamerlanes Policy.

The Ambaſſadours ſent by the Kings Brother, were of their chiefeſt men, whom *Tamerlane* entertained with all humanity, cauſing his greatneſs to appear to them, as alſo the activity of his Horſemen, whereby they might diſcern that it would tend to the deſtruction of their Country if they agreed not with him: Then did the Ambaſſadours deliver their meſſage, which conſiſted of two branches: One was for the delivery of their King, the other, for the preſervation of their Countrey: The Emperour anſwered, that they ſhould deliver their meſſage in writing, and he would give a ſpeedy anſwer: Their Propoſitions were, that they would leave *Paguinſou*, and all the Country beyond

The Ambaſſadours propoſals.

yond it, with all the Fortreſſes of the mountains in *Tamerlanes* poſſeſſion: That they would pay all the charges of his Army from that day forward: And that they would give two millions of gold for the ranſome of their King. To this the Emperour anſwered, that he would keep that which he had conquered within the Countrey, being his own, as taken by his arms: That he would have the River by which his Army was now encamped, and ſo along to the Sea, to be his Frontiers: That the King of *China* ſhould pay him yearly two hundred thouſand Crowns, which ſhould be delivered at *Paguinfou*, for acknowledgment of his ſubmiſſion to his Empire: That he ſhould pay five hundred thouſand Crowns in ready money for the charge of his Army: That the King of *China* ſhould be delivered, and that all the other *Chinois* priſoners ſhould pay ranſomes to particular men that took them, except thoſe which carried the names of Kings, who ſhould pay ten thouſand Crowns for their liberty and peace: And that no *Chinois* ſhould be kept for a ſlave, nor ſold for ſuch hereafter, being under the Emperours obedience: That Traffick and intercourſe of Merchants ſhould be free between both the Nations: That the King of *China* ſhould deliver his Brother, and two other called Kings, with twelve principal men of the Countrey, for Hoſtages to ſecure the Peace: Theſe conditions, after they had conſulted together, were accepted of, hoping that time would reſtore again their ancient liberty, and in the mean time they muſt bear the yoke of the Conquerour. Then did *Tamerlane* ſend two thouſand Horſe to fetch the King of *China*, that being at liberty, he might ſolemnly ſwear to the Peace; which accordingly he did, delivered the Hoſtages, and ſo went into his Kingdom to perform the other Articles, where he was almoſt worſhipped as a God, and received with all the joy that might be.

Tamerlane's propoſals.

Peace concluded.

The King of *China* delivered.

Thus *Tamerlane*, having ſetled his affairs, and provided for the aſſurance of his new Conqueſt, left *Odmar* to govern the ſame, leaving with him thirty thouſand Horſe, and fifty thouſand Foot, to furniſh all the Fortreſſes and ſtrong places, giving him in charge to make his chief reſidence at *Quantifou*, to fortifie well the paſſages, and to build a new Fort at *Dermio*, the better to ſtrengthen his borders: He alſo left him all neceſſaries, and commended to him the Lord of the mountains, who had been ſo ſerviceable to him; His Brother he took with him, giving him large preferment in *Zachethay*: He alſo carried along with him many of the new conquered people, to plant them in his own Country, ſending other Colonies in their ſtead, which he did, becauſe he found them a light people, and ſuch as affected novelty.

Odmar made Governour.

Tamerlane's gratitude.

His Prudence.

Tamerlane ſent to acquaint the old Emperour with all theſe things, having two of the greateſt and faireſt Cities in all *China* in his poſſeſſion, and an hundred Leagues of Land, extending his borders to a River, by which he might go to the Enemy, but they could not come to him without paſſing over the ſame: He deſired alſo above all things, that all the Idols which were within his Conqueſt ſhould be beaten down, and commanded the worſhipping of *one God*.

His poſſeſſions in *China*.

Then did his Army, wherein was much ſickneſs, begin to march, and *Tamerlane* hearing of more Forces that were coming towards him out of *Tartary*, he ſent to ſtop them, commanding them to march to *Cambalu*, whither himſelf alſo was going, hearing that the old Emperour intended to meet him, and to entertain him with great magnificence in that City.

His return into *Tartary*.

Odmar being thus ſevered from *Tamerlane's* ſide, all his favour was turned to *Axalla*, of whoſe Prudence, Valour, and Fidelity, he had ſuch large experience in theſe Wars, ſo as the report of his Valour did fly through all the Empire. In the retreat *Calibes* led the Avantguard, and *Axalla* was in the Battel near to the Emperour, who beſtowed upon him two hundred thouſand Crowns

His liberality.

Crowns yearly, to maintain his ordinary expences. And thus, after certain dayes journey, news was brought of the old Emperours arrival at *Cambalu*: wherefore *Tamerlane*, leaving his Army to Winter in a fair and fertile Countrey, and diſmiſſing many of his Souldiers, he haſted thitherwards, and when he was arrived within four Leagues of *Cambalu*, all the Princes of the Emperours Court came to receive him there, together with all the chiefeſt Citizens, to congratulate his admirable ſucceſs: The Prince received every one according to his wonted courteſie, yet retaining convenient Majeſty, and was beheld by all with great contentment: He had with him the Empreſs his Wife, who had not left him in all his journey: And the next day the old Emperour honoured him ſo much as to come to meet him, with all the magnificence that might be. *Tamerlane* preſented him with all the richeſt Chariots, and faireſt Horſes that he had won: and the old Emperour being very deſirous to ſee his Daughter, her Chariot was uncovered, and he cauſed her to enter into his own: But the Prince remained on horſeback, whom the eyes of all the people could not be ſatisfied with admiring. *Tamerlane* alſo preſented *Calibes* to the Emperour, making a recital of all his faithfulneſs; whereupon the Emperour gave him an hundred thouſand Crowns for the increaſe of his penſion: He alſo preſented *Axalla* to the Emperour, who being informed of his Valour, gave unto him a hundred thouſand *Tartarines* of Gold in a Principality, that he might declare how much he eſteemed his fidelity.

His entertainment at *Cambalu*.

His preſents to the old Emperour.

During *Tamerlane*'s abode at *Cambalu* this Winter, complaints came to him that *Bajazet* the Great Turk had attempted to joyn the Empire of *Greece* to his own, reſolving alſo upon the ſiege of *Conſtantinople*, whereupon the Emperour of *Greece* ſent to him to crave his aid. *Axalla*, who was of kin to this Emperour, *Paleologus*, being deſirous to maintain the Chriſtian Religion in *Greece*, ſtirred him up much to this War: Whereupon he ſent Ambaſſadours to *Bajazet*, to warn him in his name, not to moleſt the *Greek* Emperour, who was his Confederate: But *Bajazet* anſwered them very proudly, asking them what their Maſter had to do therewith: and that he ſhould content himſelf with injoyning Laws to his own Subjects, and not to meddle with him who was none of them.

He is ſtirred up againſt *Bajazet*.

He ſends Ambaſſadors.

Bajazets proud anſwer.

This anſwer being returned, by *Axalla's* means, was very ill taken, ſo that *Tamerlane* reſolved to hinder this enterprize of the *Ottomans*: for which end, he obtained of the Emperour his Uncle, an hundred thouſand Footmen, and eighty thouſand Horſemen, hoping to have as many from his own Countrey of *Sachetai*, beſides the Lords who would accompany him to win glory, from whom he made account of fifty thouſand men more that they would bring along with them. Thus he departed from *Cambalu*, taking his leave of the old Emperour, his Father in Law, and of the Princeſs his Wife, (then left behind him for the comfort of her aged Father) and departed towards *Samercand*, the place of his Birth, and ſeat of his Empire, leaving the Forces granted him by the Emperour, to come after him to *Ozara*, where he had appointed the general rendezvouz of his Army. This his departure was very grievous to the old Emperour, but more grievous on the Princes part towards his Wife, who had never left him ſince they were firſt married: But nothing could withhold this brave Prince, where honour was to be purchaſed, or where he might be profitable to his oppreſſed Friends; For he would often ſay, That *he was born to this end, and that all his other employments were but by the By, God having appointed and called him to puniſh the pride of Tyrants.*

Tamerlanes preparations againſt him.

Tamerlanes ſpeech.

He was accompanied with *Calibes*, and made the Prince of *Thanais* Collonel of all his Footmen, which place *Axalla* had left, whom now he made Lieutenant General of all his Army, with command to lead his Avantguard, and *Calibes* the Arearward. Forces came to him from all parts; and the *Chinois* Lord, being licenſed by *Odmar*, marched towards him with twenty thouſand

ſand men of his Subjects newly conquered, being deſirous to ſhew his forwardneſs to the Emperour, as alſo to learn the manners and faſhions of ſtrange Countries. When *Tamerlane* came near *Samercand*, *Zamay* went to meet him, and near a million of people, bleſſing and praiſing him with all manner of Songs: There he remained about a month; In which ſpace *Axalla* had rendezvouzed his Army at *Ozara*, from whence alſo he advertiſed *Tamerlane* of the proceedings of *Bajazet*. Then did *Tamerlane* ſend for him to *Samercand*, to confer with him about the ſetting forward of his Army. For although he was ſtill accompanied with renowned Princes, and famous Captains; yet were they no body in compariſon of *Axalla*, whoſe ſound Judgment and Counſel had won him ſuch credit with his Lord and Maſter, as by his advice he did all things, and without him nothing, which his ſo great Authority and Favour with his Prince wanted not the envy of the Court; but that his great Vertues, and rare-found Courteſie (in ſo great fortune) together with ſo many great ſervices as he had done, ſupported him againſt the malice of the ſame. He upon this command from *Tamerlane*, leaving the charge of the Army at *Ozara* with the Prince of *Thanais*, came to *Samercand*, and there diſcourſed with him at large concerning the eſtate and order of his Army; and ſo, ſhortly after, they all departed to *Ozara*, where a new conſultation was held, by which way he ſhould conduct his Army: as whether it was better to lead them by the coaſt of the *Muſcovite*, directly towards *Capha*, or on the other ſide of the *Caſpian* Sea, by the skirts of *Perſia*; and after much diſcourſe and ſundry opinions, with their reaſons delivered, it was reſolved, (although the way were the longer) to paſs by the *Muſcovite*, ſo to come to the *Georgians*, and to *Trepizond*, and from thence to enter into the *Ottamans* Kingdom.

His entertainment at *Samercand*.

Envy attends vertue.

This being reſolved on, they marched forward, till at length they came to *Maranis*, where he ſtayed three dayes, looking for the *China* Forces, whereof they received news; There alſo *Tamerlane* muſtered, and paid his Army; He had alſo news of fifteen thouſand Horſemen ſent him by the *Muſcovite*, with a ſum of money, with leave for him to paſs through ſo much of his Territories as ſhould be neceſſary, being glad that he ſet upon others, rather than on himſelf; and that ſuch great preparations ſhould fall upon them, whoſe greatneſs was as dreadful and dangerous to him as any other.

His march towards *Bajazet*.

His Auxiliaries.

Tamerlane cauſed a great quantity of Victuals, and moſt part of the furniture of his Army to be ſent along the *Caſpian* Sea, which was a great eaſe and commodity to his men, which, marching by Land, was of neceſſity to paſs ſome twenty Leagues through places deſtitute both of Victuals and Water; Himſelf all the way coaſting along the Sea-ſhore, paſſed his time in Hunting and Hawking, to make the journey leſs tedious, his Army not coming near him by ten Leagues, which was ſo great, that it extended it ſelf full twenty Leagues.

His Prudence.

Coming to the River *Edel*, he ſtayed at *Zarazich*, whilſt his Army paſſed the River at *Mechet*, and over two other Bridges that he had cauſed to be made of boats for that purpoſe. Now the *Circaſſians* and *Georgians* hearing of the approach of *Tamerlane* with his huge Army, by their Ambaſſadors offered him all the help and aſſiſtance they could afford him in his Journey, as he paſſed that way. Theſe *Georgians* were, and yet are Chriſtians, a great and Warlike people, of long time tributaries to the *Greek* Emperours; and afterwards ſometime tributaries, and ſometimes confederates to the *Perſians*; but alvvayes enemies to the *Turks*, and therefore glad they were of *Tamerlanes* coming againſt them. Of theſe Warlike people *Axalla* drew great numbers to the ſervice of his Prince, who not a little eſteemed of them, being all tall men, very beautiful, of great ſtrength and courage, and withall, moſt expert ſouldiers,

The *Georgians* aſſiſt him.

as having many times resisted the power of the *Ottoman* Kings, by reason of the advantage of their Country, which was rough, mountainous, and hard to come to. These people every where kindly entertained *Tamerlane*, and plentifully relieved his Army with all necessaries. In passing through which, and other Countries, he took such order with his Souldiers, that none of the people by whom they passed were any whit injured by them, insomuch that if a souldier had taken but an Apple or any other trifle, he died for it. And one of his souldiers having taken a little milk from a Countrey-woman, and she thereof complaining, he caused him presently to be hanged, and his stomack to be ript, where the milk that he had lately drank being found, he payed the woman for it, who had otherwise without mercy died for her false accusation: Which his great severity was indeed the preservation of his Army, being so great, as that it was thought impossible to provide it with Victuals, whereof yet there was no want, nor of any other thing necessary for the relief of man: his Camp being still as a most populous and well-governed City, stored with all manner of things, whereunto both Artificers and Merchants resorted from far Countries with their Commodities, as to some famous Mart: and the Country people from every place, without fear, brought in their Country-commodities, for which they received present money, and so departed in peace.

His strict Discipline.

So marching on, he at length came to *Bachichich*, where he stayed to refresh his Army eight dayes, and there again took a general muster of them, finding, as some write, four hundred thousand Horse, and six hundred thousand Foot; but others that were present with him, say, three hundred thousand Horse, and five hundred thousand Footmen of all Nations: There also he generally payed them, and as his manner was, made an oration to them, informing them of such Orders as he would have observed, with much other Military Discipline, whereof he was very curious with his Captains.

His huge Army.

In the mean time, *Bajazet* would not believe that *Tamerlane* durst once look towards him, yea, so exceeding barbarous was he, that he would not so much as suffer any man to speak of him, or his Army to him, by reason of his pride: He also strictly forbad all the bordering people to make any Vows or Prayers for *Tamerlanes* prosperity: But he was soon after awakened out of this Lethargy, as we shall presently hear. Indeed *Tamerlane* could hardly be perswaded, that *Bajazet*, having subdued the greatest part of *Grecia*, and much distressed the *Greek* Emperour, and having so great means to recover whatsoever he should lose in *Asia*, would be so adventurous as to come over the streights out of *Europe*, to try the fortune of a battel with him: but rather warily to protract the time, to weary him with wants, that in a strange Country, drew such a world of people after him: wherein yet he found himself much deceived; for when he had passed the *Georgian* Country, and was come to *Buisabuich*, *Axalla* (whom he had not seen in eight dayes before, because he commanded the Avantguard of the Army) came to him with such news as he knew would be most grateful to him: Which was, that *Bajazet* had raised his siege before *Constantinople*, to come and defend his new Conquests in *Asia*, and that he was certainly resolved to come to a pitched Battel with him, not so much trusting to the multitude of his men, as to the experience and valour of his souldiers, being long trained up in the Wars. At which unexpected news *Tamerlane* greatly rejoyced, yet without insolency and vaunting, but rather with the countenance of such an one as judged the event of Battels to be alwayes doubtful; saying sometimes, That *a small number well conducted, did carry away the victory from the confused multitude.* Three dayes after he stayed at *Buisabuich*, causing his souldiers continually to march forward, who, at two places, passed over the River *Euphrates*, which he did the rather to maintain his Army upon the spoil of the Enemies countrey, chusing rather there

Bajazets Pride.

Bajazet advanced towards him.

Tamerlanes moderation.

He passeth the River *Euphrates*.

there to attend *Bajazets* coming, then amongſt his friends and allies. All the Cities that yielded to him in the way as he marched, he favourably received; the other that refuſed to ſubmit themſelves to his obedience, he uſed with all extremity, eſpecially the great and ſtrong City of *Sebaſtia*, where certain of the forerunners of his Army, were by the *Turks* that kept Garriſon in it, cut off and ſlain, and to deſpite him the more, the City gates were ſet open in contempt of him: Whereupon being juſtly offended, he ſent out certain *Tartarian* Horſemen, charging them upon pain of his diſpleaſure ſo to behave themſelves againſt their Enemies, that at his coming up to them he might find either the City taken, or at leaſt the Gates ſhut up againſt him: And he had his men at ſo great command; that no danger was unto them more dreadful than his diſpleaſure; neither did he puniſh any thing ſo ſeverely as cowardize. Now the *Turks* in *Sebaſtia* ſeeing theſe *Tartarian* Horſemen marching towards the City, making little account of them, becauſe their number was not great, iſſued out to meet them, where they were ſo furiouſly charged by theſe few Horſemen, that they were glad to retire, and for haſt to ſhut the Gates againſt ſome of their own men, leſt the Enemy ſhould have entered pell mell with them, which *Turks* were there ſlain at the Gates of the City. Shortly after came *Tamerlane* with all the reſt of his Army, and ſat down before the City, where he lay ſtill ſeven days not making any ſhew of violence at all. The defendants, becauſe the City was of great ſtrength, thought that his purpoſe was by a long Siege to diſtreſs the ſame: But about the eighth day, the Towers, and Walls being undermined in ſundry places, ſuddenly fell down, leaving large breaches for the Enemy to enter; wherewith the *Turks* being diſmayed ſurrendred the City to *Tamerlane* in hope ſo to have ſaved their lives, but he cauſed them all to be buried quick, and the City utterly to be razed: and then calling the Governour, whoſe life he had ſpared for that end, he bade him go and tell his Maſter what had happened to his ſtrong City of *Sebaſtia*, and what himſelf had ſeen there; of which Tragical action, when the Governour had made report to *Bajazet*, he demanded of him whether of the two Armies he thought bigger or ſtronger; for he had now aſſembled a mighty Army of three hundred thouſand Horſe, and two hundred thouſand Footmen; whereunto the Governour, having firſt craved pardon, anſwered: That it could not be in reaſon, but that *Tamerlane* had the greater Army, for that he commanded over far greater Countries: wherewith proud *Bajazet* being offended, replied in great Choller; *Out of doubt the ſight of the* Tartarian *hath ſo affrighted this coward, that he thinks every Enemy to be two.* As *Bajazet* marched forward he heard a Country Shepherd merrily pleaſing himſelf with his homely Pipe as he ſate on the ſide of a Mountain feeding his ſmall flock, whereupon he ſtood ſtill, and liſtned to him to the admiration of many, and at laſt brake forth into theſe words, *O happy Shepherd, which hadſt no* Sebaſtia *to loſe*! bewraying therein his own diſcontentment, and yet withal, ſhewing that worldly bliſs conſiſted not ſo much in poſſeſſing of much, ſubject unto danger, as in enjoying content in a little, devoid of fears.

Turkiſh Pride.

Turks beaten.

Sebaſtia taken.

Bajazets arrogance.

Note.

The reſt of the Cities as *Tamerlane* marched forwards, warned by the deſtruction of *Sebaſtia*, yielded to him, the Citizens whereof he uſed courteouſly, eſpecially the Chriſtians, whom he ſet at liberty for the *Greek* Emperours ſake, whom he ſought therein to gratifie.

Tamerlanes favour to the Chriſtians.

But *Tamerlane* had not gone far into the *Turks* dominions before he was certainly informed that *Bajazet* was coming againſt him with a mighty Army, and was now within thirty Leagues of him, which cauſed him from thence forward to march with his Army more cloſe together. *Axalla* leading the Van, ſent forth *Chianſon*, Prince of *Ciarchan*, with four thouſand *Parthian* Horſemen, to get knowledg of the *Turkiſh* Army, and where *Bajazet* lay, as alſo what manner of Countrey it was beyond *Sennas*, and if he could learn any

Bajazets approach.

any thing thereof, to make relation of it to him. This Prince of *Ciarchan* was *Tamerlanes* near Kinſman, a man of great reputation, and next to *Axalla*, in whoſe abſence he had the command of the Avantguard, who alſo ſent before him another *Parthian* Captain with five hundred Horſemen: who having advanced about ten Leagues and ſurprized *Sennas*, was certainly informed there of the ſtate of *Bajazets* Army, which was now at *Tataia*, and ſo marching forward; which *Tamerlane* being informed of, commanded him not to retire from that place till he ſaw the arrival of the enemy, and thereof to give him advertiſement every hour, reſolving himſelf to paſs on no further, being encamped in a fair large plain, which was very advantageous for him, his Army being bigger then *Bajazets*, which made him make choiſe of thoſe large plains. His Army alſo being compounded of ſundry Nations, he conſidered that he was not to fight againſt the *Chinois*, a ſoft effeminate people, as of late; but againſt the *Turks*, a moſt warlike Nation and well acquainted with all manner of fights and warlike ſtratagems, and therefore he judged it neceſſary to proceed warily againſt them. Upon this conſideration he preſently ſent for *Axalla*, with him to view the ſaid place, and to have his opinion whether it would be advantageous for him to ſtay there or no? *Axalla* not miſliking his choice of the place, yet withal adviſed him to keep *Sennas* as long as poſſible he could: and accordingly he ſent word to them at *Sennas*, that when they could keep the place no longer, they ſhould ſet fire on it, and ſo retreat, and this he did, that the Enemy ſhould have no deſire to encamp there, but to march forward to thoſe plains where *Tamerlane* deſired to fight, the rather becauſe he was ſtronger in Horſe than *Bajazet*.

Sennas ſurprized by *Tamerlane*.

His Policy.

Accordingly the Prince of *Ciarchan* ſent out a hundred Horſe toward the *Turks*; then divided he the reſt of his Forces into two parts, commanding the former, that as ſoon as they perceived the Enemy to purſue the hundred Horſe, whom he had commanded to fly diſorderly before them, that they ſhould receive them into their Squadrons, and ſo retire altogether: He in the mean time with the other part ſtood cloſe in a Valley near unto a Wood-ſide, wholly unſeen; where having ſuffered two thouſand of the Enemies Horſe (the Vant-curriers of the *Turks* Army) to paſs by him, he following them in the tail, charged them home, the other alſo which before retired, now turned again upon them; ſo that the *Turks* ſeeing themſelves thus beſet and hardly laid to both before and behind, as men diſcouraged, fled: but in their flight were moſt of them ſlain, the reſt of them were taken Priſoners. This was the firſt encounter between the *Turks* and the *Parthians*. All the Priſoners taken were by the Prince ſent as a Preſent to *Tamerlane*, and amongſt the reſt, the Baſſa of *Natolia*, who led thoſe Troops; of whom *Tamerlane* earneſtly demanded what cauſed his Maſter *Bajazet* ſo little to eſteem him, as to ſhew ſo great a contempt of his Army: *which* (ſaith he) *he ſhall find ſtrong enough to abate his Pride?* To this the Baſſa anſwered: That his Lord was the Sun upon Earth, which could not endure any corrival: And that he rather was aſtoniſhed to ſee how he, from ſo far a Country, had undertaken ſo dangerous a journey to hinder the fortune of his Lord, in whoſe favour the heavens (as he ſaid) did bend themſelves to further his greatneſs, and unto whom all the world ſubjected it ſelf; and that he commited great folly in going about to reſiſt the ſame. Unto this proud Speech *Tamerlane* replied, *That he was ſent from heaven to puniſh his inſolency, and to teach him that the proud are hated of God, whoſe promiſe is to pull down the mighty, and to advance the lowly.* As for thy ſelf (ſaid he) thou haſt already felt (though I pity thy miſhap) what the valour of my *Parthian* Horſe is againſt thy *Turkiſh*: and I have already cauſed thy Maſter to raiſe his Siege before *Conſtantinople*, and to look to his affairs here in *Aſia*. He alſo asked him whether his Maſter did come reſolved to give him Battel? Aſſure your ſelf (ſaid he) that there is nothing that he more deſireth, and would to God that I might acknowledg your

An Ambuſh,

Two thouſand *Turks* overthrown.

The Baſſa of *Natolia* taken.

His Speech to *Tamerlane*

Tamerlanes reply.

your greatneſs in giving me leave to aſſiſt my Lord in that Battel? Good leave have thou (ſaid *Tamerlane*) go thy ways, and tell thy Lord that thou haſt ſeen me, and that in the Battel he ſhall find me on Horſe-back, there where he ſhall ſee a green Enſign diſplayed. The Baſſa thanked him, and ſwore that next unto his Lord, he vowed unto him his ſervice. And ſo returning, he related unto *Bajazet* how he had ſeen *Tamerlane*, and reported to him truly all that he had willed him to ſay, not forgetting above all, to praiſe his courteſie and bounty: who beſides that he had frankly ſet him at liberty, had alſo given him a very fair Horſe, well furniſhed, although he well knew that he was to ſerve againſt himſelf: To this *Bajazet* anſwered no more, but that he would ſhortly make trial of him, and that he doubted not but before he had done with him, he ſhould make him acknowledg his folly.

His releaſe.

He commends *Tamerlane*.

The next day the two Armies drew neer together, and encamped within a league the one of the other; where all the night long you might have heard a noiſe of Horſes which filled the heavens with their neighings, and the air with ſounds; and every man thought the night long that they might come to the trial of their valours, and the gaining of their deſires. The *Scythians* (a people no leſs greedy, than needy) talked of nothing but the ſpoil; the proud *Parthians* of attaining honour; the poor Chriſtians of their deliverance from an inſulting adverſary; all which was to be gained by the next days Victory. Every man, during the night-time, ſpeaking according to his humour. All which *Tamerlane* (walking privately up and down in the Camp) heard, and much rejoyced to ſee the hope which his Souldiers had already conceived of the Victory: and ſo after the ſecond watch, returning into his Pavilion, and there caſting himſelf upon a Carpet, he purpoſed to ſleep a while; but his cares not ſuffering him ſo to do, he then (as his manner was) called for a Book, wherein was contained the Lives of his Fathers and Anceſtors, and of other valiant Worthies, which he uſed ordinarily to read in, as then alſo he did: not vainly to deceive the time, but to make uſe of it, by imitating that which by them was worthily done, and declinining ſuch dangers as they by their raſhneſs, or overſight fell into. After which, having ſlumbred a little, he commanded *Axalla* to be ſent for to him, who preſently came, accompanied with divers other Great Lords and Captains of the Army, with whom after he had conſulted a while about the order of the Battel, himſelf preſently mounted on Horſeback, and ſent each of them to their charge to ſee their orders put in execution: At which very inſtant he received intelligence that the Enemy was marching forwards, and come to chuſe his Ground for the Battel, whoſe order of marching *Tamerlane* was very deſirous to ſee, that ſo he might marſhal his own Army accordingly. *For* (ſaid he) *I do not ſo much truſt to the Lions skin wherein I wrap mine arm, but that withall I will make uſe of the Foxes, therein to wrap my head, which my Grandfather neglected to his overthrow in a Battel againſt the* Perſians: *For being in a place of advantage, he went out of it to ſeek his Enemy that was lodged ſtrongly, contrary to the adviſe of all his Captains, which proved his ruin.*

Preparations for the Battel.

Tamerlanes prudent practice.

His prudent Speech.

Then did he cauſe three thouſand Horſemen to advance forward, with charge to begin the skirmiſh, himſelf following after to lodg every part of his Forces in ſuch places as he had foreſeen to be fitteſt for his advantage: And ſeeing the *Turkiſh* Janizaries marching in a ſquare Battel in the midſt of the Army, and upon the two Frons, two great ſquadrons of Horſemen, which ſeemed to be about thirty thouſand, and another which advanced before, and covered the Battalion of the Janizaries, he thought this their order to be very good, and hard to be broken, and therefore turning himſelf to *Axalla*, he ſaid, *I had thought this day to have fought on foot, but I ſee that it behooves me now to fight on Horſeback, to encourage my Souldiers to open that great Battalion of the Enemies. And my will is that my men come forwards to me*

His direction for the Battel.

ſo ſoon as may be; for I will advance forward with a hundred thouſand Footmen, fifty thouſand upon each of my two wings, and in the midſt of them, forty thouſand of my beſt Horſemen: and my pleaſure is, that, after I have tried the force of theſe men, they come back unto my Avantguard, of whom I will diſpoſe, and fifty thouſand Horſemen more in three bodies, whom thou ſhalt command, which I will aſſiſt with eighty thouſand Horſe, wherein ſhall be mine own perſon, having an hundred thouſand Footmen behind me, who ſhall march in two Squadrons: and for my Arearward I appoint forty thouſand Horſe, and fifty thouſand Footmen, who ſhall not march but to my aid: And I will make choiſe of ten thouſand of my beſt Horſe, whom I will ſend into every place where I ſhall think needful within my Army, for to impart my commands.

Over the firſt forty thouſand Horſe, the Prince of *Ciarchan* commanded, over the formoſt Footmen was the Lord *Synopes*, a *Genovois*, Kinſman to *Axalla* and his Lieutenant over the Footmen, a Captain of great eſtimation: The Prince *Axalla's* charge conſiſted of five Squadrons of Horſemen: *Bajazet's* Army alſo being fair and great, came bravely ſtill on forwards towards their Enemies, who ſtirred not a whit from the place which they had choſen for the Battel, except certain light-Horſemen, *Scythians*, *Parthians*, and *Muſcovites*, who being ſent out as looſe men, hotly skirmiſhed between the two Armies. *Tamerlane* was informed by a ſpie, that *Bajazet* was on foot in the midſt of thirty thouſand Janizaries, his principal men of War, and greateſt ſtrength, amongſt whom he ment that day to fight, and in whom he had repoſed his greateſt hope. His Battel of Horſe was very fair, amounting to the number of one hundred and forty thouſand, all old Souldiers: the Sultan of *Egypt* alſo had ſent to his aid thirty thouſand Mamelukes, all excellent good Horſemen, with thirty thouſand Footmen; ſo that his Army marching all in a front, in the form of a half Moon, ſeemed almoſt as great as *Tamerlanes*: Theſe *Turks*, with infinite number of horrible cries, ſtill advanced forwards, *Tamerlanes* Souldiers all the while ſtanding ſtill with great ſilence. Never was there a more furious charge than the *Turks* gave upon the Prince of *Ciarchan*, who was commanded not to fight till the Enemy came unto him, neither could there have been choſen a fairer Plain, and where the skilful choice of the place, gave leſs advantage either to the one or to other only *Tamerlane* had a River on the left ſide of his Army, ſerving him to ſome ſmall advantage. Now this young Prince of *Ciarchan*, with his forty thouſand Horſe, was in the firſt encounter almoſt wholly overthrown; yet having fought right valiantly, and entred even in the midſt of the Janizaries (where the Perſon of *Bajazet* was) putting them into diſorder, he was himſelf there ſlain. About which time *Axalla* ſet upon them with his ſquadrons, but not with the like danger: for having overthrown one of the Enemies Wings, and cut it all to pieces, and his Footmen coming to joyn with him, as was appointed, he faced the Battalion of the Janizaries, who right valiantly behaved themſelves for the ſafety of their Prince. This furious fight continued an hour, and yet you could not have ſeen any ſcattered, but the one ſtill reſolutely fighting againſt the other. You might there have ſeen the Horſemen like mountains ruſhing together, and infinite numbers of men dying, crying, lamenting, and threatning all at the ſame inſtant.

The Battel begins.

Bajazets great Army.

The Prince of *Ciarchan* ſlain.

A furious Battel.

Tamerlane had patience all this while to ſee the event of this ſo mortal a fight: but perceiving his men at laſt to be begin to give ground, he ſent ten thouſand of his Horſe to joyn with the ten thouſand appointed for the Rereward, commanding them to aſſiſt him when they ſaw that he had need, and ſo himſelf gave a furious Charge, and made them to give him room, cauſing the Footmen alſo to charge, over whom the Prince of *Thanais* commanded, who gave a gallant charge upon the Battalion of Janizaries, wherein was yet the Perſon of *Bajazet*, who before had ſuſtained a great burden. Now *Bajazet* had

Tamerlane himſelf chargeth.

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in his Army a great number of Mercinary *Tartars*, called *Deſtenſes*, with many thouſands of other Souldiers taken up in the Countries of the poor exiled *Mahometan* Princes, in whoſe juſt quarrel, and the *Greek* Emperours, *Tamerlane* had chiefly undertaken that War. Theſe *Tartarians* and other Souldiers, ſeeing, ſome their friends, and other ſome their natural and loving Princes in *Tamerlanes* Army, ſtricken with the terrour of diſloyalty, and abhorring the cruelty of the proud Tyrant, in the heat of the Battel, revolted from *Bajazet* to their own Princes, which much weakned *Bajazets* Forces: who nevertheleſs with his own men of War, eſpecially the Janizaries, and the help of the Chriſtian Souldiers brought to his aid from *Servia*, and other places of *Europe*, with great courage maintained the fight: But the multitude rather than true valour prevailed; for as much as might be done by valiant and couragious men, was by the Janizaries, the Mamelukes, and the reſt performed, both for the preſervation of their Prince, and for gaining the Victory: But in the end the Horſemen with whom *Tamerlane* himſelf was, giving a freſh charge, and his Avant-guard being rallied and joyning with him, he with much ado obtained the Victory.

Many revolt to *Tamerlane*.

The *Turks* overthrow.

Bajazet himſelf being wounded, when he ſaw all deſperate, mounted on Horſeback, thinking to have eſcaped: but falling into *Axalla's* hands, he yielded himſelf to him, ſuppoſing him to have been *Tamerlane*, neither did *Axalla* for a while know him, but took him for ſome great Commander in the *Turks* Army. *Muſa*, ſirnamed *Zelabi*, or the Noble, one of *Bajazets* Sons, with divers other of his great Captains were there taken alſo; and amongſt the reſt, *George*, Deſpot of *Servia*, who, notwithſtanding his misfortune had that day by his valour gained the reputation of a great and valiant Captain, inſomuch as *Tamerlane* in the very heat of the Battel marvelled to ſee him and his *Servians*, and the other Chriſtians that he had brought to the aid of *Bajazet*, to fight ſo valianty; whereupon turning to ſome of his Captains that were near him, he ſaid, *See how valiantly theſe Religious fight*, ſuppoſing them by their ſtrange attire to have been ſome of the *Turks* ſuperſtitious Votaries. But the Deſpot being now taken, and afterwards brought to *Tamerlane*, he was by him courteouſly entertained; yet withal reproved, for that he had aſſiſted *Bajazet* againſt him, who was come in favour to the Chriſtian Emperour, and the other poor oppreſſed Princes, ſuch as the Deſpot himſelf was: who thereupon boldly anſwered, *That indeed it was not according to his profeſſion, but according to the proſperity of* Bajazet, *unto whom it ſeemed that all the world ſhould bend, and that he did it for his own ſafety*: Whereupon *Tamerlane* excuſed him, and without any more ado, gave him liberty at his own pleaſure to depart.

Bajazet wounded.

Bajazet taken.

The valour of the Chriſtians.

The Deſpot of *Servia* Speech.

Tamerlane releaſeth him.

Bajazet himſelf Being afterwards brought to *Tamerlane* as a Priſoner, was by him courteouſly entertained, who never ſhewed any token of ſubmiſſion at all, but according to his proud nature, without reſpect of his preſent ſtate, anſwered him preſumptuouſly to whatever he demanded of him: Wherewith *Tamerlane* being ſomewhat moved, told him that it was in his power to take his life from him; whereto he anſwered no more, but *Do it, for that loſs will be my greateſt happineſs*: Then *Tamerlane* demanded of him, what made him ſo proud as to enterprize to bring ſo noble a Prince as the *Greek* Emperour into his ſubjection? He anſwered, *Even the ſame cauſe which moved thee to invade me, namely the deſire of glory and ſovereignity.* But wherefore then (ſaid *Tamerlane*) doſt thou uſe ſuch cruelty towards them whom thou overcomeſt, without reſpect of Age or Sex? *That did I* (ſaid he) *to ſtrike the greater terrour into mine Enemies.*

Bajazets proud behaviour.

Then did *Tamerlane* ask him if he had ever given thanks to God for making him ſo great an Emperour? *No* (ſaid he) *I never ſo much as thought upon any ſuch thing.* Then ſaid *Tamerlane*, Its no wonder that ſo ungrateful a man ſhould be made a ſpectacle of miſery. For you (ſaith he) being blind of an Eye,

Leoncla. in edit. Annal. *Turk.* Note.

Eye, and I lame of a Leg, was there any worth in us, that God ſhould ſet us over two ſuch great Empires, to command ſo many men far more worthy than our ſelves? But, ſaid *Tamerlane*, what would thou have done with me if it had been my lot to have fallen into thy hands, as thou art now in mine? *I would* (ſaid *Bajazet*) *have encloſed thee in a Cage of Iron, and ſo have carried thee up and down in Triumph through my Kingdom.* Even ſo (ſaid *Tamerlane*) ſhalt thou be ſerved: And ſo cauſing him to be taken out of his preſence, turning to his followers, he ſaid, Behold a proud and cruel man, who deſerves to be chaſtiſed accordingly, and to be made an example to all the proud and cruel of the World, of the juſt wrath of God againſt them. I acknowledg that God this day hath delivered into my hands a great Enemy, to whom therefore we muſt return thanks, which he alſo cauſed publickly to be performed the ſame day; for the Battel was ended about four a clock, and there were divers hours yet of day-light. The next day he cauſed the dead to be buried, where amongſt the reſt was found the body of the Prince of *Ciarchan* dead in the midſt of the Janizaries, where he lay encloſed with their dead bodies, ſhewing that he died not unrevenged, whoſe untimely death *Tamerlane* much lamented, cauſing his dead body to be Embalmed, and with two thouſand Horſe, and divers *Turkiſh* Priſoners chained together, to be conveyed to *Samercand* until his coming thither. All other dead bodies were, with all honour that might be, buried at *Sennas*.

Lex Talionis.

Tamerlanes Piety.

The dead buried.

This great bloody Battel was fought in the year of our Lord, 1397. not far from Mount *Stella* (where formerly the great King *Methridates* was by *Pompey* the Great, in a great Battel overthrown.) It continued from ſeven a clock in the morning till four in the afternoon; victory as it were all the while hovering with doubtful Wings over both Armies, as uncertain where to light, until at length the fortune of *Tamerlane* prevailed: whoſe wiſdom, next unto God, gave him the days Victory; for that the politick tiring of the ſtrong Forces of *Bajazet*, was the ſafeguard of his own: whereas if he had gone unto the Battel in one front, aſſuredly the multitude finding ſuch ſtrong oppoſition, had put it ſelf into confuſion; but this ſucceſſive manner of aiding his men, made them all unto him profitable. The number of the ſlain is variouſly reported. The *Turks* themſelves ſay, that *Bajazet* loſt there his noble Son *Muſtapha*, with two hundred thouſand of his men, and *Tamerlane* not many fewer: Others ſay, that the *Turks* loſt about ſixty thouſand, and *Tamerlane* not paſt twenty thouſand. But likely it is, that the carnage was very great in ſo long a fight between two ſuch Armies as probably never before met in a field together.

Tamerlanes Policy.

The number of the ſlain.

By this days event is plainly ſeen the uncertainty of worldly things, and what ſmall aſſurance even the greateſt have in them. Behold, *Bajazet* the terrour of the World, and (as he thought) ſuperiour to fortune, in an inſtant by the event of one Battel thrown into the bottom of miſery and deſpair, and that at ſuch a time as he thought leaſt of it, even in the midſt of his greateſt ſtrength. It was three days before he could be pacified, but as a deſperate man ſtill ſought after death, and called for it. Neither did *Tamerlane* after he had once ſpoken with him, at all afterwards uſe him courteouſly, but as of a proud and inſolent man, made ſmall account of him. And to manifeſt that he knew how to curb the haughty, he made him to be ſhackled in fetters and chains of Gold, and ſo to be ſhut up in an Iron Cage, made like a grate, that he might be ſeen on every ſide, and ſo carried him up and down as he paſſed thorow *Aſia*, to be made a ſcorn and deriſion to his own people, over whom he had before Tyrannized. And to his further diſgrace, upon Feſtival days he uſed him for a footſtool to tread upon when he mounted on Horſeback, and at other times ſcornfully fed him, like a Dog with fragments that fell from his Table. A rare example of the uncertainty of worldly

The uncertainty of worldly greatneſs.

Bajazet kept in a Cage.

worldly honours and greatneſs, that he, unto whoſe ambitious mind *Aſia* and *Europe*, two great parts of the World, were too little, ſhould now be carried up and down, cooped up in a little Iron cage, like a dangerous wild beaſt: How might he have taken up that ſpeech of *Hecuba* in *Seneca*? *Quicunque Regno fidit, & magna potens dominatur in aula, me videat.* ------*Non unquam tulit Documenta Fors majora quàm fragili loco ſtarent ſuperbi.*

Tamerlane uſed this ſeverity, not ſo much out of hatred to the man, as to manifeſt the juſt Judgment of God againſt the arrogant folly of the proud. And when on a time he was requeſted by one of his Nobles to remit ſome part of this rigour to ſo great a man, he anſwered, *I do not uſe this rigour againſt him as a King, but rather to puniſh him as a proud ambitious Tyrant, polluted with the bloud of his own brother, and many other innocents.* Pride goeth before deſtruction.

This ſo great an overthrow brought ſuch a fear upon all the Countries poſſeſſed by *Bajazet* in *Aſia*, that *Axalla* being ſent before *Tamerlane* with Forty thouſand Horſe, and a hundred thouſand Foot, without carriages, to proſecute the Victory, came without reſiſtance to *Pruſa*, whither all the remainder of *Bajazets* Army was retired with Baſſa *Muſtapha*; all places as he marched along ſtill yielding to him: Yea, the great Baſſa, with the reſt, hearing of his coming, and not thinking themſelves in ſafety in *Aſia*, fled over the ſtreight of *Helleſpont* to *Callipolis*, and ſo *Hadrianople*. *Tamerlane* proſecutes his Victory. The Turks fly.

Axalla coming to *Pruſa*, had the City without reſiſtance yielded to him, which by his Army was plundered, and there, with other of *Bajazet*'s Wives and concubines, he took priſoner the fair *Deſpina*, *Bajazet*'s beſt beloved Wife, to the doubling of his grief. *Pruſa* taken.

Emanuel Paleologus now hearing of *Tamerlane*'s coming to *Pruſa*, ſent honourable Ambaſſadours thither before to *Axalla*, by whom they were entertained till the coming of *Tamerlane*, who received them with all the honour that might be, ſhewing them all his magnificence, and the order of his Camp, to their great admiration: For it reſembled a moſt populous and well governed City, by reaſon of the order that was therein, which brought it plenty of victuals, and of all manner of merchandiſe, as well for delight as neceſſity. The *Greek* Emperour ſends Ambaſſadours.

By theſe Ambaſſadours the *Greek* Emperour yielded his Empire, together with his Perſon, unto *Tamerlane*, as his moſt faithful Subject and Vaſſal: Which (as he ſaid) he was bound to do, for that he was by him delivered from the moſt cruel Tyrant of the World; as alſo for the long journey he had undertaken for his ſake, and the diſcommodities he had endured, with the hazard of his Perſon, and loſs of his Subjects, which could not be otherwiſe compenſated, but with the offer of his own, and his Subjects lives to him, which for ever he therefore dedicated to his ſervice, with all the fidelity and loyalty that ſo great a benefit might deſerve: beſides, that his ſo many virtues, and rare endowments, which made him famous through the world, did oblige him the more hereunto, and that therefore he would attend him in his chief City, to deliver it into his hands, as his own, together with all the Empire of *Greece*. The *Greek* Empire yielded to *Tamerlane*.

Now theſe Ambaſſadours expected no leſs than to fall into the bondage of *Tamerlane*, judging that which they offered to be ſo great and delicate a morſel, as that it would not be refuſed, eſpecially of ſuch a Victorious Prince as was *Tamerlane*; and that the acceptance thereof in kindneſs and Friendſhip was the beſt bargain they could make therein. But they received an anſwer from this Worthy Prince far beyond their expectation: For he with a mild countenance beholding them, anſwered thus; That he was not come from ſo far a countrey, nor undertook ſuch pains for the enlargement of his Dominions, big enough already (too baſe a thing for him to put himſelf into ſo great danger and hazard for) but rather to win honour, and to make his name famous to future Poſterities: And that he would make it appear to the World, that he It's refuſed by him.

came

came to assist their Master as his Friend and Ally at his request: and that his upright intentions therein were the greatest cause that God from above had favoured him, and made him instrumental to bruise the head of the greatest and fiercest enemy of mankind that was under heaven; and therefore to get him an immortal name, his purpose was to make free so great and flourishing a City as was *Constantinople*, governed by so noble and ancient a House as the Emperours. That he had alwayes joyned Faith to his Courage, which should never suffer him to make so great a breach into his reputation, as that it should be reported of him, that in the colour of a Friend, he should come to invade the Dominions of his Ally. That he desired no more, but that the service he had done for the *Greek* Emperour, might remain for ever engraven in the memory of his posterity, to the end they might for ever wish well to him and his Successors, by the remembring the good he had done for them: That he wished, that long might the noble Emperour live, happily to govern his estate, and that before his return, he would so well consider of the establishing of the same, as that he should not lightly fall into the same jeopardy.

Tamerlane's fidelity.

Easie it is to judge what joy the Ambassadours did conceive upon hearing this so gracious an answer from the mouth of *Tamerlane*, who, rather than he would break his Faith, refused an Empire offered him, together with one of the statelieſt and magnificenteſt Cities in the World. After the testification of their joy and thankfulness, these Ambassadours were by the command of *Tamerlane*, royally feasted by *Axalla*, having all the honour done to them that might be. And one of them being sent back to carry this unexpected news to the Emperour, filled both him and all the City of *Constantinople* with exceeding joy and gladness, which both he, and all his subjects testified, by making of Bonefires, and other signs of joy and pleasure. And the Emperour, the more to shew his gratitude, by the advice of his Counsellours, passed over the streight into *Asia*, to see *Tamerlane* in *Prusa*, and in person himself to give him thanks; who hearing of his coming, and being glad thereof, presently sent Prince *Axalla* to meet him, and to certifie him of the joy he conceived to have the good hap to see him, as also to conduct him to *Prusa*, where those two great Princes with the greatest magnificence that might be, met, and so spent one whole day in conversing together; and the *Greek* Emperor the next day taking his leave, was by *Tamerlane* with much honour conducted out of the City.

The Ambassadours dismissed.

The Greek Emperour comes to him.

Now had *Tamerlane* himself conceived a great desire to see the famous City of *Constantinople*, from which he was not now far, yet would he not go thither as a Conquerour, but as a private person: which by the means of *Axalla* was accomplished, and he thereinto by the *Greek* Emperour privately received, and with all familiarity possible entertained: the Emperour shewing unto him all the rare and excellent things that were contained therein; and the other *Greek* Princes devising all the means they could to do him pleasure, and them that were with him, who were all in a manner cloathed after the *Greek* fashion. The *Greek* Emperour was curious to shew him all the beautiful Gardens along the Sea-coast, and so privately conducting him about, spent five or six dayes with all the mirth that might be; *Tamerlane* by the way often saying, that he had never seen a fairer City; and that of all others, considering the scituation of it, it was right worthy to command all the World. He wondred at the costly buildings of the Temples, the fair engraven Pillars, the high Piramides, and the excellent Gardens; afterwards saying often, that it nothing repented him to have undertaken so long and dangerous a journey, if it had been only to preserve so notable a City from fire and sword. In the *Greek* Emperour he greatly commended his mild nature and courtesie, who knowing that above all things he took pleasure in fair serviceable Horses, gave unto him thirty of the faireſt, strongeſt, and readieſt that were possibly to be gotten, all most richly furnished: He sent likewise great Presents to all the

Tamerlane goes to Constantinople.

He highly commended it.

Princes,

Princes, and great Commanders of the Army, and bountifully cauſed to be delivered to them all things which he thought neceſſary for the Army: So after theſe great kindneſſes, and a ſtrict bond of Friendſhip made, and by ſolemn Oath confirmed by theſe two great Princes, *Tamerlane* with great contentment took leave of the Emperour, and returned to his Army at *Pruſa*, wherewith now at pleaſure he ſpoiled and waſted all the dominions of *Bajazet* in *Aſia*, no man daring to make head againſt him.

The Winter now drawing on, *Tamerlane* diſperſed his Army into divers Provinces of the leſſer *Aſia*, expecting daily when ſome of *Bajazet*'s ſons or great Friends, ſhould make ſuit to him for his deliverance; but none came, moſt fearing the fierce nature of *Bajazet*, who, if he had been delivered, was like enough to have taken ſevere revenge upon all that forſook him in the battel, and therefore they never interceeded for him. Whereupon *Tamerlane* one day paſſing by him, ſaid, *I marvel that none of thy ſons nor friends either come to ſee thee, or to intreat for thee; it muſt needs be that thou haſt evil deſerved of them, as thou haſt of others. But what thinkeſt thou, if I ſhould ſet thee at liberty, would they receive thee again as their Lord and Sovereign, or not?* To whom *Bajazet* ſtoutly anſwered, Were I at liberty, thou ſhouldeſt quickly ſee that I want neither courage nor means to revenge all my wrongs, and to make the diſobedient to know their duties better. This proud anſwer made *Tamerlane* to keep a ſtricter hand over him.

He ſends his Army to their Winter-quarters.

Bajazets Pride.

In this great War, the Sultan of *Egypt* (as we ſaid before) had aided *Bajazet*, which *Tamerlane* took in ſo evil part, that he reſolved revenge: For as to his Friends he was moſt kind and courteous, ſo to his Enemies moſt terrible and dreadful. Yet before his departure he reſtored to the poor *Mahometan* Princes that had fled to him for refuge, all their ancient Inheritances, with ſomething more out of bounty; as alſo he did divers Cities and Countreys of *Natolia*, to the *Greek* Emperour, for the yearly Tribute of four hundred thouſand Ducats of Gold, and eight hundred thouſand Franks of Silver. And thus having enriched his Army with the ſpoils of the *Ottoman* Empire, he turned his Forces againſt the *Egyptian* Sultan, and ſo paſſing through *Caramania*, he entred into *Syria*, then part of the Sultans Kingdom; where near unto *Aleppo* (before yielded to him) there was fought between them a great and mortal battel, the Sultan having in his Army a hundred thouſand Foot, and ſeventy four thouſand Horſe; whereof there were thirty thouſand *Mamelukes*, accounted the beſt Horſemen in the World. In which Battel *Axalla*, with the Avantguard of *Tamerlane*'s Army, was hardly diſtreſſed, and *Axalla* himſelf taken, but preſently reſcued by *Tamerlane*, who, had he not by his coming on with freſh Forces ſpeedily reſtored the battel, that day was like enough to have put a period to his Fortunes: But Victory, after a long and cruel fight (wherein were eighty thouſand of both ſides ſlain) inclining to *Tamerlane*, the Sultan fled, *Tamerlane* purſuing him for the ſpace of three Leagues. After this Victory, *Tamerlane* dividing his Army, ſent *Axalla* with forty thouſand Horſe and fifty thouſand Foot to purſue the Sultan along the Sea-coaſt of *Arabia*; The Sultan made divers Alts with four thouſand Horſe to have ſtopped *Axalla*, who having the ſmalleſt Forces, followed him the neareſt, whilſt *Tamerlane* with ſixty thouſand Horſe, and two hundred thouſand Foot, marched along thoſe Coaſts, having all the Cities as he went ſurrendred to him: only the ſtrong City of *Damaſco* refuſed to receive him, whereinto the Sultan had put the Prince *Zamudzen*, with a ſtrong Garriſon, who did what might be done to defend the ſame, but all in vain: For *Tamerlane* having by battery overthrown a great part of the Wall, took the City by ſtorm, only the Caſtle yet remained, which was accounted impreg-

Tamerlane's Juſtice.

He marches towards *Egypt*.

His battel with the Sultan.

The Sultan beaten, flyeth.

Damaſco taken by ſtorm.

impregnable: but at the taking of the City, ſuch a multitude preſſed into it, as that it was not poſſible for them long to ſubſiſt; therefore within a ſhort time, being pinched with hunger, and many already dead, the reſt, upon promiſe of their lives, offered to yield; But *Tamerlane* would not receive them to mercy, to make them ſenſible what it was to hold out againſt him: So that moſt of them dying of famine, the reſt yielded at pleaſure, and were moſt of them put to the Sword for their obſtinacy; which ſeverity of his, cauſed all the Cities within the ſpace of thirty Leagues to bring their Keyes to him in token of their ſubmiſſion, whom he no way moleſted, otherwiſe than in contributing to the charge of his Army.

Tamerlane goes to Jeruſalem,

From thence he turned directly towards *Jeruſalem*; at which time they of the City had turned out the Sultans Garriſon, as had almoſt all they of *Judea*, ſubmitting themſelves unto *Tamerlane*: at *Chorazin* was a Garriſon of ſix thouſand, who at firſt pretended to defend the place: but when they perceived that *Tamerlane* was reſolved to have it, they ſubmitted, and found mercy. There *Tamerlane* left a Garriſon of his own to repreſs the *Mamelukes*, who with frequent incurſions troubled his Army. Himſelf with ſome of his Horſemen rode to *Jeruſalem*, to viſit the Sepulchre ſo much reverenced of all Nations: By the Inhabitants he was joyfully received, and having ſought out all the antiquities of that ancient City, he would be conducted to all the places where Chriſt had preached; and coming to the Sepulchre, he gave there many rich gifts, to the great content of all, only the *Jews* much blamed him for ſo doing, but he regarded them not, calling them the accurſed of God: There had he news, that the Sultan, having gathered together all his Forces, was fortifying his Cities in *Egypt*, eſpecially *Alexandria*, and the *Grand Caier*; whereupon *Tamerlane* commanded his Army to march towards *Egypt* to *Damietta*, which ſtrong City he thought not good to leave behind him, though by ſome he was perſwaded ſo to do, for that it was thought impregnable, both by reaſon of the ſtrong Caſtle, and great Garriſon placed therein by the Sultan: But he, whoſe Fortune nothing could hinder, would needs go thither: And having commanded *Axalla* to attempt it, followed himſelf after with the reſt of his Army.

His Piety.

He marcheth into Egypt.

Now *Axalla*, having ſummoned the City, declared to the Inhabitants (who were moſt of them Chriſtians) the mildneſs, and courteſie of *Tamerlane*, as alſo who himſelf, and of what Religion he was; cauſing many of his *Greek* Captains to ſpeak to them, and to tell them, what miſery they endured under the *Moors* and *Mameluks*, which ſo far prevailed with them, that they reſolved to adventure their lives to put the *Mameluks* out of the City; and the night after, taking Arms, made themſelves Maſters of one quarter of the City, opening one of the Gates to *Axalla*, whereby he entring, put all the *Mameluks* to the Sword, or took them priſoners; and ſo became Maſter of that ſtrong City: Whereof *Tamerlane* hearing, hoped by ſo proſperous a beginning, to find an happy end of his Wars in *Egypt*. For he knew that the Haven of *Damietta* might furniſh him with Victuals out of all parts of *Greece*, as the Emperour *Emmanuel* had promiſed him, and wherein he nothing failed him. Then did *Tamerlane* enter the City, leaving therein a Garriſon of two thouſand of the Emperour of *Greece* his Souldiers, with a Governour, of whom he took an Oath for their obedience. And having ſtaid a while at *Damietta*, he cauſed his Avantguard to march towards *Alexandria*, and having paſſed over the River, he ſuddenly turned directly towards *Grand Caire*, to the great aſtoniſhment of the Sultan, who provided for the defence of *Alexandria*, as neareſt to the Enemy: But underſtanding this news, uſed ſuch diligence, that he entred into *Caire*, with forty thouſand Horſe and ſixty thouſand Foot, even as *Tamerlane's* Army approached to it. By this unexpected coming of the Sultan, the great City, that before was ready to have revolted, was again confirmed

Damietta taken.

Tamerlane marched to Cair.

confirmed in his obedience, to the great prejudice of *Tamerlanes* affairs: For to remain long before it was impoſſible, through want of Victuals for ſo great an Army in an Enemies Countrey. Yet this diſcouraged not *Tamerlane* from approaching to it, and with all his Army to encamp near unto the ſame, having cauſed a great Trench to be made for the ſecurity of his Horſemen, and therein to lodge his Army more ſafely: during which time, he cauſed divers attempts to be made, as well to try the enemies confidence, as to ſee how the people of the City, eſpecially the ſlaves (which in that populous City are in great numbers) were affected towards him, who indeed were glad to ſee the ſtate of his Army, and the proud *Mamelukes* ſtill put to the worſt, but farther ſtirred not. During this ſiege, he thought good one day to draw forth his Army before the City, to try whether the enemy had any mind to come to a battel; as alſo to view his own Forces, and ſo indeed to ſeek occaſion to fight, hoping that if the Sultan ſhould come forth with his Army, ſome revolt might happen at the ſame time in the City, as well by the ſlaves, unto whom by ſecret Spies, he had promiſed liberty, as by the Citizens themſelves, who were much diſcontented with the inſolency of the *Mamelukes*, and by whom *Tamerlane* by the ſame Spies had made it known that he came not to hurt them, but to deliver them from the tyranny of his, and their enemies: But ſtanding thus in Battel array, none ſtirred out of the City, neither was there any tumult raiſed within, according as he expected: For the Sultan being plentifully provided with all things in that rich City, reſolved to weary out *Tamerlane* by lying ſtill, and not to put all to the hazard of a battel. *Tamerlane* perceiving his Deſign, yet reſolved not to depart till he was Victorious; whereupon he thought fit alſo to attempt him in his greateſt ſtrength, and in the heart of his greateſt City, though it could not be done without great hazard, ſuch confidence had he in the Valour, and Multitude of his Army. Now his purpoſe was firſt to take one of the Cities (for *Caire* is divided into three) and therein encamping himſelf, by little and little to advance forwards, as he could find opportunity. Upon this reſolution, he commanded a ſtrong aſſault to be given, and having conducted his Footmen to the place choſen by him for the onſet (for the City was not Walled, but only fortified with Ditches and Trenches) he commanded the Prince of *Thanais*, with fifty thouſand men, to begin the Aſſault, even in the face of the Enemy, which he moſt valiantly performed, which occaſioned a great and terrible fight. *Axalla* in the mean time deeming (as the truth was) that the Sultan had drawn the greateſt part of his Forces to that place, fetched a compaſs about, and in another part of the City, with ſmall reſiſtance paſſed the Trenches, where he preſently left thirty thouſand men to fill up the Ditches, thereby to make way for the Horſemens entrance, himſelf with the reſt, advancing forwards againſt twenty thouſand ſent by the Sultan to oppoſe his farther paſſage, the Prince of *Thanais* being at the ſame time almoſt beaten back by the *Mamelukes*: But the Ditches being preſently levelled, ten thouſand Horſemen entred, who charged upon the backs of the *Mamelukes*, where the Sultan himſelf was; there were likewiſe ſeconded by ten thouſand more, ſent in by *Tamerlane*, himſelf following after with all his power: Hereupon the Sultan retreated into a ſecond ſtrength which he had made in the next City.

Caire beſieged.

Tamerlanes policy.

Caire ſtormed.

Axalla enters.

Caire taken.

This fight continued full ſeven hours, wherein were ſlain of the Sultans men, above ſixteen thouſand, and of *Tamerlane's* between ſeven and eight thouſand. *Tamerlane* being well contented that he had diſlodged his enemy, and gained one of the Cities, cauſed a retreat to be ſounded, hoping the next day to win all the reſt, as indeed he did. For the next morning the Prince of *Thanais* ſtorming the Trenches in one part, as *Axalla* did in another, the Sultan after a great fight, finding himſelf hardly preſſed by the obſti-

The Sultan flyeth.

obſtinate Enemy, and unable longer to hold out, retreated, abandoning the City, and encamping himſelf along the River *Nilus*, reſolving to retire to the City of *Alexandria* his ſecond ſtrength, and only refuge, which *Tamerlane* ſuſpecting, followed after him with his Horſemen, (who only were in order) and ſome few Foot hardly drawn from the City, which their fellows were in plundering, *Tamerlane* promiſing them both to regard, and reward their good ſervice. Againſt theſe, the Sultan, upon a narrow cawſeway, had oppoſed twelve or fifteen thouſand men, to favour his paſſage, who being of his beſt Souldiers, maintained their ground ſtoutly, the place being much for their advantage; yet at length their enemies ſtill increaſing, and preſſing hard upon them, they were forced to caſt themſelves into the great River, and made a moſt honourable retreat, every man having his Weapon in one hand, and ſwimming with the other hand to the farther Bank. The Sultan flying with about eighteen thouſand Horſe, (the reſt being either drowned or diſperſed) is ſaid to have comforted his flying men, by telling them, they were not men, but gods that had vanquiſhed them.

Tamerlane purſueth.

A brave retreat of the *Mamelukes*.

Divers of the *Mamelukes* that were taken Priſoners, being brought before *Tamerlane*, were by him courteouſly uſed, and asked if they would be content to ſerve him, ſeeing their Maſter was fled and gone? This they all utterly refuſed, whom notwithſtanding for their fidelity, *Tamerlane* ſet at liberty to go again to their Maſter, being no leſs deſirous to be admired by his Enemies for his Goodneſs and Bounty, than to be feared for his Force and Valour.

Fidelity rewarded.

Caire plundered.

The wonderful wealth of this ſo great and famous a City, became a prey to his Souldiers, who for the ſpace of twenty four hours, had the ſpoil thereof: At the end of which time, every man was ſtraitly charged by open Proclamation, to retire to his Quarters. *Tamerlane* would not ſuffer any of the Citizens to be taken Priſoners. and ſuch as were, he releaſed, and ſo leaving ten thouſand good Souldiers, with many others that followed his Camp, for the Guard of the City, and taking with him all ſuch perſons as he thought might hurt him, he cauſed his Army to paſs over the River, and to follow the Sultan to *Alexandria*, that ſo his Victory might be compleated.

Tamerlane goes to *Alexandria*.

Axalla haſted before with the Avantguard, to hinder the Sultan from gathering up his Forces together: The reſt of the Army was conducted by the Prince of *Thanais*. *Tamerlane* himſelf, with an infinite number of Boats, and many Souldiers to attend him, went by Water, greatly delighting to behold that fair River of *Nilus*, ſometimes running with a ſwift courſe, other ſometimes very calm, and ſcarce moved. The Citizens of *Alexandria* hearing of his coming, and fearing the iſſue, beſought the Sultan to compaſſionate their condition, and to withdraw himſelf into *Lybia*; whither *Tamerlane* could not follow him, by reaſon of the barrenneſs of the Countrey: Reſolving for their parts to ſubmit to Fortune, and to do as the time required; yet promiſing in heart to remain his, and to make the ſame to appear to him, ſo ſoon as occaſion ſhould be offered. Hereupon the Sultan, ſeeing all things deſperate, determined to retire, yet hoping that time might bring a change, for that *Tamerlanes* numerous Army could not long remain there: And ſo departing out of *Alexandria*, with Tears ſtanding in his eyes, he often ſaid, that God was angry with him and his People, ſo that he muſt of neceſſity ſuffer the fatal Overthrow of his Eſtate; yet, for his own part, he had done as much as in him lay, according the Duty of his Place, and to ſatisfie the expectation that the World had of him, for the upholding of the ſame. Notwithſtanding he hoped to return again, and to deliver his People from that bondage, which for the preſent they were neceſſitated to ſubmitto

The Sultan flyes.

Tamerlane coming to *Alexandria* (before yielded to *Axalla*) ſtayed there a great while, ſending *Axalla* to purſue the *Sultan*, being much grieved that he could not get him into his hands, and therefore he ſtill feared that ſome Innovation would be raiſed by him after his departure, which made him to deal the more hardly with them whom he ſuſpected to favour him. Now the bruit of theſe Victories, having, with *Axalla*, paſſed into *Lybia*, brought ſuch a fear, not only upon the Countries adjoyning to theſe Conqueſts, but alſo upon all *Africa*, ſuppoſing (that *Tamerlane* followed with the reſt of his Army) that twenty two of the *Mooriſh* Kings ſent their Ambaſſadours to offer their ſubjection, and obedience to him: Of the neareſt of which Kings *Tamerlane* took Hoſtages, but for ſuch as were more remote, he contented himſelf with their faith given, and with other Teſtimonies of their good wills. *Axalla* having long followed the Sultan, who like a man forſaken of Fortune, ſtill fled before him, ſeeing all his labour loſt, returned to *Alexandria*. And *Tamerlane*, after his long travel and pains taken, was now more deſirous than ever to return into his own Countrey: The rather being moved thereunto by the earneſt requeſt of his Wife, much longing for his return: He had news alſo of the ſickneſs of the old Emperour of *Tartary*, his Father in Law; and beſides, Age it ſelf began to bring unto him a deſire of reſt. With his did the deſires of the Souldiers well agree, who were now weary of running ſo many and divers Adventures. His only ſtay was, that he expected the coming of *Calibes*, an old and faithful ſervant of his, whom for his good deſert he made choice of to govern all theſe his new Conqueſts in *Egypt* and *Syria*: A great honour indeed it was, but not too great for him that had ſo well deſerved. And indeed *Tamerlane* was alwayes ſo mindful of the good deſerts of his faithful ſervants, that he needed not by others to be put in remembrance of them, were they never ſo far off, as now was *Calibes*, who at this time was, with a third part of the Army, making way for him along the River *Euphrates*, for the Conqueſt of *Meſopotamia* and *Perſia*, whoſe coming was longed for with great devotion by the whole Army, which was now very deſirous to return; but this expectation of theirs was not long delayed, for *Calibes* being ſent for, came ſpeedily to *Alexandria*, where the whole Army was by *Tamerlane*'s command now rendezvouzed.

Axalla purſues him.

Many Kings ſubmit to *Tamerlane*.

Tamerlane deſires to return home.

He ſecures his new conqueſts.

Upon the coming of *Calibes*, *Tamerlane* made the Prince of *Zamalzan* (a man of great reputation) Governour of that place, as Lieutenant General under *Calibes*, whom *Tamerlane* (as was ſaid before) had made his Vice-Roy over all *Egypt* and *Syria*, together with the Countries newly conquered in *Lybia* and *Barbary*: He gave him alſo ſix thouſand Horſe, and ten thouſand Foot to aſſiſt him therein: And ſo leaving *Alexandria*, he took *Calibes* along with him to the great City of *Caire*, there taking the beſt order he could for the ſecuring of his new Conqueſts: He left with him forty thouſand Horſe, and fifty thouſand Foot: And having ſufficiently inſtructed him how he would have thoſe Kingdoms governed, diſmiſſed him, not like a ſervant, but a companion, being very ſorry to leave him deſtitute of his preſence: So ſetting forwards with his Army, conducted by the Prince of *Thanais*, *Tamerlane* with a few of his Train, turned again aſide to *Jeruſalem*, where he daily viſited the Sepulchre of Chriſt, (whom he called the God of the Chriſtians) viewing the ruines of *Solomon*'s Temple, which he much admired, and at *Jeruſalem*, the Seat of *David*'s Kingdom, and that of great *Solomon*, grieving that he could not ſee them in their former beauty; And to ſhew his Devotion and favour to this City, he commanded it to be free from all Garriſons and Subſidies, and ſo giving great gifts to the Monaſteries, he departed from thence to *Damaſco*; which great City, for that it was infected with the Opinions of *Jezides*, (accounted an Arch-Heretick among the Muſſulmen) as alſo evil-affected to his Proceedings, he cauſed it to be razed, and the bones of *Jezides* the Falſe Pro-

Calibes made Governour.

Tamerlane goes to *Jeruſalem*.

phet to be digged up, and burnt, and his Sepulchre (which before by his Diſciples was much honoured, to be filled with dung; and ſo marching on, and blaſting the World before him, being victorious which way ſoever he turned, he at laſt paſſed over the River *Euphrates*, where he conquered *Meſopotamia*, with the great City of *Babylon*, and all the Kingdom of *Perſia*, and ſo at laſt laden with the ſpoiles of the World, and eternized for ever in his Fame, he returned to *Samercand*, the famous place of his Birth, and Glorious Seat of his Empire.

Now had *Bajazet* (a little before one of the greateſt Princes on earth, and now the Scorn of Fortune, and by-word to the World) with great impatiency lain two years in moſt miſerable thraldom, for the moſt part ſhut up in an iron Cage, like a dangerous wild beaſt: and having no better means to end his loathed life, violently daſhed out his brains againſt the bars of the iron Grate wherein he was encloſed, and ſo died about the year of our Lord 1399. His dead body, at the requeſt of his Son *Mahomet*, was by *Tamerlane* ſent to *Aſtrapolis*, from which it was conveyed to *Pruſa*, and there lieth buried in a Chappel built for the purpoſe without the City Eaſtward: where alſo are interred the bodies of his beſt beloved Wife *Deſpina*, and of his eldeſt ſon *Erthogrul*, and in another little Chappel hard by, lieth buried his brother *Jacup*, whom he had murdered in the beginning of his Reign. This *Bajazet* had ſome Vertues, which were much obſcured by his cholerick and wayward nature, which made him to exceed in cruelty and Pride: He was alſo very covetous; which qualities made him indeed much feared, but little beloved of his Souldiers and men of War, by whom therefore in his greateſt need he was forſaken. He uſed commonly to ſay, That *his Treaſures were his Childrens meat, and not his Souldiers Pay*; which, by way of reproach, was by a common Souldier caſt in his Teeth, when he raged to ſee himſelf by them forſaken in that great battel againſt *Tamerlane*, telling him as he fled, *That he run not away, but went to ſeek his Pay, wherewith to provide his children bread.*

Bajazet's Character.

Tamerlane, as we ſaid before, having conquered *Perſia*, uſed his Victory ſo mildly, that as long as he lived, the people of that Countrey were alwayes much affected to him; which ſerved him greatly, as well for the keeping of *Syria*, as the Sultan of *Egypts* Empire: In his own Countrey he was received with all Triumphs, and expreſſions of joy that might be; the chiefeſt priſoners marching before him, and whereſoever he paſſed, the people aſſembled themſelves by thouſands, praiſing and ſinging his Victories. The Emperour having ſpent a month or two in Feaſts and Triumphs, according to his accuſtomed Devotion, he vowed a Church and Hoſpital unto God, the moſt magnificent that might be deviſed: and to beautifie his City of *Samercand*, he ſearched out all ſorts of Handicrafts-men, intending to make it as large again as it was, and one of the ſtatelieſt Cities in the World: he peopled it alſo with ſo many ſeveral Nations as he had brought along with him, unto whom he gave liberty to build houſes, diſtributing money unto them to do the ſame, giving them alſo all kind of Priviledges and Immunities for their encouragement therein: He cauſed alſo the ſtreets to be plotted out, and in one corner of it he built his Church and Hoſpital. His next care was to preſerve the good will and love of his famous Souldiers, whoſe names he cauſed to be Regiſtred in a general Muſter-Roll, which he kept by him, and daily conferred honours and rewards upon them (they not thinking of it) in recompence of their former good ſervices; thinking that day loſt wherein he did not ſome good. Then did he declare the death of the old Emperour to his Council, (of which he had received private intelligence) and forgat no Ceremony due unto his honour, publickly expreſſing the grief he had conceived for his death. Then did he, with his ordinary Court, conſiſting of forty thouſand Horſe, and ſixty thouſand Foot, ſet forward towards *Quinſay*, where his Empreſs was. And when

Tamerlanes Devotion.

He enlargeth Samercand.

His love to his Souldiers.

He goeth towards Quinſay.

when he came to *Cambalu*, he had intelligence of a battel fought by *Odmar* againſt the King of *China*'s Captain General, and how he had purſued his Victory, having taken three or four great and rich Cities, and that the *Chineis* did again deſire Peace. Hereupon he ſent them theſe Articles; That the King of *China* ſhould pay all the Arrears of his Tribute; That he ſhould come in perſon to do his homage, acknowledging himſelf a Vaſſal of his Empire; That he ſhould deliver up to him all his Cities ſaving three, ſuch as the Emperour ſhould nominate; That he ſhould pay all the charges of the War, becauſe he had broken the Peace; which performed, things ſhould be reſtored to the ſame ſtate they were in before the War. And to gratifie *Odmar*, he ſent to him with all Magnificence, one of his Siſters to be his Wife.

Odmar's Victory in *China*.

Tamerlane gives him his ſiſter in marriage.

When he firſt entred into *Cambalu*, he was received with all the expreſſions of joy that might be, whereupon he reſtored to them their Priviledges which he had taken from them, for their Rebellion with *Calix*. The Empreſs being informed of his being there (leaving Prince *Axalla* to govern at *Quinſay*) came to him: So that he remained there near two moneths, giving order for all his affairs; the rather, becauſe it was near to Mount *Althay*, where the *Scythian* Emperours uſe to be buried; And ſo cauſing the body of the old Emperour to be brought thither, himſelf conducted it with all Pomp, honouring not only the Body, but all that he had loved in the World; and though it was not the cuſtom for Women to aſſiſt at Funerals, yet he took his Empreſs along with him, who went near unto the Corps, till they came to the place where it was interred amongſt his Predeceſſors. After theſe Ceremonies finiſhed, he returned to *Cambalu*, where he ſpent the Winter in Tilts, Turnaments, Hunting, and ſuch like Recreations: The rather, becauſe this place was near to *China*, whereby he had the fitter opportunity to hear how affairs paſſed there, purpoſing to go thither in perſon the next Winter, if *Odmar* that Summer did not make an end of the Wars; and if the King of *China* did not ſubmit himſelf to his Obedience. The Mark he ſhot at now being only to keep that which by his Valour he had won, deſiring to ſpend the reſt of his life in reaping the fruits of his hard Travels, and former labours.

The old Emperour buried.

Now Prince *Axalla* governed at *Quinſay*, as well to the great contentment of the Souldiery, as of the Inhabitants, who, out of their abundant love to the Emperour, requeſted Prince *Axalla* to write importunately to him, that his Son might be brought up amongſt them, which at *Axalla*'s requeſt he conſented to, making him in the abſence of his Son, the Governour of *Quinſay*, from *Cambalu* even to the Sea, which Countrey contained in it about three hundred Cities, beſides an infinite number of Villages: all which was formerly under the Government of the old Empetour: He delivered alſo into his charge the Government of his Son.

His Son brought up at *Quinſay*.

Shortly after, the King of *China* came to his Court, according to the Covenants offered to him, where he once again ſwore obedience to the Emperour, who ſhewed him his greatneſs, the more to make him ſtand in awe: for he knew that this Barbarian would keep no promiſe longer than it ſhould ſtand with his own intereſt. This King of *China* was aſtoniſhed to behold ſo many Souldiers, and the Countrey ſo well repleniſhed with People: and above all, that they uſed ſo little curioſity and riches in their apparel, eſpecially wondring that the Emperour himſelf was apparelled in mean cloth of one colour, without curioſity.

The King of *China* comes to him.

Tamerlane's plain apparel.

Shortly after, *Tamerlane* went to *Quinſay*, and by the way was met by Prince *Axalla*, and all the chief Lords and Citizens, who entertained him with all the Magnificence that might be. This City of *Quinſay* was the faireſt, and one of the richeſt in the World, and of the moſt wonderful ſcituation, being divided by many channels of Water, upon which are framed wonderful and ſtately buildings, having alſo an infinite number of Bridges:

Quinſay deſcribed. It was one hundred miles in compaſs.

It

It abounds with all kind of Spices, and Merchandizes in great quantity. The Citizens presented the Emperour with many rare things, judged to be worth two Millions in Gold, with great variety of strange and excellent things. Then did the Emperour call for his Son that was there educated, who was now seven years old. He forbade that thenceforward they should suffer him to wear any thing on his Head, and hung a Bow about his neck, saying, *That they which from their birth were called to Sovereignty, should be used both to Cold and Heat, and should be exercised to Arms betimes, and not be brought up idly and delicately: reprehending those which brought him up, for using him so tenderly, asking them, if they meant to make a Woman of his Son?* They replying, that he was tender. *If he be not born (said he) to be strong and valiant, he will not be worthy to succeed me; for he must not be an effeminate Prince that must preserve the* Parthian *Empire.* About this time his Empress was brought to bed of another Son at *Samercand*, for joy whereof, he made Feasts, with Tiltings and Pastimes fifteen dayes together. Then did he visit all the Sea-Towns near to *Quinsay*, hunting all manner of Games: yet often saying, That *the Recreations which he used, were only helps to ease him in the pains of his publick affairs which God had called him to.* And when Prince *Axalla* told him, that that City was a fit place for his abode; *O my friend (said he) it is not so: For it's a Maxime, that the Lord of this great City must not come to it above once in ten years, and when he is here, he must temper his Actions as if he were upon a stage, with Gravity, and a good grace before the people, who are apt to receive good or evil impressions according as their Prince deporteth himself.*

His directions about the breeding of his Son.

His second Son born.

Recreations rightly used.

His Prudence.

Having setled his affairs in that part of his Empire, he returned to *Samercand*, where three times a Week he administred Justice publickly unto the meanest of his Subjects, as well as to the greatest; which made him much beloved of all over whom he did command. On other dayes he gave secret audience, and disposed of the affairs of his estate, which were concluded daily in his presence. In his Council he used such severity that none durst deal untruly, or passionately in his presence. Yet shewed he such courteousness in his conversation, that he was both beloved and feared of his people. He never changed his Servants, except they committed some great faults against him. All the servants of the late Emperour his Uncle, he never changed one of them, but increased their Pensions, making them sensible of his liberality in that change: The like bounty he used to strangers, thereby to oblige them to him. He drew great store of money yearly from the *Muscovite*, by way of Tribute, which yet he distributed in the same Country to maintain his authority there, winning those to him, who otherwise might have hurt him. He had great care of his Revenues, wherein he was so expedite, that in one hours space he could see his Estate from three months to three months, together with his ordinary and extraordinary expences; they were presented to him so well digested.

His return to *Samercand*.

His Justice.

His love to his servants.

His bounty.

His frugality.

But after all his publick affairs so well managed, and his private businesses so well ordered, Sickness arrested, and Death conquered this Great Conquerour, leaving his Empire to *Sautochio* his Eldest Son, now nineteen years old, who was proclaimed Emperour within two hours after his Fathers death.

His Death.

Tamerlane, from his childhood, was well instructed in the *Arabian* learning, wherein he was very studious, insomuch as when they thought him to be in the Baths, wherein they are very curious in that Contrey, being their chiefest delight, he was retired to the contemplation and study of Heavenly things. He had within his eyes such a Divine beauty, and radiancy full of Majesty, that one could hardly endure the sight of them without closing of his eyes, so that some that talked with him, and beheld him, were stricken dumb

His Character

dumb for the preſent, which cauſed him with a comely modeſty to abſtain from looking upon them that talked with him. All the reſt of his Viſage was courteous, and well-proportioned: He wore his hair long and curled, contrary to the cuſtome of his Countrey-men, who uſed to ſhave their Heads: He went almoſt alwayes bare-headed, ſaying, that his Mother came of the Race of *Sampſon*, who therefore adviſed him to honour long hair. His hair was of a dusky colour, inclining ſomewhat to a Violet, the moſt beautiful that any eye could behold. His ſtature was of a middle ſort, ſomewhat narrow in his ſhoulders: He had a fair and ſtrong leg; his bodily ſtrength and agility was ſuch, as none did ſurpaſs, and often on Feſtival dayes, he made trial of them with the ſtrongeſt; yet did he it with ſuch a Grace mixt with Humanity, that he whom he overcame held himſelf therein moſt happy, though it was a great diſgrace amongſt the *Tartarians* to be thrown to the ground in wreſtling.

In the time of his Wars againſt the *Turks*, a Souldier of his found buried in the ground a great Pot of Gold, which he brought to *Tamerlane*, who asked him if it had his Fathers ſtamp upon it; But when he ſaw that it had the ſtamp of the *Romans*, he would not own, nor meddle with it. Note.

THE

THE

LIFE and DEATH

OF

CHARLES the GREAT,

King of

FRANCE,

And Emperour of

GERMANY.

Pepins Children.

PEPIN, ſirnamed *The ſhort*, the twenty third King of *France*, (a wiſe and valiant Prince) had two Sons, *Charles* and *Caroloman*, and five Daughters: *Birthe*, who was married to *Milon* Earl of *Mans*, by whom ſhe had great *Rowland*: *Hiltrude*, married to *Rene* Earl of *Genes*, by whom ſhe had the renowned *Oliver*; *Rohard*, *Adeline*, *Idubergue*, *Ode*, and *Alix*.

Pepin being toiled out with great Wars, much broken with the care of publick affairs, and now grown Old, that he might imploy his laſt days in the maintenance of Juſtice and Peace, the burden of War he laid upon his Eldeſt Son *Charles*, a wiſe and valiant young Prince, of whoſe modeſty and obedience he was well aſſured: And then retiring to *Paris*, he was not long after ſurpriſed with ſickneſs, in which he recommended his two Sons to the *Eſtates* of *France*, to give them portions at their pleaſures, and ſo ended his days *Anno Chriſti* 768.

Pepins Death.

His Character.

He was a Religious Prince, wiſe, moderate, valiant, loving to his Subjects and beloved of them, happy in his Father, and his Children, and in his Government; An excellent Pattern for other Princes, who by his Example,

ample, hold it for an undoubted *Maxim, That the ſtrongeſt Fortreſs, and beſt ſecurity for a Prince, is the love of his Subjects, and the ſureſt bond of his Authority, a reſpect gotten, and preſerved by virtue.*

Pepin being dead, the *Eſtates* of *France* aſſembled together, and by their joynt conſents, divide the Kingdom betwixt his two Sons *Charles*, and *Caroloman*, by equal portions. Brothers theſe were of divers humours, who had certainly ruined each other by this equality of power, had not the death of *Caroloman*, within three years after, divolved the Government of the whole Realm upon *Charles*. *Charles* made King.

Charles was endowed with ſingular gifts both of Body and Mind, which were much improved by the ſedulous care of his Prudent Father, manifeſted in the virtuous education of him: For which end he procured *Paul* of *Piſa*, a learned man, to inſtruct him in the *Greek* and *Latin* Tongues, and one *Aymon* to read to him *Philoſophy*, and the *Mathematicks*: Himſelf alſo trained him up in Feates of Arms, and Warlike exerciſes. But above all, and as the ground of all virtues, he was careful to have him trained up, and well inſtructed in Religion, which all his life after he loved, and honoured with great Reverence the Church and Paſtors thereof. He called the ſtudy of Humane Sciences his Paſtimes, and the companions of his Sword, and did ſometimes recreate himſelf therein. He loved Learning and learned men by Nature. He delighted in *Poeſy*, as ſome of his Writings do ſhew; but eſpecially in *Hiſtory*, wherein he was exceeding well read. Charity, Temperance, Equity, care of Juſtice to relieve his Subjects, to keep his Faith and promiſe, both to Friend and Foe, and to uſe a Victory modeſtly, were the notable effects of his excellent knowledg, as remarkable in him as in any Prince that ever lived. The Univerſities of *Paris*, and *Piſa* (either Founded, or endowed by him) witneſs the great love and honour that he did bear to learning. His Educatiſon.

During the Life of his Father *Pepin*, he ſhewed how much he had profited in Arms under ſo good a Schoolmaſter, having great Commands under him, which he diſcharged with notable reputation; and the improvement of his skill and ability after he came to his Kingdom, ſhew plainly, that there was never any Souldier that carried Sword with more valour, nor great Captain that commanded with more obedience, or that performed Noble Actions with greater ſucceſs, or that uſed his Victories with more mildneſs, and judgment. Neither did ever King or Prince rule with more authority, nor was more reverently obeyed by his Subjects and Souldiers than our *Charles*; who therefore well deſerved the name of *Charlemagne*, or *Charles* the *Great*, by reaſon of his great virtues. He was of a lively diſpoſition, quick, active, and vehement: *Quicquid egit, valdè egit:* Yet modeſty, and wiſdom did ſo ſeaſon, and moderate his vivacity, and vehemency, as gave a great luſtre to both, and kept them within their due bounds: And this mixture of divers humours ſo tempered with moderation, made him as admirable for his Judgment, as venerable in his Perſon and countenance. His Valour and other vertues.

There appeared in him a grave, ſweet Majeſty in a goodly Perſonage: His Body was large and ſtrong: He was very patient of labour: Had a quick ſpirit, was cleer and ſound, both in apprehenſion, memory, and judgment: Reſolution never failed him in difficulties, nor a Reply in Diſcourſes. Terrible he was to ſome, Amiable to others, according to the Cauſe, Perſons, and Occurrents: which virtues purchaſed him ſuch great eſteem, as that he was beloved, reſpected, and reverenced of all men, which effects the ſtory of his raign will ſhew: For having received a great Kingdom from his Father, he enlarged it with wonderful ſucceſs; God having raiſed him up to be a Bulwork to Chriſtians againſt the inundation and rage of Barbarous Nations in the decay and ruin of the Empire. And in proſecuting the Narrative hereof, His Endowments.

I ſhall firſt ſet down his actions during the Life of his Brother *Caroloman*, then what he did from the the time of his death, till he was made Emperour, and laſtly what his Deportment was from thence to his Death.

Caromans Envy. *Caroloman*, being Crowned King at *Soiſſons*, as *Charles* was at *Wormes*, began to be extream jealous of his Brothers greatneſs, whom, with grief, he ſaw to be beloved, honoured, and obeyed by all the *French*, and that deſervedly for his ſingular virtues and endowments both of Body and mind. This jealouſie (too ordinary a concomitant of Princes) made him ſeek by all means to undermine, and overthrow the affairs of *Charlemagne*, whoſe Eyes were fixed upon *Italy*, as the fitteſt, and moſt glorious *Theatre* wherein to exerciſe his valour, and to maintain his authority and power amongſt Chriſtians; and *Caroloman* did all that poſſibly he could to croſs his deſigns therein. But before I bring him upon that ſtage, give me leave to ſhew you what at this time was the State of *Italy*, and *Rome*.

The State of *Rome*. *Rome* (ſometimes the Head of the World) was of late become the *Chios* of all confuſion, the Randevouz of all Barbarous Nations, as if they had vowed the ruin thereof by turns, having already ſackt it three times. For under the Empire of *Honorious*, *Anno Chriſti* 414. The *Goths*, under their King *Alaricus*, after two years ſiege, took it, and ſackt it, but did not diſmantle it. Forty five years after, during the Empire of *Martian*, *Anno Chriſti* 459. the *Vandales*, under the conduct of *Genſerick* their King, took it again, ſackt it, ſpoiled and diſgraced it, leading the Widow of the Emperour *Valentinian* the third, away in Triumph. And in the time of *Juſtinian* the Emperour, the *Goths*, under the command of *Totila*, having weakned it by a long ſiege, took it, ſackt, and diſmantled it. Thus *Rome* was no more *Rome*, but a ſpectacle of horrid confuſion; after ſo many devaſtations retaining nothing of her antient beauty, but only the traces of her old buildings, and the puniſhment of her Idolatry and Tyranny; Afterwards the *Longobards*, or *Lombards* held *Italy*, for the ſpace of two hundred years, till by our *Charlemagne* they were ſubdued, and expelled.

Preſently after the Death of *Pepin*, the Church of *Rome* fell into great confuſions by the pactices of *Didier* King of *Lombardy*, who having corrupted ſome of the Clergy, cauſed *Conſtantine*, Brother to *Toton*, Duke of *Nepezo*,

Several Popes choſen. to be choſen Pope, which he perſecuted with ſuch violence, that he procured *Philippicus*, who ws already Canonically choſen, to be depoſed: But the better party, ſeeing themſelves contemned by the *Lombards*, aſſembled together, and by common conſent, choſe *Steven* the third (a *Sicilian* by birth) Pope; who being conſcious to his own weakneſs, reſolved to call in the King of *France*, and to oppoſe him againſt his too-powerful enemies.

Charles being thus ſollicited by the Pope, ſent twelve Prelates ſpeedily to *Rome*, that he might ſtrengthen the Popes party againſt the other, intending in a greater need to apply a greater remedy; and the matter ſucceeded according to his deſire. For a Counſel being aſſembled at *Lateran*, they confirm-

Steven confirmed. ed *Steven*, lawfully choſen, and depoſed *Conſtantine*, who was ſet up by diſorder and violence. But *Didier* would not reſt ſatisfied with this affront, and ſeeing that force had ſucceeded no better, he reſolved to try Policy, intending to undermine *Steven* with fair pretences; For which end he ſent to congra-

Didiers Policy. tulate his Election, purged himſelf in reference to the Anti-Pope *Conſtantine*, now degraded: accuſed both him and his Brother *Toton* of ambition, and proteſted to live with *Steven* in amity; and to manifeſt this his good meaning, he deſired him to be pleaſed with his repair to *Rome*, that there he might confer with him in private. The Pope (who never ſeeks to the *French* but in caſe of neceſſity) was eaſily perſwaded by *Didier*, who came to *Rome*, conferred with the Pope, and made great Proteſtations of his Obedience to him. But theſe his fair ſhews continued not long.

There

There was at this time at *Rome* a Governour for the Eastern Emperour, called *Paul Epihialte*, him *Didier* corrupted, and the administration of Justice being in his hands, he made use of him so cunningly, as that in the presence of Pope *Steven*, he caused him to seize upon two of his chief Secretaries, *Christopher*, and *Sergius* (whom *Didier* accused of some pretended crimes) and presently to hang them in an infamous manner. Their greatest offence was, because they favoured the *French*. Neither did he rest here, but caused all the principal Citizens to be banished, whom he observed to be of the *French* faction, that so, having removed all hinderances, he might be Master of *Rome* in despite of the Pope. The Popes Secretaries hanged.

Steven was not so dull but he discovered the *Lombards* practice exceedingly to tend to his prejudice: whereupon he sent to *Charlemagne*, beseeching him to prepare an Army against *Didiers* force. This *Charlemagne* easily assented to, and fully resolved upon: But *Didier* had provided a divertisement in *France* by the means of *Caroloman*, to stop *Charles* his passage into *Italy*, making work for him in *Guienne*, where there arose a perilous War upon this occasion. The Pope sends for King *Charles*.

Though the Country of *Guienne* depended upon the Crown of *France*, yet were there many Tumults raised by the practices of some Noblemen of the Country, who frequently stirred up the people (mutinous enough of themselves) to Rebellion. The cause of these Troubles, was the abuse of the former Kings Clemency and Bounty, who suffered such people as he conquered, to enjoy their priviledges and liberties. *Eudon* (a Nobleman of *Guienne*) began first under *Martel*, *Jeffery* and *Hunalt* his Children, and heirs of his discontent, had continued it under *Pepin*; and *Jeffery* being now dead, *Hunalt* succeeded him with the like hatred, which *Caroloman* fomented, that he might imploy him against his Brother *Charles*. Troubles in *Guienne*.

Guienne was a part of *Charles* his portion: But *Hunalts* design was, to withdraw that Country wholly from the Crown of *France*, and for that end he pretended a Title to the Dukedom thereof, labouring to procure the people to Elect him, having the promise, and assistance of *Caroloman* to further him therein. Indeed the countenance of *Caroloman* could do much; but the wisdom and courage of *Charlemagne* prevailed more: For being advertised of *Hunalts* practice, and of his Brothers secret designs, he armed with such speed, as that he surprised the Towns of *Poictiers*, *Xante*, and *Angoulesme*, and all the Country adjoyning, *Hunalt* (who had reckoned without *Charles*) finding himself thus prevented, fled to a Noble man of that Country called *Loup*, whom he held, not only to be firm to his faction, but also his trusty and affectionate friend. *Charles* subdues *Hunalt*.

Charlemagne being informed hereof, sent presently to *Loup*, requiring him to deliver *Hunalt* into his hands, who was guilty of high Treason; and in the mean time he built a Fort in the midst of the Country, where the Rivers of *Dordonne*, and *Liste* do joyn, which he called *Fronsac*, the better to secure his Country against such Invaders. *Loup*, not daring to refuse, delivered up *Hunalt*, and all his Family into the hands of *Charles*, who pardoned *Loup*, and all that obeyed him; thus ending a dangerous War without blows: And to *Hunalt* he granted life, and liberty, and the enjoyment of his goods; leaving a memorable example to all Princes how to carry themselves in a Civil War, preventing a mischief by prudence, and diligence, and not to thrust their vanquished Subjects into despair by rigour. *Charles* his Policy and Clemency.

Caroloman seeing his practices against his Brother to succeed so ill, undertook a journy to *Rome*, with an intent to cause some alterations there, which yet he covered with a pretence of devotion. He also took his Mother *Berthe* along with him, and in their passage, they were hourably entertained by *Didier* King of the *Lombards*, where *Berthe* treated, and concluded a marriage between her Son *Charlemagne*, and *Theodora*, Sister, or Daughter to this *Didier*, who was one of the greatest enemies to her Sons good fortune. Yet

Charles his marriage.

Charlemagne (to pleaſe his Mother) received his Wife, but ſoon after, put her away, as neither ſuiting with his affects, or affairs, and ſo, that which was intended as a cauſe of love, bred a greater hatred betwixt theſe two Princes. *Caroloman* having affected nothing at *Rome* anſwerable to his deſire, but only diſcovered his fooliſh, and malicious jealouſie, too apparent under his feigned devotion, returned into *France*, and there ſoon after died. *Anno Chriſti* 770. Leaving the intire Kingdom to his Brother, who had now no Corrival.

Carolomans death.

Charles his ſecond marriage.

Charlemagne having put away his Wife *Theadora* upon ſuſpition of incontinency, he married *Hildegard*, or *Ildegrade*, Daughter to the Duke of *Sueve*, his Vaſſal, by whom he had *Charles*, *Pepin*, and *Lewis*, and three Daughters, *Rotrude*, *Berthe*, and *Gille*, who were the Nurſery of his Noble Family. But *Carolomans* jealouſie died not with him, but ſurvived in his Wife *Berthe*, who (being impatient of her preſent condition, and thruſt headlong with a ſpirit of revenge againſt her Brother in Law, *Charles*) retired with her two Sons to *Didier*, King of *Lombardy*, as to the moſt bitter, and irreconcilable enemy of her Brother *Charles*. *Didier* intertained her and her Children very courteouſly, hoping by them to promote his deſign: But it proved the leaven of his own deſtruction. His practice (together with the Widows) was to procure the preſent Pope, who (*Steven* being dead) was one *Adrian*, a *Roman* Gentleman, to Crown, and confirm the Sons of *Caroloman* for Kings of *France*, wherein the *Lombard* had two deſigns. Firſt, by this means to bring the Pope in diſgrace with *Charlemagne*, that he might the eaſilier ſuppreſs him, being deſtitute of the *French* aides, whereon he chiefly relyed; and Secondly to ſet *France* in a flame, by ſetting up new Kings in it. *Didier* therefore earneſtly beſought the Pope to grant this favour to the Sons of *Caroloman* for his ſake: But *Adrian* (well acquainted with the *Lombards* humour) was ſo reſolute in denying his requeſt, as that they fell into open hatred. And *Didier* being much diſpleaſed with this repulſe, took Arms, and with his Forces entred into the *Exarchy*, being a *Signory* under the Popes juriſdiction, and beſieged *Ravenna*, the chief City of the *Exarchy*: Whereupon the Pope ſent his Nuncio to him, to expoſtulate the cauſe of this ſo ſudden War againſt his Subjects; deſiring him to reſtore what he had taken, and not to proceed in this Hoſtile manner without any reaſonable cauſe, and that upon the pain of *Excommunication*.

Pope *Adrian*.

Didiers Policy.

He makes War againſt the Pope.

Hunalts ingratitude.

At the ſame time there fell out a great occaſion to encreaſe the hatred between *Charlemagne* and *Didier*: For that *Hunalt* (who had been before vanquiſhed in *Guienne*, and to whom *Charles* had ſhew'd ſo much favour) very ingratefully retired himſelf to *Didier*, who did not only receive him courteouſly, but honoured him by making him General of his Army which he had raiſed againſt the Pope. And *Didier* ſuffered himſelf to be ſo far abuſed by the inſinuations, and perſwaſions of *Hunalt*, touching the means to attempt ſomething againſt the Eſtates of *Charlemagne*, that holding *Italy* undoubtedly for his own, he plotted a War, and aſſured himſelf of a certain Victory in *France*. Thus Ambition and Covetouſneſs haſtens mens ruin. The Pope having no other defence to ſecure his Eſtate but his *Excommunication*, which againſt *Didier* proved but *Brutum fulmen*, a meer ſcare-crow, he was forced to have recourſe to *Charlemagne*, as to his Sacred Anchor, or laſt Hope, intreating ſpeedy aid from him in this his great neceſſity. *Charlemagne* had great reaſon to Arm againſt *Didier*, who had always croſſed his affairs; fed and fomented his Brothers jealouſies, entertained his Widow, and Children, and laboured to have them choſen Kings of *France*, and all to trouble or ruin his eſtate. He had alſo received his rebellious Subjects, and with their aid, practice to make a War againſt him.

The Pope ſends to *Charles* for aid.

The ſollicitation, and requeſt alſo of the *Roman* Church was a great incentive

tive to induce him to Arm, againſt him, who profeſſed himſelf to be an open Enemy to the Chriſtian Religion, whereof the former Kings of *France* had ſhewed themſelves *Protectors*, and *Guardians*. But that he might not attempt any thing raſhly, he firſt ſent his Ambaſſadours to the Pope, to aſſure him of his good will, and promiſing not to be wanting to him in his neceſſity: Yet withal, to tell him, that he thought it beſt, firſt to uſe mildneſs, before he attempted force againſt the *Lombard*. He therefore ſent alſo his Ambaſſadours to *Didier* to ſummon him to reſtore what he had taken from the Pope, and to ſuffer him to live in Peace. *Didier* (who relied much upon his Policy) gave good words to the Ambaſſadours, promiſing them to perform all that *Charles* required, but in effect, he would have the Pope to accept of conditions of Peace from him, and that the Children of *Caroloman* ſhould be declared Kings of *France*.

Charles Arms againſt *Didier*.

Theſe demands were judged ſo unreaſonable, that the Treaty was broken, and the *French* Ambaſſadours returned home: And *Didier* proſecutes his War againſt the Church more eagerly than he did before; and having ſpoiled all the Territories of *Ravenna*, he took *Faenza*, *Ferrara*, *Comachia*, *Campagnia*, and *Romandiola*, Towns of the ſix Goyernments, or *Hexarchy*. *Charlemagnes* Ambaſſadours, upon their return, inform their Maſter, that the War with the *Lombard* could not be avoided: and they found *Charles* in a Poſture fit to invade *Italy*: For he had Levyed a goodly Army to ſuppreſs the rebellious *Saxons*, who (impatient of the *French* yoke) revolted daily from his Obedience, which Army was now ready to be imployed againſt the *Lombard*.

Didier proſpers in his Wars.

Yet was not *Charlemagne* willing to attempt any thing in a matter of ſuch importance without the adviſe of his Eſtates, and therefore he preſently ſummoned a Parliament, and (being loath to loſe time) in the mean ſeaſon he cauſed his Army to march, and to make their *Rendevouz* at *Geneva*, (a Town under his Obedinece, and in the way to *Italy*) and having divided his Army into two Parts, he ſeized upon the Paſſages of Mount-*Cenis*, and St. *Bernard*, which are the two entrances from *France* into *Italy*.

Charles calls a Parliament.

The Eſtates at their meeting having found the Cauſes of War againſt *Didier*, King of *Lombardy*, to be juſt, *Charlemagne* cauſed his Army to advance with all ſpeed, and to adjoyn near to *Verceil*. There *Didier* attended him and gave him Battel: But at the firſt encounter he was vanquiſhed by *Charlemagne*. After which, the *Lombard* rallying, and re-enforcing his Army, fights him again, and was again beaten, and ſo ſhattered were his Troops, that he was enforced to ſuffer his Enemy to be Maſter of the Field; which proved an infallible Harbinger to his total ruin. Thus having tumultuouſly truſſed up what he could in ſuch haſte, he ſent his Son *Aldegiſe* to *Verona*, with the Widow and Children of *Caroloman*: and caſt himſelf into *Pavia*, which he had diligently Fortified, as the Fortreſs, or Dungeon rather of his laſt Fortune.

Enters *Italy*, and beats *Didier*.

Charlemagne purſues him at the heels, and with all his Forces beſieged him in *Pavia*, reſolving to have it at what price ſoever. And to make his reſolution the more manifeſt, he ſent for his Wife and Children into *Italy*, to the end that the *Italians* (who hitherto were doubtful to whom to adhere) might know his mind, and without attending any new occurrents, might reſolve to obey the Victor.

Charles beſieges *Pavia*, and *Verona*.

Having thus cooped up *Didier* in *Pavia*, and ſeiſed upon all the avenues, he reſolved to attempt *Verona* alſo, which they held to be the ſtrongeſt place in all *Lombardy*. So leaving his Uncle *Bernard* to continue the ſiege of *Pavia*, he marched with part of his Army to *Verona*.

His beginnings being ſo ſucceſsful, and this Check given to *Didier*, (who was now, as it were, ſhut up in Priſon,) gave a great alteration to the affairs of

The *Italians* ſubmit to him.

of either party amongſt theſe people of divers humours. The *Spoletines*, and *Reatines*, and thoſe of *Ancona*, of *Fermo*, and of *Oſſino* (ſtriving as it were, which ſhould be firſt) yielded to *Charlemagne*, and deteſted the wretched, and forelorn eſtate of *Didier*, as a worthy reward of his Treachery, Injuſtice, and Violence. The *Venetians* (who were *Neuters*, and Spectators of this *Tragedy*, and had never dealt in any ſort with *Didier*) offered amity and ſuccours to *Charlemagne*, who deſired them to keep the Seas quiet, leſt the Emperour of *Conſtantinople* ſhould eſpouſe *Didiers* quarrel, and cauſe any new diſturbance.

Charlemagne ſtaid not long about *Verona* before the City began to think of yielding: and *Berthe*, the Widow of *Caroloman*, was the chief Inſtrument to draw them to a ſurrender, the *French* Forces being (as ſhe ſaid) very formidable. *Aldegiſe*, the Son of *Didier*, ſeeing the Citizens ſo unanimous in their reſolutions to open their Gate to the Conquerour, and being unable to relieve his Father, he ſecretly ſtole away, and fled to the Emperour of *Conſtantinople*. Then did *Verona* yield to *Charlemagne* upon compoſition, who received both the Inhabitants, and *Berthe* to mercy, keeping his agreement punctually with them; upon *Berthe* and her Children, he inflicted no puniſhment; but only blamed them for their uncivil raſhneſs, and enjoyned them to return into *France*, there to do better, and to live more honourably. This being about *Eaſter*, *Charlemagne* took the opportunity to go to *Rome*, where yet he ſtayed only eight days to viſit the moſt remarkable places, and to confer with Pope *Adrian*. The Pope made *Charles* a *Patrician* of *Rome*, which was a ſtep to mount him to the *Empire*. From thence he haſted, and came to *Pavia*, which had now been beſieged for the ſpace of ten months: and being preſſed by War without, and by the Famine, and Peſtilence within, it at laſt yielded upon compoſition: and *Didier* (who had hated *Charles* without cauſe, and attempted War raſhly) fell into his enemies hands, who yet ſhewed himſelf Prudent in undertaking the War, and mild and modeſt in his uſe of the Victory.

Verona taken.

And *Pavia*.

Thus *Charlemagne* having begun the War juſtly, and ended it happily, ruined the Kingdom of the *Lombards* in *Italy*, carrying *Didier* Priſoner with him to *Lions*, or to *Leeg*; for Authors agree not of the certain place. This was *Anno Chriſti* 776. A notable date to preſent the *Tragical* end of ſo great a Kingdom, which had continued in *Italy* for the ſpace of two hundred and four years under Princes of divers diſpoſitions. But Pride, Injuſtice and Tyranny, had provoked the wrath of God againſt them, ſo as whilſt they thought to take from another, they loſt their own; To uſurp the liberties of others, they fell into ignominious ſlavery themſelves; and their ſubtilty proved the occaſion, and haſtener of their ruin. An excellent Pattern for Princes and great States not to atttempt an unjuſt and unneceſſary War, nor to uſurp upon any other mans right, thinking to prevail over a good cauſe by Craft and Policy.

Didier taken Priſoner.

Charlemagne (as was ſaid before) uſed his Victory with great moderation towards the conquered Nation, which gave great content to all the *Italians*, who held it a gain to have loſt their old Maſter, and to be rightly made free by being ſubject to ſo wiſe a Lord. For he left unto them their ancient liberties, and to particular Princes (ſuch as were Vaſſals to *Didier*) their *Signiories*. To *Aragiſe*, Son in Law to *Didier*, he left the Marquiſat of *Beneventum*. He placed *French* Governours in conquered *Lombardy*, whom he ordered to treat theſe his new Subjects with the like mildneſs, as he ſhewed to thoſe of his antient Patrimony left unto him by his Predeceſſors.

Charles his moderation.

During the ſiege of *Pavia*, Pope *Adrian* held a Councel at *Rome*, in favour to *Charlemagne*, to give him honours anſwerable to his merits of the Church, wherein

A Counſel at *Rome*.

wherein it was declared, that the right to give all Benefices throughout all *Chriſtendom* did belong to him.

No ſooner was *Charlemagne* returned into *France*, but *Aldegiſe* (the Son of *Didier*) ſought to diſquiet *Italy*, being aſſiſted by *Conſtantine*, the Emperour of *Conſtantinople*, and the practices of *Rogand*, to whom *Charlemagne* had given *Friul*, who now revolted from his Obedience. But the vigilancy, and care of the Governours whom *Charlemagne* had ſet over his new-conquered Subjects, ſoon put an end to theſe Rebellions: and *Rogand* being taken, ſuffered according to his demerits, being beheaded by the Kings commandment. Thus *Italy* remaining quiet to him, and his, (as conquered by a juſt War) it was afterwards incorporated into the *French* Monarchy in his poſterity, being given in Partage to the Children of *France*, whilſt the good Government of the *French* Kings maintained the dignity of the Crown.

New troubles in *Italy*.

But ſuppreſſed.

But the end of this War proved the beginning of another in *Germany*, whereof the *Saxons* were the chief promoters, drawing other People of *Germany* into their aſſiſtance. This War continued the ſpace of thirty yesrs, yet not without ſome intermiſſions: The *Saxons* having ſtill a mind to oppoſe and Croſs *Charlemagne* in his proceedings, eſpecially when he was buſied in other affairs of great conſequence.

Charles his Wars with the *Saxons*.

Theſe *Saxons* were ſubject to the Crown of *France*, eſpecially under *Martel*, and *Pepin* his Son. The motives of this War were divers: The impatiency of a People deſiring their antient liberty, and not able to bear ſubjection to a forreigner: the hatred and jealouſie of a Potent Neighbour, threatning them with ſervitude: A controverſie about the limits and bounds of their Lands: But the greateſt, and moſt important cauſe was, the diverſity of Religion: For the *Saxons* were obſtinate in retaining and cleaving to their *Pagan* ſuperſtition, which they had received from their Forefathers, and *Charlemagne* urged them to forſake their *Paganiſm*, and *Idolatry*, and to make open profeſſion of the Chriſtian Faith; being moved with Zeal to the general advancement of the Truth, and the private Duty of a Prince to his Subjects, to provide for their ſouls Health. Upon this controverſie about Religion the *Saxons* fought eight times with *Charlemagne*: eſpecially taking advantage when they found him buſied elſewhere, watching their opportunities either to croſs him in his deſigns, or to fruſtrate his attempts. At ſuch time as he was in *Italy* againſt *Didier*, they played *Rex*, not only in rejecting the *French* command, but alſo in making War againſt thoſe Cities in *Germany* which obeyed *Charlemagne*. They had taken *Eresbourg* from the Crown of *France* even upon his return, and beſieged *Sigisbourg*, robbing, and ſpoiling all the Country round about.

The cauſe of it.

Charlemagne (who would never undertake any weighty matter without good adviſe) aſſembled a Parliament at *Wormes*, and by their Counſel and aſſiſtance, levied a great Army, to charge the *Saxons* in divers places at once. This reſolution ſucceeded happily: For having vanquiſhed the *Saxons* twice in one month in a pitched Field, he ſoon reduced them to their ancient obedience: Uſing his Victories with much modeſty and diſcretion; deſiring rather to ſhew them the power of his authority, then the rigour of his Force. The chief amongſt the *Saxons* was *Widichind*, and as Religion was the chief motive of their frequent Rebellions; ſo *Charlemagne*, ſeeking the eſtabliſhment of the Chriſtian Religion in *Saxony* with great Zeal, after much reluctance, happily effected it. For having vanquiſhed this *Widichind*, by reaſon and humanity, he brought him to the knowledg of the Truth; and by his grave and prudent converſation, he perſwaded him without any Violence, to leave and forſake his *Pagan* ſuperſtition, which force of Armes could never have effected in him, nor in the

Charles calls a Parliament,

The *Saxons* overcome.

And converted.

the *Saxons*. *For mens ſouls are not to be compelled with force of Arms, but with reaſon.* And by the means and endeavours of this *Widichine*, the greateſt part of the *Saxons* were brought to the knowledg of the true God, and the obedience of the *French* Monarch: And the moſt obſtinate were forced, either to ſubmit, or to abandon their Country. And indeed great numbers of *Saxons* retired themſelves into divers ſtrange Countrys.

Thus the War with the *Saxons* was happily ended (which had been long and dangerous) and the Conquered, by the Truth were the true Conquerours, by attaining to the knowledg of the true God. *Charlemagne* was very careful to have them well inſtructed in the Truth: For which end he appointed godly and learned men in all places, and gave them honourable maintenance, whereby he ſhewed that his Piety was not inferiour to his Valour, and happy ſucceſs; and for a preſident to Princes to make Religion the Soveraign end of their Arms and Authorities.

This *Widichine* was very eminent, both for Wiſdom, Valour, and Authority in his Country; and from him are deſcended many famous Families: as the two *Henries*, the one called the *Fowler*, and the other of *Bamberg*; and the two *Othos*, all of them Emperours: as alſo the Dukes of *Saxony*, the Marqueſſes of *Miſnia*, the Dukes of *Savoy*, and the famous race of *Hugh Capet* in *France*.

From this War of *Saxony* did ſpring up many others in the Northern parts, of which we ſhall hear afterwards; but becauſe in the *Interim* their fell out great Wars in *Spain* againſt the *Sarazins*, which (like a Deluge) threatned to over-run all *Chriſtendom*, I ſhall intermit the former, till I have ſpoken ſomething of this latter, that I may proceed with the more clearneſs in the remainder of this Hiſtory.

Charles his Wars in *Spain*.

The motive of the *Spaniſh* War, was more upon pleaſure than neceſſity: But Zeal of Religion gave a colour and ſhew of neceſſity to the Heroical deſigns of *Charlemagne*, who ſought to enlarge the limits of the *French* Monarchy by his Arms. But this his *Spaniſh* War, as it was undertaken upon lighter grounds, ſo was it more painful, more dangerous, and leſs ſucceſsful then that of *Italy*, whereunto neceſſity and duty had drawn *Charlemagne*; yet did his wiſe and wary proceeding in the action, warrant him from all blame. The occaſions which moved him to bend his Forces againſt the *Sarazins* in *Spain* were, the aſſurance of good ſucceſs, the quiet and peace of his Realm, that he might have opportunity to imploy his Souldiery, the hate of the *Spaniards* againſt the *Sarazins*, and the general fear of all Chriſtians, leaſt theſe Caterpillars ſhould creep further into *Europe*.

This was the eſtate of *Spain* at this time. The *Sarazins* had conquered a great part of it, and were divided under divers Commands which had the Title of Kingdoms. Yet theſe divers Kings (being apprehenſive of their common danger) reſolved to unite their forces againſt *Charlemagne*, their common enemy; and foreſeeing the Tempeſt, they ſought to prevent it, and to croſs the deſigns of *Charlemagne*: For which end, they ſuborned King *Idnabala*, a *Sarazin*, being a very ſubtile, and crafty man, to inſinuate himſelf into the acquaintance, and familiarity of *Charlemagne*, which ſtratagem prevailed more then all their power and forces.

Charles circumvented.

Charlemagne was much quickned to this War by *Alphonſo*, ſurnamed the *Chaſt*, King of *Navar*, and by the *Aſturians*, and *Galliſians* (Chriſtian People of *Spain*) who ſuggeſted to him that the War would be eaſie, profitable, and honourable, and therefore moſt worthy the Valour, and Fortune of *Charlemagne*. This *Idnabala* alſo (under a ſhew of friendſhip) laboured to haſten him to the execution of this enterpriſe, from which he knew well he could not divert him, that he might the better betray him by diſcovering his Counſels to the *Sarazins*.

Charle-

Charlemagne being well-affected of himſelf, and thus excited by others, aſſembled a Parliament at *Noyon*, and there concluded a War againſt the *Sarazins* in *Spain*. The Army which he employed in this action was very great, both for number of men, and Valour of Commanders, and Chieftains, being the moſt choice and Worthy Captains in all *Chriſtendome*: amongſt whom, theſe were of the chiefeſt note, *Milon* Earl of *Angers*: *Rowland* the Son of *Milon*, and *Berthe*, Siſter to *Charlemagne*, *Renald* of *Montaubon*. The four Sons of *Aymon*: *Oger* the *Dane*: *Oliver* Earl of *Geneva*: *Arnold* of *Belland*: *Brabin*, and many others. The Valour of which Perſons, hath been fabulouſly related by the Writers of thoſe dark times (who for the moſt part were *Friars*, concerning whom the Proverb was, *A Friar, a Lyar*) with the addition of a thouſand ridiculous tales, ſo that the truth is hardly picked out from the midſt of ſo much errour: Yet, what is moſt probable, and can be gathered out of the moſt authentick Authors, ſhall here be ſet down. They ſay that *Charlemagne*, to make this undertaking more honourable in ſhew, did at this time inſtitute the *Order of the twelve Peers of* France.

Charles calls a Parliament.

His great preparations.

Charlemagne being entred into *Spain* with his brave Army, found no object for them whereon to exerciſe their Valour: For the *Sarazins*, reſolving to make a defenſive, rather than an offenſive War, had withdrawn themſelves into their Cities, which they had fortified ſtrongly. The moſt renowned of the *Sarazin* Kings at this time, were *Aigoland*, *Bellingan*, *Deniſes*, *Marſile*, and *Idnabala*: But this laſt, as was ſaid before, made ſhew of much Friendſhip to *Charlemagne*, and of open hatred againſt the other *Sarazin* Kings; with whom notwithſtanding he held ſecret and ſtrict intelligence to betray *Charlemagne* unto them.

His entry into *Spain*.

The firſt City that the *French* attempted, was *Pampelune*, in the Kingdom of *Navarr*, the which they took by force, but with much pains, danger, and loſs. Having ſackt this City, and put all the *Sarazins* in it to the Sword, they marched to *Saragoce*, which yielded to them upon compoſition, as did alſo many other ſmall Towns, being terrified with the example of *Pampelune*. This proſperous beginning encouraged *Charlemagne* to advance forward, relying on his wonted Fortune, and good ſucceſs: But as he paſſed through the Provinces of *Spain*, like a Victorious Prince, without any oppoſition, he divided his Army, and gave part of it to be conducted by *Milon* of *Angers*, his Brother in Law, who in his march near unto *Bayon*, was ſet upon by *Aigoland*, the *Sarazin* King, who in this common danger had thruſt an Army into the Field, and now aſſaulted *Milon*, and his Troops, little expecting any Enemy, and took him at ſuch an advantage, as he defeated him.

Pampelune taken.

Milon defeated.

This loſs was very great; For Writers ſay, that forty thouſand of the *French* here loſt their lives; *Milon* himſelf being alſo ſlain, for a confirmation of the *Sarazins* Victory. *Charlemagne* was at this time afar off, and ſo not able by any diligence to prevent the loſs. Yet he ſuppreſſed his grief and trouble, leaſt he ſhould diſcourage the whole Army: and ſo haſtening thitherward, he gathered up the remainder of thoſe broken, and diſperſed Troops, withall, keeping the conquered Cities, and ſuch as were Friends, in their due Obedience: But after this, there fell out another accident.

Aigoland being puffed up with Pride through his late Victory, marched with his Army into *Gaſcoine*, and beſieged *Agen*, to divert *Charlemagne* from his purſuit, and to draw him home to defend his own Country. So as *Charlemagne*, fearing leaſt his own abſence, and the *Sarazins* late Victory ſhould cauſe any alteration in the minds of them of *Guienne*, being then Subjects of whom he had no great aſſurance, he returned into *France*.

Aigoland entred *France*.

Charles returns.

Aigoland had now continued ſome moneths at the ſiege of *Agen*, yet had prevailed little, but only in over-running the Country, which he did freely (without any conſiderable reſiſtance) even unto *Xaintonge*; the Country-men in the mean time retiring into the Walled Towns, expected the return of *Charlemagne* their King: *Aigolands* Army was very great, and puffed up with the remembrance of their late Victory: So as *Charlemagne* returning with his Forces from *Spain* well tired, he maintained his Countries more through his authority, than by preſent force; yet did he give life to the courage of his Subjects with his preſence, and bridled the proud *Sarazin*, who could not be ignorant with whom he had to deal, nor where he was, being environed with the enemies on all ſides, and in an enemies Country.

Aigoland's Policy. Hereupon *Aigoland*, pretending an inclination to Peace, gave *Charlemagne* to underſtand that he had been the firſt Invader, and that his own comming into *France* was only to draw his Enemy out of *Spain*, and to cauſe him to leave to the *Sarazins* their conquered Countries free: and therefore (ſaid he) the Treaty of an accord is eaſie, ſeeing all the queſtion is only to leave to every man his own, and to ſuffer him to enjoy it quietly, the World being wide enough for us all. But to the end this Treaty might take good effect, after many meſſages to and fro, they reſolve to come to a Parlee: and upon *Charlemagne's* Faith given, *Aigoland* came to his Camp.

Charlemagne, either really moved with a zeal for Religion, or at leaſt, making it the colour of his Actions, gave the *Sarazin* to underſtand, that he ſhould have his Friendſhip if he would leave his *Pagan* Superſtition, be Baptized, and make open profeſſion of Chriſtianity. The *Sarazin*, although he had a goodly Army, yet not willing to hazard any thing, and content with his former revenge upon *Charlemagne*, deſired nothing more than to return quietly into *Spain*. And being now in the midſt of his Enemies Camp, to maintain his reputation, he made no ſhew at all of fear, but talking to his own advantage (as if no Force, but only reaſon ſhould move him) he entred into a ſerious and cunning diſcourſe with *Charlemagne*, ſhewing, That unneceſſary Wars were the ruin of Mankind, and that he was grieved to ſee ſo much Blood ſpilt: That he had not begun, but followed, being urged by neceſſity to defend himſelf and his Countrey againſt the Forces of *Charlemagne*: That he was not yet ſo dejected, nor his Forces ſo weak as to refuſe the Battel: But for that it would be an infinite loſs to hazard the lives of ſo many men, he deſired rather to make tryal of the right by ſome Troops, and they that vanquiſhed, ſhould be deemed to have the right, and true Religion on their ſide: Proteſting to yield to that Religion, which ſhould appear to be the beſt upon this tryal. This Propoſal and condition was accepted by *Charlemagne*: The combate was fought, the proof made, and the Chriſtian Troop vanquiſhed that of the *Sarazin*.

Aigolands diſſimulation. Then did *Aigoland* proteſt openly, that he would become a Chriſtian, but in heart he had no ſuch meaning, and therefore took this opportunity to fly from his promiſe. He gives *Charlemagne* a viſit, and finds him at the Table, well accompanied with his chief followers, (for then it was the cuſtome of Kings not to ſit and eat alone) but, caſting his eye aſide, he ſaw twelve poor men, ill apparelled, ſitting upon the ground, near to the Table of the Noblemen, and demanded what thoſe poor, miſerable creatures were, which did there feed apart? One anſwered, *That they were the ſervants of God:* He then replied, *Surely your God is of ſmall account, whoſe ſervants are ſo miſerable and contemptible:* And thereupon takes an occaſion to retire himſelf, having loſt nothing, but made great advantage by this Treaty: Having hereby qualified the force of *Charlemagne*,

magne, viewed his Army, made ſhew of his own courage and dexterity, and all without an Ambaſſadour.

Charlemagne on the other ſide, ſeeing himſelf thus deluded and affronted, was reſolved to take revenge for ſo notable a loſs of men, and ſo bold an attempt of the *Sarazin*, ſo that with all ſpeed he raiſed an Army of a hundred and thirty thouſand men, and being thus fraught with Choler and indignation, he returned into *Spain*. His firſt entry was proſperous: For in the encounter he defeated *Aigolands* Army near to *Pampelune*, and for a Seal of his Victory, he carried away the head of *Aigoland* his Enemy, who was ſlain by the hand of *Arnold* of *Belange*, a Noble and Valiant Knight: But the ſequel was not anſwerable to the beginning: For notwithſtanding the overthrow of the *Sarazin* Troops, all the reſt in *Spain* were not vanquiſhed, where there were more Kings, and more men of War, who kept correſpondence with *Amurath* King of *Babylon*, which place was their Nurſery and Store-houſe.

Charles returns into *Spain*.

Aigoland overthrown and ſlain.

Marſile and *Belingand*, two Brethren, were the chief of the remainder of the *Sarazin* Army, wherein there was a great *Babylonian* Gyant, called *Ferragat*, of an exceeding ſtature, him did *Rowland* ſlay, who was Nephew to *Charlemagne*; after which, the *Sarazins* gathered together the relicts of their broken Troops, and made a ſhew of reſolute men, vowing to ſell their lives at a dear rate to *Charlemagne*, being favoured by many great and good Towns in the Countrey. *Charlemagne* makes a ſudden ſtop, and purſues not his Victory, God reſerving to himſelf a Sovereign power over all mens deſignes, yea, over the greateſt, and in matters of greateſt conſequence, to the end that all may learn to ask Counſel and ſucceſs of him, and it was his will and pleaſure that the *French* Forces ſhould not conquer and poſſeſs *Spain*, the which he had reſerved as a portion for another Nation.

The *Sarazins* rally.

A Gyant ſlain.

Thus *Charles*, who ſhould have proſecuted his late Victory vigorouſly, grew remiſs, which encouraged *Idnabala* the *Sarazin* (who had free acceſs into the Camp) to make a motion of Peace. He was a good Secretary of his own Companions minds, what ſhew ſoever he made of ſpeaking of himſelf. *Charlemagne* (finding by his late experience, that the event of War is uncertain and doubtful, and that this War tended to the loſs of his Subjects, who imployed both their lives and goods for the purchaſe of an uncertain Victory, and ſeeing himſelf overburdened with great affairs in his other Eſtates, to the preſervation whereof, reaſon did ſummon him rather than to ſeek for new) he ſeemed not unwilling to hearken to the motion of *Idnabala*, who aſſured him, that he found the *Sarazins* affairs to be ſo deſperate, that they would be glad to embrace his friendſhip at whatſoever rate they purchaſed it. The Treaty hereupon began, and the chief Article was propounded, which was, that they ſhould embrace the *Chriſtian* Religion, and this *Charlemagne* ſeemed to urge with great vehemency: but finding the *Sarazins* obſtinate in their refuſal, he was content to grant them peace, paying him ſome great ſums of money, as a token that they had been vanquiſhed by him.

A Treaty of Peace.

And accordingly he ſent a Noble man of his Court, named *Ganes*, to treat with them, who (being by bribes corrupted by *Marſile* and *Belingand*) undertook ſo to order buſineſſes, that *Charlemagne* ſhould return into *France*, and by the way, ſhould receive a notable diſgrace: yet they ſeemed to make ſuch a compoſition and agreement, which in ſhew, was very honourable for *Charlemagne*: to whom they promiſed to pay (as an Homage, and acknowledgment for the Peace he ſhould grant them)

A Traytor.

what ſums of money he would appoint, and that thereupon he ſhould retire with his Army into *France*; yet leaving ſuch Forces in *Spain* as he pleaſed, to ſee the condition which ſhould be agreed upon, performed. But *Ganes* had diſcovered to them, that *Charlemagne* upon other accounts was neceſſitated to return, and therefore deſired to leave the ſmalleſt Forces that he could in *Spain*.

Charles returns into *France*.

The Agreement being thus concluded, *Charlemagne* departed with his Army, attending a better opportunity to effect what he had deſigned: and he left his Nephew *Rowland* only with twenty thouſand men, to ſee the conditions performed. And to make his paſſage into *France* the more eaſie, he commanded him to lodge in a place of advantage in the *Pyrenean* mountains, called *Roncevaux*: and ſo the *French* Army marched backwards to *France*, under the conduct of *Charlemagne*, who little dreamed of ſuch an affront as he ſhortly after met with.

Whilſt the *French* Army were upon their retreat, *Marſile* and *Bellingand* ſlept not, but gathering together all the Forces they could, they lodged them ſecretly in the hollow Caves of thoſe Mountains, being places inacceſſible, and wholly unknown but only to the Inhabitants of thoſe Countries. They had intelligence given them by *Ganes*, what number of men *Charlemagne* had left in *Spain*, under the command of *Rowland*, to whom the reputation of his Uncle, and the good will of the People of *Spain* in the chiefeſt Towns, was of more uſe than his twenty thouſand men, although they were the choice of all the Army. *Rowland* had no fear of an Enemy, whenas returning to his Garriſon, he was ſuddenly ſet upon by the *Sarazins*, who were far more in number than the *French*, who ſeeing themſelves thus treacherouſly aſſaulted, and compaſſed in, defended themſelves valiantly againſt thoſe miſcreants: But ſtill freſh Troops of *Sarazins* iſſued forth of theſe Caves, on every ſide, in ſo great numbers, as that in the end, the *French* (tired and ſpent in ſo long and painful a conflict) were oppreſſed by the multitudes, rather than overcome by the Valour of their Enemies.

Rowland aſſaulted.

His Valour.

Rowland in ſo great and extream a danger (gathering together the pieces of his ſhipwrack) performed both the Duty of a good Commander, and of a valiant and reſolute Souldier, fighting gallantly, and having beaten down a great number where the Enemies were thickeſt, he at length came where King *Marſile* was, whom he ſlew with his own hands. But *Belingand*, holding the Victory abſolutely his own, purſued the *French* with great violence; inſomuch as *Rowland* (not able to hold out any longer) retired himſelf apart; and finding his Death approaching, he endeavoured to break his good Sword *Durandall*, but his ſtrength failing him, he died of Thirſt, through ſo long and difficult a combate in that hot Country: and with him died *Oliver*, *Oger* the *Dane*, *Renald* of *Montaubon*, *Arnald* of *Belland*, and other Noble Perſonages, who are the ſubject of many fabulous ſtories: Yet the Fame of their ſingular Virtues and Proweſs, is engraven in the Original of true Hiſtories, where it ſhall never be blotted out.

His Death.

Charles overcomes the *Sarazins*.

Charlemagne having intelligence brought him of this great and unexpected loſs, returned ſuddenly, to take his revenge upon the *Sarazins*, of whom he killed an infinite number in ſeveral places: and being informed of the Treaſon of *Ganes*, he cauſed him to be drawn in pieces by four Horſes, as the only author of this miſerable defeat. And being tranſported with a juſt diſdain and indignation for this ſo baſe an affront, he had purpoſed to have paſſed on in *Spain* to take further revenge. But the great and weighty affairs of his other eſtates called him back into *France*, to attend upon them.

them. And ſo ended his *Spaniſh* Wars, with ſmall ſucceſs, having troubled *Charlemagne* at divers times, for the ſpace of fourteen years. For God had appointed the limits of his deſigns, as reſerving to himſelf a Sovereign power over all mens enterprizes, even of the greateſt. Returns into *France*.

Charlemagne made a Tomb for his Nephew *Rowland*, and honoured the memory of thoſe other worthy Warriers (who died in the Bed of Honour) with Monuments: after which he was neceſſitated to undertake divers other Wars, both in *Italy* and *Germany*, in all which it pleaſed God to give him better ſucceſs. *Italy* (during *Charles* his troubles in *Spain*) had rebelled, being provoked thereto by *Adalgiſe* Duke of *Beneventum*, who endeavoured to repoſſeſs the Race of *Didier*: but that attempt was ſoon ſuppreſſed by *Charlemagne*, to the coſt of the *Lombard* Rebells: Yet ſhortly after enſued another War in *Germany*. A Rebellion in *Italy*.

The like occaſion alſo bred a War in *Bavaria*: For the King *Taſſillon*, who was Son in Law to *Didier* King of *Lombardy*, (being eagerly preſſed by his Wife, and wonderfully diſcontented with *Charlemagne*) ſhaked off the yoke of ſubjection, and betook himſelf to Arms: But *Charlemagne* ſurprized him with ſuch celerity, that *Taſſillon* was forced to ſue for Peace; which *Charlemagne* granted upon condition of his ſubjection and loyalty: But again *Taſſillon*, not able to contain himſelf, raiſed a new War in another place, as when we ſtop one breach, it finds vent by another. He ſtirred up the *Huns* and *Avars* (a neighbouring People to *Auſtria*, which was one of the Eſtates of the *French* Monarchy) againſt *Charlemagne*, who yet ſuppreſſed them with happy ſucceſs; and *Taſſillon* himſelf being again vanquiſhed by *Charlemagne*, and found guilty of Rebellion and Treaſon, was condemned to loſe his Eſtate, according to the *Salique* Law: and with him, the Kingdom of *Bavaria* ended, being now wholly incorporated into the Crown of *France*. His Wars in *Bavaria*.

The *Huns* and *Avars* (of whoſe names joyned together, the word *Hungary* hath been made) were alſo puniſhed by *Charlemagne*, and brought under the yoke of the *French* Monarchy. They had formerly attempted by War to diſquiet the Country of *Auſtria*, whom *Charlemagne* had at divers times oppoſed by his Forces, ſo that the War, at times, had continued for the ſpace of eight years, and the final iſſue was, that all the Countrey obeyed him: The *Danes* alſo, the *Sorabes*, and *Abrodites*, and the *Weſtphalians*, (who had all joyned in this War of *Hungary*) were alſo brought under the obedience of *Charlemagne*. The limits of the Northern Kingdom, called *Auſtraſia*, were ſo enlarged, that it was divided into two Kingdoms, and the Realm of *Auſtria* which joyns upon *France*, was called *weſtriech*, that is to ſay, the Realm of the Weſt; and that which is towards *Danubius*, was called *Oſtriech*, that is, the Kingdom of the Eaſt, *Auſtria* being then of a greater command than at this day. For it contained all *Hungary*, *Valachia*, *Bohemia*, *Tranſylvania*, *Denmark* and *Poland*: Then was the *French Monarchy* of a vaſt extent. But all theſe Nations have ſince, either returned to their firſt beginning, or new Lords have ſeized upon them. His Victories.

Thus the *French* Monarchy was greatly enlarged by the Proweſs and Valour of *Charlemagne*: and his children were grown up, as in age, ſo in knowledge and experience, through the careful education which their prudent Father gave them; who framed them to the management of affairs, intending them to provide, that they might firſt ſucceed him in his Virtues, and afterwards in his Kingdoms. But man purpoſeth, and God diſpoſeth, *France*, *Italy*, *Germany*, *Spain*, and *Hungary*, made the *Roman* Empire in the Weſt, and *Charlemagne*, being Maſter of theſe goodly Provinces, was in effect an Emperour, but only wanted the Title, and the ſolemn Declaration of this dignity. His education of his children.

dignity. And ſhortly after, the Providence of God that gave him the former, miniſtred opportunity to him for the enjoyment of the latter, which came thus to paſs.

A Sedition in *Rome.*

Leo was at this time *Pope* of *Rome*, againſt whom there was ſtrange Sedition raiſed by *Sylveſter* and *Campul*, men of great credit in the Court of *Rome*. Theſe men (with their adherents) upon a ſolemn day of Proceſſion, ſeized upon *Leo* before St. *Lawrence* Church, whom they ſtripped of his Pontifical Robes, caſt him unto the ground, trod him under their feet, and bruiſed his face with their fiſts, and having dragged him ignominiouſly through the dirt, they caſt him into Priſon, where yet he ſtayed not long, being freed by a Groom of his chamber called *Albin*: and ſo having recovered St. *Peters* Church, he ſent to *Vingiſe* Duke of *Spoleto*, intreating him to deliver him from this miſerable Captivity. *Vingiſe* failed him not, but came to *Rome*, and carried the Pope along with him to *Spoleto*; where yet he ſtayed not long, but from thence went to *Charlemagne*, into *France*, whom he found full of troubles. He complained that many of the *Romans* ſought to uſurp his Power into their hands, and adviſed the King to exact an Oath of Fidelity of them. *Paſchalis* was there ſoon after him, and accuſed the Pope of Adultery, and other groſs crimes. *Charlemagne* diſmiſſed them both, and promiſed to be at *Rome* within a few months, and accordingly prepared for his Journey.

The Pope freed out of Priſon. Flies to *Charles.*

Charles goes to *Rome.*

In *December*, *Anno Chriſti* 800. *Charlemagne* was received in *Rome* with all ſhews of Honour, and within eight dayes he went into St. *Peters* Church, and in the preſence of all the People and Clergy, he asked, who had any thing to ſay againſt Pope *Leo*? *Paſchalis*, or *Paſchaſires*, and *Campalus* had publiſhed the Popes crimes by Writ: but knowing how *Charlemagne* ſtood affected towards both parties, they appeared not; ſo none proſecuting theſe crimes againſt him, the Pope was abſolved upon his Oath; wherein he ſwore by God and the four Evangeliſts, that all theſe things were falſe which they layed to his charge: Whereupon the King declared him innocent, and condemned his accuſers, and within few dayes three hundred of them were beheaded in the *Lateran* Field for their preſumption, and affectation of liberty, on the eighteenth of *December*; and ſhortly after, *Charles* was choſen Emperour: But before I ſpeak of that, I muſt repreſent you with a brief view of the preſent eſtate and condition of the Emperour of *Conſtantinople*.

Clears the Pope upon his Oath.

The State of the Eaſtern Empire.

The ſeat of the *Roman* Empire, ſince the time of *Conſtantine* the great, remained at *Conſtantinople*, a City of *Thrace*, ſituated in a convenient place for the Guard of the Eaſtern Provinces: After which, all the Weſt being full of new Gueſts, who had expelled the *Romans*, the name, authority and power of the Empire remained in the Eaſt, where now the State was in a ſtrange confuſion, the Mother being banded againſt her Son, and the People amongſt themſelves.

Conſtantine the Son of *Leo* the Fourth, was Emperour at this time, who from his Infancy was governed (together with the Empire) by his Mother *Irene*: But being now come to the age of twenty years, he aſſumed the Government into his own hands. There was then a great diviſion in the Eaſt, which had been continued from Father to Son for fourſcore years together, about bringing Images into the Churches. The Biſhops would needs bring them in: But the Emperours, together with the greateſt part of the People, oppoſed themſelves againſt them. This contention had its beginning under *Philip Bardanes*, was continued under *Leo Iſaurus*, and from him was derived to his Son *Conſtantine*, ſirnamed *Copronimus*, and to *Leo* the Fourth, Son to the ſaid *Conſtantine*. This filled all the Eaſt with infinite ſcandals.

Contention about Images.

The

The ſame fire of contention continued in the minority of our *Conſtantine*, who was yet governed by his Mother, a Woman of a violent ſpirit, who had undertaken the protection of Images, and held a Counſel of many Biſhops for the defence thereof: But the people growing into a mutiny, by force expelled them from *Conſtantinople*, where there Aſſemhly was held. But *Irene*, being reſolved to carry on her deſign, aſſembled another Counſel at *Nicea*, City of *Bithinia*, honoured for having entertained the firſt general Councel under *Conſtantine* the Great, the firſt of that name: where it was Decreed, that Images ſhould be placed in Churches for devotion. But *Charlemagne* did not allow of this Decree, and either himſelf, or ſome other by his Command, did write a ſmall Treatiſe againſt this Councel, the which bears this Title, A *Treatiſe of* Charlemagne, *touching Images, againſt the* Greek *Synode*.

A Counſel from them.

Charles againſt Images.

This crafty Woman made choiſe of the City of *Nicea*, that the name of the ancient firſt Council held there, might honour this new invention with the pretext of Antiquity: For there are ſome that confound the firſt Council of *Nicea* with the ſecond, and *Conſtantine* the fourth with the firſt.

Conſtantine continued in the hereditary hatred of his Father, and Grandfather againſt Images, ſo as being of age, and in abſolute poſſeſſion of his Empire, he diſannulled all theſe new decrees, and cauſed the Images to be beaten down in all places: Yet did he make all ſhews of reſpect to his Mother, yielding unto her a good part of his authority and command: which reſpect was the cauſe of an horrible *Tragedy*. For this Woman being tranſported for two cauſes (both by reaſon of her new opinion, and for deſpight that ſhe had not the whole Government in her own power) grew ſo unnatural, that ſhe reſolved to diſpoſſeſs her Son of the Empire, and to ſeize upon it herſelf: And indeed the authority which her Son had left her, and the free acceſs which ſhe had unto his Perſon, gave her opportunity for the execution of her deſign. For having corrupted ſuch as had the chief Forces of the Empire at their command, and won them to her with her Sons Treaſure, ſhe ſeized on his Perſon, put out his eyes, and ſent him into Exile (where, ſhortly after, he died of grief) and took poſſeſſion of the Empire.

An unnatural Mother.

Theſe unnatural and *Tragick* furies were practiſed in the Eaſt, whiles that *Charlemagne*, by his great Valour built an Empire in the Weſt. *Irene*, in her Son *Conſtantines* life time would have married him with the eldeſt Daughter of *Charlemagne*: but this accident croſſed that deſign.

After the Death of *Conſtantine*, *Irene* ſent to *Charlemagne* to excuſe her ſelf of the murther, diſavowing it, and laying the blame upon ſuch as had done it (as ſhe pretended) without her command. And to win the good liking of *Charlemagne*, ſhe cauſed him to be dealt withall about marriage (for at that time *Feſtrude* was dead) with promiſe to conſent that he ſhould be declared *Emperour* of the Weſt, and that ſhe alſo would reſign unto him the Empire of the Eaſt: But *Charlemagne* would not accept of her profers. The Nobility and People of the *Greek* Empire did ſo hate *Irene*, as having ſuffered her the ſpace of three years, in the end, they reſolved to diſpoſſeſs her.

Irene treats with *Charles*.

Irene hated and depoſed.

This Woman, the unnatural murthereſs of her own Child, being thus publickly hated and deteſted, *Nicephorus*, a great and Noble man of *Greece*, aſſiſted by the chiefeſt in the Court, and with the good liking, and conſent of the People, ſeized upon the Empire, and took *Irene*, whom yet he only baniſhed, to give her opportunity and means to live better than ſhe had done: And afterward he treated, and agreed with *Charlemagne*, that the Empire

Nicephorus ſucceeds her.

pire of the East continuing under his command, the other of the West should remain to *Charles*.

He treats with *Charles*.

By this Transaction of *Nicephorus*, and the consent of the *Greeks*, the possession of the Empire was ratified and confirmed to *Charlemagne*, and now began the Division of the Empire into the East and West. That of the West began in *Charlemagne*, and continued in his Posterity, whilest they were Inheritors of their Fathers virtues: But afterwards it was translated to the Princes of *Germany*, who yet acknowledg *Charlemagne* to have risen from a *German* stock, being born at *Wormes*, Crowned at *Spire*, and interred at *Aix*, all Cities of *Germany*. Hitherto we have represented, what *Charlemagne* did whilest he was King of *France* only: Now we are come to consider what hapned to him, worthy of Memory, whilst he was *Emperour*.

The deeds of Charlemagne *after he came to the Empire.*

The *Romanists* do boast that the Pope gave the Empire of the West unto *Charlemagne*: But the truth is, the Popes had not yet come to that hight as to pretend to a power of disposing of Empires and Kingdoms at their own pleasure: But the right of *Charles* came another way. For before he came to *Rome Anno Christi* 800. he had all *France* under his Government, together with *Franconia*, and *Austrasia*; He had subdued a great part of *Spain* unto the River *Iberus*, from the *Sarazins*: As also *Saxony*, *Westphalia*, *Dacia*, *Hungary*, *Istria*, *Dalmatia*. He had likewise subdued all *Italy*, except *Magna Græcia*, and therefore he was entitled, *Charles* by the Grace of God King of the *Frenches*, Emperour of the *Lombards*, and *Patricius* of *Rome*: So he stiles himself in his Epistle to *Alcwin*: and *Alcwin* in an Epistle to him, stiles him, The Glorious Emperour [*Gallicarum*] of *France*, and *Rector & Defensor Ecclesiæ*: Both which Epistles are in the second Part of *Alcwins* Works. His Coronation was by the Decree and Prayers of the *Romane* People. *Sigisbert* in his *Chronicon*, shews the time, and cause, saying: The *Romanes*, who in heart were long before faln from the Emperours of *Constantinople*: Taking the opportunity that *Irene* had picked out the eyes of her own Son the Emperour, with one General consent they resolved to proclaim King *Charles* for their Emperour, and to Crown him by the hands of the Pope: So on *Decemb.* 25. *Anno Christi* 800. they Crowned him by the hands of Pope *Leo*, as the Emperours were wont to be Crowned by the Bishops of *Constantinople*; and the People cryed thrice, *Carolo Augusto, à Deo Coronato, Magno & Pacifico Imperatori, Vita & Victoria*, And the Pope anointed him: As also his Son *Pepin*, whom *Charlemagne*, by a solemn Decree had made King of *Italy*. And the Pope knowing the dangers which had oft befaln himself and his Predecessors, intreated the Emperour that he would be *Protector* of the Church of *Rome*.

His large Dominions.

His Title to the Empire.

Naucler.

Thus *Charlemagne*, the King of *France*, was advanced to the Empire, partly by Inheritance, partly by the Sword, by dedition, and the Title was given him by the People, and the Bishop of *Rome*: yet nothing was proper to the Bishop, but the Coronation and other Ceremonies, which he performed in the name of the People, according to the custom at *Constantinople*. At the same time also it was agreed, that all the chief men of the City, as well *Ecclesiastical*, as *Secular*, should give their Oath of Fidelity unto the Emperour. Secondly, That the Emperours *Missus* should reside in the Pallace of St. *Peter* to decide Pleas amongst the People: and that there should be allotted for his maintenance, a part of the former Emperours Patrimony. Thirdly, That if any mans cause was perverted by the ordinary Judges, and the wronged Person should implore the aid of the *Missus*

An Agreement betwixt *Charles* and the Pope.

ſus, or Emperours Commiſſioner, for Juſtice; and the *Miſſus* ſhould adjure the Judges, ſaying, *By the Faith you owe unto my Lord the Emperour, I require you to do this man Juſtice*: Then none ſhould dare to decline, either to the right hand or to the left, although the wrong were done by any of the Popes Kinſmen. Fourthly, That the Mulcts which ſhould be impoſed upon any guilty perſon, ſhould be equally divided between the Emperours *Miſſus*, and the Popes *Miſſus*. Fifthly, That if any goods fell under *Eſcheat*, they ſhould appertain to the Church, without an expreſs gift of the Emperour. *Continu. Eutrop. Catal. Teſt. Verit.*

Yet all this right was not ſufficient for *Charlemagne*, nor did he enjoy the Empire without contradiction. For he was forced to overcome the envy of this aſſumed Title with great ſums of money; Eſpecially the Emperour of *Conſtantinople* envyed it: but *Charlemagne* by his magnanimity prevailed againſt their contumacy, wherein he excelled the *Greeks*: and he ſent many Ambaſſadours unto them: eſpecially unto *Irene*, not only to treat for Peace, but about her marriage, that thereby he might the better confirm his Title: But before his Ambaſſadours came the ſecond time to *Conſtantinople* (*Irene* being ſick) the People had Crowned *Nicephorus* on the firſt of *November Anno Chriſti* 802. *Charles* is envied.

Yet did *Nicephorus* renew the League with *Charlemagne*, which *Irene* had before made with him: but (as *Sigonius* ſaith) with expreſs condition, that *Venice* ſhould be free betwixt the two Empires. In the mean time *Nicephorus* was moleſted by the *Sarazins*, and was forced to agree with them upon hard conditions: He was alſo moleſted by the *Bulgarians*, over whom he obtained one great Victory; but when he refuſed all conditions of Peace, they aſſembled together again to fight for their Lives and Land, in which Battel they overthrew, and killed *Nicephorus*, and his Son *Stauracius* was wounded in the fight, and fled to *Adrianople*, where he was afterward declared Emperour. But after three Months *Michael Rangabis*, his Brother in Law, ſhut him up in a Monaſtery. Then were mutual Ambaſſadours ſent between the two Emperours, and a perpetual Peace was concluded betwixt them. *Zonar.* *Nicephorus* is ſlain.

Charles the Great was Crowned Emperour in the thirty third year of his Raign, upon the the 25th of *December*, and in the fifty eighth year of his Age. He fought many Battels, and was always victorious. He had (as was ſaid before) Wars with the Heatheniſh *Saxons*, which, by times, laſted thirty years: He oft-times overcame them, and granted them liberty, upon condition that they would imbrace the *Chriſtian* Faith; but upon every opportunity their Duke *Wedekin*, ſhaken off both Loyalty, and *Chriſtianity*. At ſeveral times when *Charlemagne* had obtained a Victory, his manner was to erect a new Biſhoprick: So that he erected ſeven Biſhopricks in that province, to which he annexed Princely Power, knowing well, that ſuch fierce People might ſooner be tamed by Religion then by Armes. The places where theſe were erected, were, *Breme*, *Verda*, *Minda*, *Paterborne*, *Oſnaburgi*, *Hildeſem*, and *Halberſtad*. But though he gave the Biſhops power of Governing, yet the Nobles did not altogether looſe the power of adminiſtring in Publick affairs. At laſt, becauſe the *Saxons* revolted again, he removed ten thouſand of them, with their Wives and Children, into *Brabant*, and *Flanders*, and ſent ſome *French* to inhabit their rooms. The *Saxons* oft rebell. *Charles* his Prudence. *Cranz. in Saxon.* Biſhopricks erected.

Charlemagne lived fifteen years after that he had united the *Roman* Empire to the *French* Monarchy; yet not without many troubles. For *Grimoald*, Duke of *Beneventum* ſought to diſturb *Italy* in the behalf of the *Lombards*: but *Charles* prevented it betimes, imploying againſt him his Son *Pepin*, a worthy and valiant Prince: and *Grimoald* being vanquiſhed, Troubles in *Italy*.

was entreated with all mildneſs, and being reſtored to his Eſtate, he became afterwards a very affectionate, and obedient Servant to *Charlemagne*, who was a prudent Conquerour, that knew as well how to uſe, as how to get a Victory.

War with the *Venetians.*

After this it followed, that for ſome attempts made by the *Venetians* againſt the Empire of *Charlemagne*, in the behalf of the Emperour of *Conſtantinople*: or (as others ſay) upon the falſe information of *Fortunatus*, Patriarch of *Grado*, that *Charlemagne* commanded his Son *Pepin*, King of *Italy*, to make Wars againſt them: which he acordingly began with great reſolution, and took the Cities and Fortreſſes which the *Venetians* held within the main land, and at length beſieged the City of *Venice* it ſelf, both by Sea and by Land, to the relief whereof the *Greek* Emperour ſent a Fleet: about which Authors agree not; for ſome ſay that *Pepin* wholly took *Venice*: Others ſay, that he only took ſome Iſlands thereof, and that the place wich is called *Rivalto* defended it ſelf: How ever it was, this War continued long, *Obeliers*, and *Becur*, two great Perſonages, being the chief Commanders for the *Venetians*. At laſt Peace was concluded betwix them, and the *Venetians* had liberty to live after their own Laws and cuſtoms, and the *Venetians* won great reputation for being able to defend themſelves againſt ſo potent and victorious an Enemy. *Charlemagne* would have the Country which he had conquered from the *Lombards*, to be called *Lombardy*, that by retaining their Name, he might ſomewhat ſweeten their ſervile condition, in the ruin of their eſtate.

Charles makes his Will.

But now *Charlemagne*, finding himſelf old and broken, and his Children Valiant, Wiſe, and Obedient, he reſolved to make his laſt *Will* and *Teſtament*, wherein he divided his Kingdoms between his three legitimate Sons, to wit, *Charles* his Eldeſt, *Pepin* and *Lewis*: In which he made his eldeſt Son *Charles* King of the greateſt, and beſt parts of *France*, and *Germany*. To *Pepin* he gave the Kingdom of *Italy*, and *Bavaria*, with ſome other Provinces. And to *Lewis* he bequeathed *Provence*, and that part of *France* which bordereth upon *Spain*, together with ſome other Provinces. But all ſucceeded after another manner than he attended, God the Soveraign diſpoſer of Kingdoms, having decreed otherwiſe to diſpoſe thereof. He endeavoured alſo to reduce all his Kingdoms under one Law, making choiſe of the *Roman* Laws above all others, both for the dignity of the Empire, and becauſe they ſeemed to him, to be moſt juſt and equal: But the *French*, being loath to alter any thing in their cuſtomary Laws, deſired, and obtained of him that they might be governed by the ſame: So as *Gaul*, *Narbonne*, (which comprehends *Daulphine*, *Languedoc*, and *Provence*) do uſe the written Laws (as the ancient Provinces of the *Romans*) and the reſt of *France* obſerve their cuſtomary Laws.

He gives Laws to his Subjects.

It afterwards happened that a great Fleet of Infidels which inhabited *Spain*, with the aid, and aſſiſtance of ſome *Africans*, invaded the Iſles of *Sardinia*, and *Corſica* in the *Mediterranean* Sea, for the defence whereof, the Emperour *Charlemagne* ſent commandment to his Son *Pepin* that he ſhould ſend thither againſt them a valiant Captain whoſe name was *Burcredus*, who took ſo good order as that he drove thoſe Infidels out of thoſe Iſlands, and ſlew five thouſand of them in one Battel. And with no leſs good ſucceſs, the Emperour undertook another War againſt the Dukes of the *Bohemians*, and *Polanders*, which is a part of the ancient *Sarmatia*, who infeſted the Countries under his Dominions, againſt whom he ſent his Son *Charles* with great Forces of *Burgonians*, *Saxons*, and *Germans*: And this young *Charles*, imitating his Father, Warred valiantly, and with diſcretion againſt them, and coming firſt to a Battel with the *Bohemians*, led by *Leo* their Duke, he overcame them, as he did alſo at other times, and at laſt he ſlew *Leo*

Infidels beaten.

And the *Bohemians* and *Polanders.*

their

their Duke; the like ſucceſs he had alſo againſt the *Polanders*, ſo as at length they all became his Fathers Subjects. And for theſe Victories of *Charlemagne* he was ſo much feared, and renowned through the World, that a great King of the Eaſt; and *Amurath*, the greateſt of all the *Mahomatiſts*, ſent their Ambaſſadours, with rich Preſents unto him, deſiring peace, and friendſhip: and the like did all *Chriſtian* Kings.

His War with the King of *Denmark*.

Charlemagne thus living with honour, and in tranquillity, *Godfrey* King of *Denmark* (which was a dependance of the Realm of *Germany*, and part of *Charles* his Portion, as was hinted before) made War againſt him. This *Godfrey* was a mighty Prince, and commanded over a large mighty Dominion, and with great Forces came into *Frieſland* and *Saxony*, where he did great harm. Againſt whom, the Emperour addreſſing himſelf (though he was now Old, and unweildy) ſpeedily departed with a great Army: but by the way news was brought him that King *Godfrey* was dead, and that his Army was returned into their own Country. And upon the ſame day news came alſo, that his Son *Pepin* (who had raigned in *Italy* in great proſperity) was dead in the City of *Millan*, which was an occaſion of great grief to the old Emperour. Then did he return to the City of *Aken*, or *Aix*, unto which place Ambaſſadours came to him from *Hermigius*, who ſucceeded *Godfrey* in the Kingdom of *Denmark*, humbly deſiring Peace. The like came alſo to him from the Emperour of *Conſtantinople*, and others alſo from *Ambulat*, a King of the *Moors*, who raigned in a great part of *Spain*; to all which he returned gracious anſwers, and granted their Petitions: withall, giving hearty thanks to God for that he was generally ſo well eſteemed of. But after this Sunſhine, another ſtorm returned, *as the Clouds return after the rain*: For it pleaſed God to take away another of his Sons, called *Charles*, who lay on the borders of *Germany* for the defence thereof; ſo as now his whole hope reſted in his third Son *Lewis*.

Pepin dies.

And *Charles*.

Thus man purpoſeth and God diſpoſeth. Thus the Sons die before the Father. Thus we ſee the greateſt cannot free themſelves from the common calamities of mankind. Thus both great Kings, and great Kingdoms have their Period.

Crowns have their compaſs; Kingdoms have their date:
Fortune her frowns: Felicity her fate.

Thus *Charlemagne* loſt his Children, and his great Empire her beſt ſupport under God: For theſe two Princes (like Stars of the greater magnitude) did ſhine bright by inheriting their Fathers virtues, and Valour, leaving behind them *Lewis* their Brother, with large Territories, and few vertues, to Govern ſo great an Eſtate.

New enemies riſe up.

After the Death of theſe two great Princes, many enemies roſe up againſt old *Charlemagne*, who ſeemed (as it were) to have loſt his two Arms: as the *Sarazins* in *Spain*, the *Sclavonians*, and the *Normans* in the Northern Regions: But he vanquiſhed them all, and brought them into his obedience and ſubjection, old and broken as he was.

His love to the Church.

Charlemagne all his Life time held the Church in great reverence, and had imployed his Authority to beautify it, and bountifully beſtowed his Treaſure to enrich it: But this great plenty, joyned with ſo long and happy a Peace, made the Church-men to live loſely.

He called five Councels.

Charlemagne (being himſelf well inſtructed in Religion) knowing of what great importance it was, to have ſuch as ſhould inſtruct others to be ſound in the Faith, and holy and exemplary in their lives, he at ſundry times, called five Councels in ſundry Places of his Dominions (For as yet the Popes

had not challenged that power to belong to them) for the Reformation and good Government of the Church: As at *Mentz*: at *Rheimes*: at *Tours*: at *Chaalons*: and at *Arles*: and by the adviſe of theſe *Eccleſiaſtical Aſſemblies*, he made and publiſhed many Orders for the good of the Church which were gathered together in a Book called, *Capitula Caroli Magni*. A worthy Preſident for Princes who ſeek true Honour by virtue, whereof the care of Piety is the chiefeſt Foundation.

His Eccleſiaſtical Conſtitutions.

In the Preface to this Book, he thus ſaith, that he had appointed theſe conſtitutions with the Advice of his *Presbyters*, and *Counſellers*: and that herein he had followed the Example of King *Joſias*, who endeavoured to bring the Kingdom which God had given him, to the worſhip of the true God: Some of his conſtitutions are theſe. He commanded to look to, and to try the learning and converſation of ſuch as were admitted into the Miniſtry. He forbad private Maſſes, Alſo the confuſion of *Dioceſſes*, requiring that no Biſhop ſhould meddle in anothers *Dioceſs*. He forbad that any Books ſhould be read publickly, but ſuch as were approved by the Councel of *Calcedon*. He forbad the worſhipping of Saints. He commanded Biſhops not to ſuffer *Presbyters* to teach the People other things then what are contained in, or according to the holy Scriptures. And *lib. 2. ch. 3.* he ſaith, *Although the Authority of the Eccleſiaſtical Miniſtry may ſeem to ſtand in our Perſon: Yet by the Authority of God, and Ordinance of man, its known to be ſo divided, that every one of you, in his own place and order, hath his own power and Miniſtry: Hence its manifeſt that I ſhould admoniſh you all; and you all ſhould further and help us.* He admoniſhed Biſhops eſpecially, to teach both by Life and Doctrine, both by themſelves, and the Miniſters that were under them, as they would anſwer the contrary in their accounts at the Great Day. He Ordained that the Biſhop of the firſt See ſhould not be called the Prince of Prieſts, or the higheſt Prieſt, or have any ſuch Title, but only ſhould be called, *The Biſhop of the firſt See.* That none can lay another foundation, then that which is laid, which is *Chriſt Jeſus*, and that they which lay Chriſt for their foundation, its to be hoped that they will be careful to ſhew their Faith, by bringing forth good Works.

A Counſel at *Frankfort.*

He held alſo a great Councel in the City of *Frankfort*, of the Biſhops of *France*, *Germany*, and *Italy*, which himſelf honoured with his own preſence; where, by general conſent the falſe *Synod* of the *Greeks* (they are the words of the Original) untruly called the ſeventh, was condemned, and rejected by all the Biſhops, who ſubſcribed to the condemnation of it. This was that Counſel (ſpoken of before) called by *Irene* at *Nice*, wherein the bringing of Images into Churches for devotion, was eſtabliſhed. In a Word, if *Charlemagnes* medling with *Italy*, and his advancing the Pope, for confirming that which he had taken, could be excuſed, he was unto all Princes a pattern of magnificence, of Zeal in Religion, of learning, eloquence, temperance, prudence, moderation, *&c.* *Alcwin* ſaith of him, *Charles* was a Catholick in his Faith, a King in power, a High Prieſt in preaching, a Judg in his equity, a Philoſopher in liberal Studies, famous in manners, and excellent in all honeſty. He was ſo temperate, that notwithſtanding his great revenues, he was never ſerved at the Table with above four Diſhes at a Meal, and thoſe of ſuch Meat as beſt pleaſed his taſte, which he uſed to the ſame end for which God created them, which was for ſuſtenance, and to ſupport his Body, not for ſhew and pomp.

His Temperance.

His Exerciſes.

His ordinary exerciſe was hunting when he was at leiſure, in time of War: and in times of Peace, he attended to ſuch as read Hiſtories to him, and ſometimes he heard *Muſick*, with which he was much delighted, having good skill therein himſelf: He was very charitable, and a bountiful Almsgiver,

giver, and ſo careful to provide for the poor Criſtians, that in *Syria*, in *Africa*, and in *Ægypt*, and in other Provinces of the Infidels, where Chriſtians lived, he found means to have Almes-houſes and Hoſpitals erected, and endowed for thoſe thar were Poor. His Charity.

But there fell out a new accident, which drew out Great *Charles* again to Arms in his old Age, and that was this; *Alphonſo*, King of *Navarr*, ſurnamed the *Chaſt*, by reaſon of his ſingular, and ſignal temperance in that kind, did inform, and advertiſe him, that there was now a very fit opportunity, and means offered for him utterly to ſubdue the *Sarazins* in *Spain*. *Charlemagne* (who infinitely deſired to finiſh this work, which he had ſo often attempted with no great ſucceſs) gave ear to the information and advice, whereupon he raiſes an Army, and marches into *Spain*, relying on the *Spaniards* favour, and aſſiſtance, they being *Chriſtians*. Indeed *Alphonſo* meant plainly, and ſincerely, but ſo did not his Courtiers, and Nobles, nor Aſſociates, who feared *Charles* his forces no leſs than they did the *Sarazins*, and if *Charles* prevailed, the moſt confident of *Alphonſo's* Servants and Officers doubted to be diſpoſſeſſed of their places, and Governments by a new Maſter: and therefore they laboured to croſs *Alphonſo*, and to countermand *Charles*; but the Lot was caſt, his Army was in the Field, and he was reſolved to paſs on: But when he was entred into *Spain*, he encountered with ſo many difficulties, that being diſcouraged, he returned back into *France*, and ſo concluded, and put a period to all his Warly enterpriſes; embracing again the care of the Church, and of Religion, as a fit ſubject for the remainder of his days. His laſt Wars.

Charlemagne was threeſcore and eight years old when he left the Wars, after which he ſpent three whole years in his ſtudy, to prepare himſelf for Death, in which time, he read much in the Bible, and read over alſo St. *Auguſtines* Works, whom he loved and preferred before all the other Doctors of the Church: He reſided alſo at *Paris*, that he might have opportunity of conferring with learned men. There he erected a goodly Univerſity, which he furniſhed with as learned men as thoſe times could afford, and endowed it with great priviledges: For he had an exceeding great care to make it a Nurcery for the holy Miniſtry, that from thence the Church might be ſupplied with able Teachers, whence alſo grew ſo many Colleges of *Cannons*, with ſufficient revenues annexed thereunto. His preparation for Death.

Thus *Charlemagne* ſpent three years happily in the only care of his Soul, leaving an illuſtrious example to all Princes, to moderate, and ennoble their greatneſs with Piety, and ſo to enjoy their Temporal eſtates, as in the mean time not to neglect their eternal concernments, and to think of their departure out of this Life in time.

Foreſeeing his Death (whereunto he prepared himſelf by theſe exerciſes) he made his laſt *will* and *Teſtament*, leaving his Son *Lewis* the ſole Heir unto his great Kingdoms, and bequeathed to the Church much Treaſure. But all things and Perſons in this World have an end: His *Teſtament* was but the Harbinger to his Death; for preſently after, he was taken with a pain in his ſide, or Pluriſie, and lay ſick but eight days, and ſo yielded up his Spirit unto God that gave it, *Anno Chriſti* 814. and of his Age ſeventy one, and of his Reign forty ſeven, including fifteen years of his Empire: His Body was interred in a ſumptuous Church which he had cauſed to be built in the City of *Aquiſgrave*, or *Aix la Capelle*, where he was born, and his memory was honoured with a goodly *Epitaph*. He makes his Will.

He was one of the greateſt Princes that ever lived: His virtues are a pattern to other *Monarchs*, and his great ſucceſſes the ſubject of their wiſhes. The greatneſs of his *Monarchy* indeed was admirable: For he quietly enjoyed all *France*, *Germany*, the greateſt part of *Hungary*, all *Italy*, and His virtues. His large Dominions.

and a good part of *Spain*. At the time of his Death he was in peace with the other Kings of *Spain*, as alſo with the Kings of *England*, *Denmark*, *Bulgary*, with the Emperour *Leo* of *Conſtantinople*, and with all the Princes of that time.

His Character. This Noble Prince was endued with ſo many excellent Virtues, that we read of very few in antient Hiſtories that excelled him, ſo that he may be juſtly compared with the beſt of them: For in Martial Diſcipline, in Valour, in Dexterity, in Feats of Arms, there are none that exceeded him. He obtained as many Victories, fought as many Battels, and ſubdued as many fierce and Warlike Nations, as any one we read of, and that both before, and after that he was Emperour. He was tall of Stature, very well proportioned in all his members, paſſing ſtrong: of a fair and grave countenance, valiant, mild, merciful, a lover of Juſtice, liberal, very affable, pleaſant, well read in Hiſtory, a great Friend of Arts and Sciences, and ſufficiently ſeen into them, and a man who above all, loved and rewarded Learned men. He was very charitable in his Kingdoms, yea, in his very Court, he harboured and relieved many Strangers and Pilgrims. In matters of Faith and Religion he

His Zeal. was very zealous; and moſt of the Wars which he made, were to propagate and enlarge the Chriſtian Faith.

He (being miſled by the darkneſs of the times wherein he lived) ſuperſtitiouſly honoured and obeyed the Church of *Rome*, and the Pope that was Biſhop thereof, together with other Biſhops and Prelates, commanding his Subjects alſo to do the like. He was alſo very devout, and ſpent much of his time in Prayer, Hearing and Reading. In his Diet he was very temperate, and a great enemy to riot and exceſs; and though he was Rich and Mighty, yet fed he his Body with what was neceſſary and wholeſome, not rare, coſtly, and ſtrange.

His blemiſhes. And yet his Virtues were not without their blemiſhes (as the greateſt commonly are not without ſome notable Vices) For in his younger dayes he was much given to Women, adding Concubines to his lawful Wives, by whom he had divers children: but this was in the time of his Youth: For afterwards he contented himſelf with his Wife, and for a remedy of this imperfection, though he was three or four times a Widower, yet he ever married again the Daughter of ſome great Prince or other.

To conclude all, he was an excellent Emperour, that loved and feared God, and died when he was very Old, and full of Honour, leaving *Lewis* (the weakeſt of his Sons) the ſole heir of his great Empire, but not of his Virtues: So that this great building ſoon declined in his poſterity.

He had engraven upon his Sword, *Pro Deo & Religione*, For God and Religion: He uſed to ſet his Crown upon the Bible, as our *Canutus* ſometime put his Crown upon the *Rood*, both of them thereby intimating, that as all honour was due to God, ſo true Religion was the beſt *Baſis* of Government, and that Piety was the beſt Policy.

The *Epitaph* which I ſpake of, was this;

His Epitaph. *Sub hoc conditorio ſitum eſt Corpus* Caroli *Magni, atque Orthodoxi Imperatoriqui Regnum* Francorum *nobiliter ampliavit, & per annos Quadraginta ſeptem fæliciter tenuit. Deceſſit Septuagenarius,* Anno Domini 814. *Indicti, one* 7. *Quinto Calend.* Febr.

The time of his Death. Under this Tomb lieth the Body of *Charles* the Great, and Catholick Emperour, who moſt Nobly enlarged the Kingdom of the *French*, and moſt happily ruled it for the ſpace of forty and ſeven years. He died in the ſeventy and one year of his Age; In the year of our Lord eight hundred and fourteen, the ſeventh *Indiction*, on the fifth Calend of *February*.

He

He had five Wives: the first was called *Galcena*, the Daughter of the King of *Galistria*, by whom he had no Children. The second was *Theodora*, the Sister, (or as others say) the Daughter of *Didier* King of *Lombardy*; whom he kept not long, but repudiated her for sundry reasons. The third was *Hildebranda*, Daughter of the Duke of *Suevia*, whom he loved exceedingly, and had by her three Sons, *viz. Charles* his Eldest, whom he made King of the greatest, and best part of *France* and *Germany*: *Pepin* his Second, whom he made King of *Italy*, *Bavaria*, &c. *Lewis* his Youngest, to whom he left the Empire intire, his Brothers being both dead in their Fathers Life time. This *Lewis* was sirnamed *Debonaire*, or the *Courteous*. He had also three Daughters; the Eldest was called *Rothruda*; the Second *Birtha*; and the Youngest *Giselia*, who would never marry. His fourth Wife he had out of *Germany*, called *Fastrada*: And his fifth and last was also a *German* Lady, called *Luithgranda*, of the *Suevian* Race, by whom he had no Children. His Wives and Children.

He shewed his love to Religion, by having one, during his Meal-times, that either read to him some part of the Holy Scriptures, or else some part of Saint *Augustines* Books, especially that *De Civitate Dei*: or some History. He was also a great Friend to Learning, and therefore erected three Universities: One was at *Padua* in *Italy*; another was at *Boulognia*; the third was that in *Paris*, whereunto he was excited by our Countryman *Alcwin*, who was his Tutor. His Devotion.

His Sons he caused to be trained up in the Study of Liberal Arts; and his Daughters to learn to sow, and practice good Huswifry. He alwayes wore a short Sword at his Girdle, in the Pummel whereof was engraven his *Coat of Arms*, with which he sealed all his Laws, *&c.* And used to say, *Behold the Sword which shall defend my Laws, and that shall be drawn and imployed against those that break them.* In the year eight hundred and four, the King of the *Scots* entred into the first League which was between the two Kingdoms of *France* and *Scotland*, which was confirmed by succeeding Kings, which occasioned one of them to add unto their *Coat of Arms* a double streak of *Gules*, with *Flower de Lisses* round their *Escutcheon*, to shew that their Alliance with *France* conduced much to the support of their Kingdom. His care of his Children. His League with *Scotland*.

FINIS.

ERRATA in the Lives of the *Magni*.

PAge 3. Line 43. read *Daniel* for *David*. p. 171. l. 6. r. *being* for *before*. p. 57. l. 50. r. *unto* for *and*. p. 77. l. 7. put out *and had them very carefully*. p. 111. l. 13. r. *praying* for *provoking*. p. 119. l. the laſt, r. *now* for *not*. p. 174 l. 32. r. *of* for *Our*. p. 220. l. 44. 45. r. *a certain ſum of money to be divided among them*. p. 242. l. 31. r. *of* for *and*. p. 247. l. 18. put in *from*. p. 282. l. 15. r. *Chaos* for *Chios*. l. 34. r. *proſecuted* for *purſued*. p. 284. l. 2. r. *affections* for *affects*.